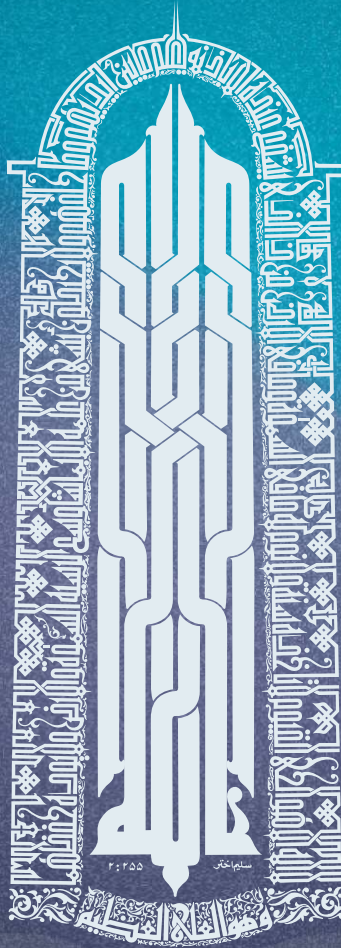


# Qur'ānic Minarets



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Hunzai

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# **Qur'ānic Minarets**

by

**ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai**

Translated from Urdu into English

by

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Published by

**Institute for Spiritual Wisdom and  
Luminous Science (ISW&LS)**

[www.monoreality.org](http://www.monoreality.org)  
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ISBN 1-903440-98-X

## Acknowledgements

A book of the size and complexity of *Qur'ānic Minarets* can never be the work of one or two individuals. Such a big and significant book is the product of the sincere prayers of many well-wishers as well as the dedication and hard work of many volunteers. Volunteerism has been the lifeblood of our esoteric organisation for the dissemination of the knowledge of the Imām<sup>(c)</sup> of the time.

Special gratitude and prayers are for Azeem Ali Lakhani for proofreading, completing and checking all the numerous diacritical marks in this book. This voluntary service is always challenging and requires great focus and time.

The family of Riyaz Momin undertook the work of creating the Indices of this book. Our profound thanks and prayers are due to Riyaz, his wife Rozina and Aminuddin, who whilst waiting for admission to a university, has given time for such voluntary work.

All these devoted volunteers have the inner satisfaction of knowing that they have offered the Nazrana of Time and Knowledge which are so dear to the Imām of the time's heart and which have been highlighted during his Golden and Diamond Jubilees. They also have the grace of knowing that in this very book, Ustād-i Buzurgwār writes:

“However, since there are countless services, which one is the most essential and most magnificent service, which can truly be called the sovereign of services? The intellect provides the answer that the sovereign of the world of services is the service of knowledge, that is, the service of the Qur'ān and religious knowledge, which surpasses all others.”

## Dedication

*Qur'ānic Minarets* another intellectual miracle from °Allāmah Naşīr al-Dīn Naşīr's pen is sponsored by Azeem Ali Lakhani and Seema Azeem Ali in memory of their mother and father respectively. Azeem and Seema and their two fortunate children, Meherangez and Muhammad Rafī are not only long-standing and loyal students of Ustād-i Buzurgwār, but they are role models of spiritual and intellectual upbringing in our *bāṭini 'ilmī* organisation. Their acts of service are too numerous to mention. Suffice it to say that they deserve to be called strong and active pillars of our organization, *al-ḥamdu li'llāh!*

### **Azeem Ali Lakhani's Mother:**

Late Mehrunnisa d/o Habib Lalani was born on 18<sup>th</sup> April, 1952 in Dacca. She later migrated to Karachi, Pakistan with her family where she married Wazir Ali Lakhani on 30<sup>th</sup> October 1976. Wazir Ali and Mehrunnisa were both passionate about religious service, which they transmitted to their children Azeem Ali and Sana. Wazir Ali Lakhani served in Sultanabad Shoe Service, Karachi for over a decade. Mehrunnisa (Late) served as the Head of Karim Nagar Religious Centre, Metroville, Karachi. She was regular in the attendance of Jamā'at *khānah* and was fond of reciting *gināns*. She was appointed as Mukhiani or Kamadiani of many *mandlis* at Karim Nagar Jamā'at *khānah*, Metroville. By profession, she was a teacher at Jubilee Academy, a community-based school in Karim Nagar Colony, Metroville. In 1995, when she was 43 years old, she suffered from a brain haemorrhage. At that time Azeem and Sana were merely 16 and 10 years old respectively. Mehrunnisa (Late) and Wazir Ali Lakhani were very keen that both their children excel in secular and religious education and therefore made every effort for it. She passed away on 30<sup>th</sup> August 2001 in Karachi at the age of 49 years.

### **Seema Azeem Ali's Father:**

Late Anwer Ali s/o Jafar Ali Virani was born on 1<sup>st</sup> January 1944. He married Shireen and they had six children, Seema being the second youngest. Anwer Ali, throughout his life, remained a faithful and humble *murīd* of the Imām<sup>(c)</sup> of the time. He was very hard-working and honest. He was regular in the attendance of Jamā<sup>c</sup>at khānah and made it a priority of his life to pass on the traits of a righteous *murīd* to all his children. He always emphasized and made all efforts for the progress of his children in both secular as well as religious knowledge. Seema says that her father loved her so much that whenever he used to introduce her to someone, he used to say that she was not his daughter but his mother. Anwer Ali left this temporal abode on 24<sup>th</sup> July 2017 in Karachi at the age of 73 years.

## Important Note

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

- (s) – *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).
- (q) – *qaddasa'llāhu sirrahu*  
(May God sanctify his secret).



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## Preface

1. By the Name of Allāh, the Compassionate, the Merciful! O the Knowing, the Wise God! O Sovereign of the Eternal Kingdom! O Creator of the Universe! O Nourisher of humankind and jinn! O Omnipotent! O the True Knower! O the King of *azal*! O the Everlasting Lord! O the Possessor of the Treasures of Knowledge and Wisdom! O the Opener of the doors of mercy! O the Generous Accomplisher! O the Merciful Cherisher of servants! O Allāh! Help the helpless! O Allāh! Have mercy on Your servants! O Allāh! Your mercy is an all-encompassing ocean! [Only] A drop from it is sufficient for us! O Allāh! Send *ṣalawāt* through Muḥammad<sup>(s)</sup> and his progeny!

2. This most humble servant is extremely struck with amazement at God, the blessed, the exalted's cloud of generosity and such torrential rain of pearls, and being immersed in the ocean of reflection and pondering, asks himself: In answer to whose humble prayers did the kind Lord pour such a magnificent and soul-enlivening rain of the bounties of soul and knowledge? Did our forefathers and luminaries consciously or unconsciously utter such a prayer and supplication? Is it not the fruit of the sincere prayers of the *mu'mins* of our area which they continue time and again seeking [bounties of soul and knowledge] from the Divine court? Is that *jamā'atī* prayer, which is sought systematically and in harmony in the *jamā'at khānahs* of the entire world not the most excellent, exalted and acceptable? And undoubtedly there is also the pitiable weeping and crying and heart-burning supplication of my dear companions and friends. In short, this is the result of their collective prayers. Nonetheless, it must be remembered forever that the king of all prayers is the blessed prayer of the Imām of the time.

3. It should be noted that after the completion of *Qur'ānic Healing, Healing through Knowledge* and *Spiritual Healing*, in

the visit to London last year it was decided in a meeting that, God willing, a book entitled “*Qur’ānic Minarets*” should be written. The present work is its first part. If the Lord of honour grants success and spiritual help (*ta’yīd*) and no physical health problems arise, God willing, an attempt will be made to write its second part too.

4. Similar to my other works “*Qur’ānic Minarets*” too, is not divided into chapters, rather it is based on some pithy and useful articles. Nonetheless, it would not be out of place to mention that not only is there complete coherence and harmony in the subjects of these articles, but by Divine grace, the main and fundamental subject of all my other books is the same and that sacred subject is “*Qur’ānic Wisdom and Spirituality*”. Thus, apart from the research work of Burushaski language, whatever articles are written in poetry and prose, are all related to and included in this most magnificent and sublime subject. You are well aware of the fact that nothing related to knowledge is outside the domain of Qur’ānic wisdom, spirit and spirituality.

5. I think that the following question can be very interesting and useful: On what grounds did you choose this most difficult subject? I would reply: (a) The holy Qur’ān and Islam have two aspects: exoteric and esoteric. The exoteric is open to all, but the esoteric is not so, therefore it was necessary to seek the esoteric under the title of Qur’ānic wisdom and spirituality. (b) Every wise Muslim is yearning to attain good by avoiding evil and the noble Qur’ān indicates that whoever wants to attain abundant good, let them do so through wisdom (2:269). (c) When God perfected the religion of Islam, this became His perfect favour (5:3). Now ask the Qur’ān itself: The religion which is God’s greatest and most perfect favour, whether it is only so in its exoteric aspect or is it so in its esoteric aspect too? The Qur’ān never says that religious favours are confined only to the exoteric aspect, rather it says: “And He has completed for you His blessings exoterically and esoterically.” (31:20) (d) One more reason for this is that I am an Ismaili by birth and this faith according to the wisdom of the Qur’ān and the *Ḥadīṣ* is esoteric, spiritual and *ta’wīlī* (i.e., based on *ta’wīl*). That is to

say, both exoteric and esoteric are important in this faith, as it is [described] in the book *Wajh-i din*. Therefore, I became interested in Qur'anic wisdom and spirituality.

6. Why did the infidels call the wise Qur'an a collection of the fables of the ancients (*asāṭiru'l-awwalin*)? It is because they were blind to the invaluable treasures of knowledge, wisdom and guidance which are hidden in the stories of the Qur'an. They were unable to even imagine that there could be a secret or an allusion in a fable (See verses: 6:25; 8:31; 16:24; 23:83; 25:5; 27:68; 46:17; 68:15; 83:13). This shows that even though there are fables and historical events in the Qur'an, their main purpose is different and that is *ta'wili* wisdom.

7. A very important question arises in the light of the explanation mentioned above: The way God had taught Ḥaẓrat-i Yūsuf<sup>(c)</sup> the *ta'wil* of all matters (of dream and wakeful states) and as He says that in doing so is the perfection of His favours (and which has remained His *sunnat* (12:6)), is there any difference between the perfect favour in the religion of Islam, and that of Ḥaẓrat-i Yūsuf<sup>(c)</sup>? Is this not a clear allusion to the fact that in Islam there is the lord of *ta'wil*? Otherwise, Ḥaẓrat-i Yūsuf<sup>(c)</sup>'s favour would be complete and that of Islam would be incomplete. However, it is not so. Further, we have to reflect that although Ḥaẓrat-i Yūsuf<sup>(c)</sup>'s *sūrah* is a fable, it is full of wisdoms and in which heavenly answers are anticipated to innumerable questions. Such answers are given the name 'signs' (*āyāt*, 12:7).

8. It is evident from verse (18:65) that it is the *ilm-i ladunni*, i.e., spiritual and *ta'yidi* knowledge (i.e., knowledge which is granted by Divine support), which is the means of *ta'wil*, as it was this knowledge that was granted to Ḥaẓrat-i Mūsā<sup>(c)</sup>'s teacher and based on which he used to do *ta'wil* (18:78-82). This means that *ta'wil* is of two kinds: bookish and practical. Bookish *ta'wil* can be done by anyone who studies the books of *ta'wil* and which is very limited, whereas practical *ta'wil* is only with the Imām of the time, who can teach it spiritually to those from his army whom he wishes, because <sup>c</sup>Alī<sup>(c)</sup>, i.e., every Imām fights for the sake of

the *ta'wil* of the Qur'ān, according to the *Ḥadīṣ* of *Khāṣiṣu'n-na'c* (Mender of the shoe). However, just as in the physical *jihād* the Prophet was not alone, in the same way in spiritual *jihād* the Imām of the time is not alone.

9. One understandable example of the religion of Islam is the way the Prophet has likened the light of Prophethood with the city of knowledge and the house of wisdom and the light of Imāmat with the gate and door respectively, and that is the permanent spirituality of the straight path, (as he has said: “I am the city of knowledge and °Alī is its gate”, and he has also said: “I am the house of wisdom and °Alī is its door”). Note that these two *aḥādīṣ* teach that the light of the Prophet can be reached [only] through the light of Imāmat and if we use the language of Ṣūfism, it is by merging in the Imām that one can attain the rank of merging in the Prophet and by this is attained the rank of merging in God.

10. Many people know the fact that every sound *Ḥadīṣ* explains a sacred verse or more than one verse of the holy Qur'ān, therefore which verse or verses explain the above-mentioned two *aḥādīṣ*? Answer: (a) They are explaining the verse: “So come to the houses by their doors.” (2:189) This command continues from the beginning to the end. Prophets are the houses and the Imāms are the doors. All communities (*ummats*) together are commanded to enter the spirituality of the Prophets through their respective Imāms. (b) In verse (36:12) it is said: “And We have numbered everything in a manifest Imām”, where the manifest Imām is like an enclosure as well as its gate and the Universal mercy (i.e., the holy Prophet) by Divine command surrounds the universe and is surrounded [by the manifest Imam]. That is, in this enclosure it is the Prophet who alone is everything. (c) It is mentioned in the Qur'ān (2:125) that the House (of God) is the place of reward (*maṣābah*) and peace (*amn*), by which is meant the light of Prophethood and the light of Imāmat because every home consists of two things: the door and wall as well as the interior of it, in which each individual keeps their wealth according to their status. Thus, what can be missing from the House of God? It should thus be understood that the above two

*aḥādīs* explain several blessed verses. “And peace is upon the one who has followed the guidance.” (20:47)

2 Ramazān al-Mubārak 1410 AH/16<sup>th</sup> April, 1990 AD

## A Memorable Day

1. This time we were blessed with the great felicity of the *didār* of the holy and pure Imām on the occasion of Naw-roz, 21<sup>st</sup> March 1989. How can a *mu'min*, a lover of the Imām, ever forget such an auspicious day? Whilst we were [still] discussing the freshness, verdure, colour and fragrance of this spiritual spring, Khānah-yi Hikmat and Idārah-yi ʿĀrif convened a warm and magnificent function on 24<sup>th</sup> March to wish me goodbye since I was travelling to Gilgit. It was attended by office-bearers and members of both the organisations and many friends.

2. This function was far superior and above my humble position. If you wish you can read the encouraging letters and listen to the recordings related to it, in which my very dear companions have scattered the flowers of words, meanings, knowledge and wisdom. All this was due to the collective efforts of President Faḥ<sup>ʿ</sup>Ali Ḥabīb, President Muḥammad ʿAbdu'l-ʿAzīz and other office bearers and members. Their smiles and silent tears of happiness and gratitude were signs of their extreme happiness. This is because whatever the occasional condition (of *mu'mins*), the [consciousness of] great Divine favours always dominates them.

3. The portrait of the progressive profile of this most humble servant [of the Imām of the time] is as follows: the age of infancy, the period of looking after a herd of goats, schooling, some years in Gilgit Scouts and the army, resignation from military service, being blessed with Mawlānā Sultān Muḥammad Shāh<sup>(c)</sup>'s holy *didār* on the occasion of the Diamond Jubilee 1946 and its accompanying resurrection, followed by months and years of teaching in my village, travelling to China in search of knowledge unconsciously and the spiritual revolution which was by no means less than a resurrection, returning to live in Hunza and Gilgit, which was full of revolutions, such as organising religious volunteers during Mir Muḥammad Jamāl Khān's autocratic rule, etc.



4. After this, by Divine grace, I progressed much more and joined the Ismailia Association for Pakistan in Karachi on 1<sup>st</sup> July 1962 and I worked for this learning organisation for approximately fourteen years. I believe that it was the guidance and spiritual help (*ta'yīd*) of the Imām<sup>(c)</sup> of the time and therefore, I traversed more destinations until by his help I was enriched with the wealth of self-confidence to write and I started to serve knowledge on my own. For this purpose, we established the *madrakah* of Dāru'l-Ḥikmat in our village on 2<sup>nd</sup> June 1963. We invited Mīr Muḥammad Jamāl Khān, the President of the Supreme Council for Central Asia, to approve and perform its opening ceremony. He sent his representatives to it, which was a clear indication of his approval. Two religious representatives from each village from Altit to Lower Murtazabad were invited to participate in this function. The village ladies prepared an exhibition of rural dishes so that the guests could be provided with food.

5. Ismā'īliyyah Dāru'l-Ḥikmat was founded on this basis and gradually progressed and the members of this organisation received the auspicious *ta'liqah* of blessings from the Imām<sup>(c)</sup> of the time on 4<sup>th</sup> October 1966, addressed to Mr. Ġulām Muḥammad Beg. This very same Dāru'l-Ḥikmat in the coming years became well-known by the name of Khānah-yi Ḥikmat.

6. My first book "*Silsilah-yi Nūr-i Imāmat (The Chain of the Light of Imāmat)*" was presented in the sacred presence of the Imām<sup>(c)</sup> of the time in January 1958. There are three Persian poems in this book, which is why the *Jamā'atī* representatives from Iran had sought as a blessing the autograph of Prince °Aly Shāh<sup>(c)</sup> on it. It is possible that this copy may be preserved until now in the family home of Sayyid Jalāl Badakhshānī, because his revered father used to like these poems very much and perhaps, he had requested the autograph.

7. Although I had the yearning [to compose] Burushaski poetry from the very beginning and used to practise it from the time I was looking after a herd of goats, I was able to present a complete poem to the *Jamā'at* in 1940. Thereafter, I could compose verses

with confidence and used to do so whenever I had the opportunity. When in 1961, I received the luminous blessing of Mawlānā Ḥāz̄ir Imām<sup>(c)</sup>, my courage started to touch heaven. Although Burushaski poetry is extremely difficult, due to his blessing it became extremely easy. Not only this, but there are countless more blessings in it.

8. There is a permanent and unchangeable link between the Light and the manifest Book, therefore there is an heir to every Prophet so that the chain of light may continue forever. It is evident that the light is in a Perfect Person or a true Guide, through whose personality the light becomes the fountainhead of guidance, otherwise, people's access to the abstract light is absolutely impossible. In the Qur'anic story of Ḥaz̄rat-i Ādam<sup>(c)</sup> and the angels, it was the former who was crowned with the diadem of vicegerency, even though the angels wished to be appointed vicegerent and had great confidence in their own purity. This meaning is implicit in verse (2:30): 'We are so pure that due to our purity, we are able to praise and purify You.'

9. By reflecting on the Qur'ān, you will come to know that there is neither change in the Divine law or habit (*sunnat*), nor is the light going to be separated from a personality, as mentioned in the Verse of Lamp (*miṣbāḥ*, 24:35). This particular verse is the brightest example of the Divine law, the interpretation and explanation of which is in the verse (33:46) in which 'luminous lamp (*sirāj<sup>am</sup> munirā*) is mentioned. That is, the holy Prophet's being the 'Embodied Light' sheds light that the abode of the light is the heart and mind of the Perfect Human Being during all the ages. It should also be noted here that no human being can test the Perfect Human Being according to his ordinary standards, rather it is only through his true obedience that his recognition is attained.

10. Paramount importance is given to the example of a tree in the wise Qur'ān. You can see and ascertain the fact that a tree is divided into three parts: roots, trunk and branches. The roots symbolise the roots (principles) of religion, branches are the branches of religion and the trunk, i.e., the Perfect Human Being is the unity and integrity of them all.

11. Another example of a tree is that of knowledge, the diagram of which is in the book “*Diagrams of Wisdom*”. The evergreen tree of knowledge [giving its fruit] is not confined to a particular season but continues to give it by the permission of its Lord every time and always. Check verse (14:25) and recognise it in this very life.

12. Those fortunate people whom God has enabled to taste the numerous kinds of bounties of knowledge are greatly favoured and blessed. They understand the importance of knowledge very well. They appreciate it highly and continue to strive for more. God willing! Such *mu'mins* will have success and eminence in both worlds.

13. Now, by Divine grace, after completing the course of “*Qur’ānic Healing*” and “*Healing through Knowledge*”, the course of “*Spiritual Healing*” is also almost complete. Therefore, we will start the course of “*Diagrams of Wisdom*” in the hope that the book has been published and has arrived here. On 26<sup>th</sup> March 1989, I took leave of the *‘azizān* of Karachi and reached Rawalpindi by air. On 29<sup>th</sup> March 1989, I reached Gilgit and on Friday 31<sup>st</sup> March 1989, I took up residence in our new home, which is in the town of Zu’l-faqārābād (Gilgit). Although this house is far greater than our humble position, at present some of the facilities of Karachi are unavailable, particularly water, electricity, etc. Nevertheless, we pray that God, the Causer of causes, grants us the success, courage and ambition to work!

14. The way highly qualified and respected people are settling in Zu’l-faqārābād and its surroundings, the heart spontaneously says: God preserve you from the evil eye! God willing! In the near future the Zu’l-faqār of the exalted Imām<sup>(c)</sup>’s knowledge will start to work from here, as Mawlā-yi Rūmī says about the sword of knowledge:

*Nuktah-hā chūn tiġ-i pūlād ast tēz;*  
*Chūn na-dāri tū sipar wāpas gurēz*

The points [of knowledge] are sharp as a sword of steel;  
If you do not have the shield [of intellect and understanding],  
turn away and flee

15. I hope that my *‘azizān*, who are the army of knowledge of the sacred and holy Imām<sup>(c)</sup> will advance in the field of knowledge and action with gratitude and appreciation and accomplish great feats for the cause of Islam and humanity so that by these unique and everlasting treasures of knowledge they will attain eminence both in this world and the next. *Āmin!*

1 Ramazān al-Mubārak 1409 AH/8<sup>th</sup> April, 1989 AD

## Science and Spirituality

1. According to Divine promise, in the present epoch physical miracles in the form of scientific advances continue to manifest, and now certainly the time of the manifestation of spiritual miracles (*āyāt*) has also arrived (41:53). In such a case it is highly useful to reflect upon the wisdom of scientific miracles. Some examples of scientific inventions are therefore discussed in this article, so that the knowledge of certainty may be attained about their spiritual realities (*mamsūlāt*).

2. **Powerhouse:** This is the fountainhead of all kinds of material progress and well-being of a country or a city. Without it, people remain deprived of new life (i.e., the amenities of modern life). Thus, a powerhouse is an example of the light of guidance, for in religion the most essential power is the true guidance (light), whose supreme and universal example is the sun, nevertheless, there are also many other minor examples.

3. **Generator:** A generator which produces electricity is an example of rapid *zīkr*, by which light is generated in the world of a *mu'min's* heart. In the noble Qur'ān there are certain words from the root of *sin*, *ʿayn* and *yā'* which allude to rapid *zīkr*. The wisdom of rapid *zīkr* is also mentioned in *Sūrah* 100 in verses (100:1-2).

4. **Aeroplane:** This alludes to the spiritual journey and the throne of spirituality. Flying saucers and the astral body are also among the spiritual aeroplanes. Their wisdom-filled mention is also made in *sarābil* or shirts (16:81) and *maḥārib* or fortresses (34:13), etc.

5. **Movie:** A movie that is free from all kinds of evil, is instructive and made purely for an educational purpose is an example of spirituality. By God! If *baytu'l-khayāl* and spirituality are progressing, it is the movie of Paradise, which is full of life and

absolutely superb.

6. **Radio:** This is a proof of spiritual conversation (i.e., *kalām-i muwakkal*) namely the speech of guardian angels). That is, the conversation of angels, the various examples of which are found in the mighty Qurʾān, such as their conversation with the mother of Ḥaẓrat-i Mūsā<sup>(c)</sup>, Ḥaẓrat-i Maryam<sup>(c)</sup>, the Apostles (20:38; 3:42; 5:111) and with the *muʾmins* of the first rank (41:30). Thus, all scientific instruments are invented to exemplify spirit and spirituality.

7. **Telephone:** This is a symbol of supplication to God, the Provider of all needs. Thus, true *muʾmins* who are doing *giryah-ū zārī* and supplication for spiritual vision can be sure that their inner telephone is functioning very well.

8. **Charging:** When a specific battery becomes weak due to usage, it is recharged to fill it with electrical energy. This is an example of *zīkr* and *ʿibādat*, by which the energy of the heart and mind is recovered as if the batteries of the heart and soul are recharged by the remembrance of God and *ʿibādat*. However, there is a huge difference between material and spiritual batteries, in the former there is room only for a limited amount of electrical power, whereas in the latter, there is the capacity for unlimited power.

9. **Meter:** Thermometer, hydrometer, barometer, etc., are material meters. Similarly, there are spiritual meters too, which have far greater importance. Every spiritual meter works in feelings and consciousness, i.e., in the external and internal senses. If, in *muʾmins*, this work has progressed in the illumination of the light of guidance, by the Divine Command that criterion (*furqān*) will help them which is prescribed to differentiate, discern and decide (8:29).

10. **Signal:** Just as there are signals of peace or danger in the external world, similarly, there is a signal of good news or warning (33:45) in the internal world. The place of this signal is imagination, dream and spirituality. One of these signals is of good news and the other is of warning.

11. **Telescope:** This is an example of spiritual observation. Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> had seen the star, the moon and the sun with the inner eye (6:76-78). The physical telescope is separate from the physical eye, but the spiritual telescope and the spiritual eye are one.

12. **Microscope:** This is the instrument which magnifies a small object. It is an example of the eye of insight, by which spiritual particles are observed, and every particle appears equal to the world-illuminating sun.

13. **Recording Instrument:** This is an allusion to the Honourable Recorders (*kirām<sup>an</sup> kātibīn*, 82:11), namely, the great angels who, not only record deeds but also every word, act and their surroundings, so that it can be seen in spirituality and the Hereafter.

14. **Photograph:** [This is an example of] the angel of imagination (*Khayāl*) who continues his spiritual photography of all things of the heaven and the earth which you observe and the people whom you see, the spiritual pictures and luminous film are included in your record of deeds (18:49).

15. **Copying-machine:** Any machine which makes copies of a thing is an example of the fact that copies of an *‘arīf’s* soul are made at the destination of <sup>c</sup>Izrā’īl<sup>(c)</sup>. What a great mercy of God, the blessed, the exalted, is it that by this act, a *mu’min*, from a single individual, becomes innumerable (2:245)!

16. **Computer:** A computer, which in addition to computing does many things with great rapidity, is a notable wonder of scientific instruments. It is but a trifling example of the *ibdā‘i* (*kun fa-yakūn*) miracles of the soul.

17. **Satellite:** When, according to the *farmān* of Ḥaẓrat-i Mawlānā Imām Sulṭān Muḥammad Shāh<sup>(c)</sup>, *mu’mins* through obedience, *zīkr* and *‘ibādat* succeed in bringing a copy of their soul out from the body, it is as if they send a satellite to the higher world. At such times, such fortunate persons attain closeness to God and

their prayer is accepted.

18. **Wireless:** This instrument is a proof of spiritual help (*ta'yīd*) and acceptance of the prayer of a *mu'min* which reaches the Divine court like a wireless and is answered in the form of luminous guidance.

19. **Television:** This is an example of successful *'ibādat* which results in spiritual observations (according to the guidance of the Perfect Guide). For, it is through the guidance of the Perfect Guide (True Guide), *'ibādat* and spiritual exercise, that the inner eye opens and scenes abounding in spiritual marvels and wonders begin to appear.

In short, all these useful wonders of science are, albeit in a mundane way, examples of spirit and spirituality, so that the wise can understand their realities (*mamsūlāt*) by these examples.

8 Shawwāl 1409 AH/14<sup>th</sup> May 1989 AD



## Examples of Wisdom

1. **Man and Heaven:** “Are you more difficult in creation or is the heaven which He built? He raised its roof and made it equal.” (79:27-28) The heaven means the Universal Soul, who is the heaven of the personal world. It is the Universal Soul whose roof is the Universal Intellect where there is equality, i.e., the Compassionate’s equality (*musāwāt-i Raḥmāni*). This is the description of a human being’s spiritual elevation: in the beginning, he was a human being, and later he becomes a universe.

2. **The Wisdom of the Word “*Khalīfah*” (successor, vicegerent, 2:30):** You should not think that you have understood all the wisdoms of the world “*Khalīfah*” while you have to learn much more about it. For example: When did the system of *Khilāfat* start in God’s Godhead and how long did or will it continue? Is the Divine *Khilāfat* confined only to the earth? If so, why did the heavenly angels fall down in prostration to the earthly Ādam? Why did they acquire knowledge from him? Is Ḥaẓrat-i Ādam<sup>(c)</sup> God’s *Khalīfah* directly? Or is he the *Khalīfah* of the previous *Khalīfah*? A human being’s *khalīfah* is [present] when he himself is not present, in which case what is the extremely great secret that Allāh Who is Everliving (*al-Ḥayy*) and Everlasting (*al-Qayyūm*) has a *Khalīfah*?

3. **Treasure of *Azal* (15:21):** Just as in monetary matters, the worldly treasure is repeatedly mentioned and recourse is taken to it, similarly for knowledge and reflection it is extremely important to have recourse to it time and again. The unbounded treasure of this great secret is at the apex of the possible spirituality of every individual, in which are gathered together all Qur’ānic wisdoms. The pleasant point must be noted here that although this living and speaking treasure is non-temporal and non-spatial, the people of recognition of all places and all times can, by observing it, obtain countless benefits from it.

4. **White Stone:** The black stone, which is set in the wall of the Ka'bah was originally in paradise where it was whiter than milk. This is because the things of paradise as such do not themselves come to this world, rather only their material shadows are created here. Thus, in the paradise of spirituality [even now] the White Stone, i.e., the Hidden Pearl is there as the symbol and proof of the supreme pilgrimage.

5. **Long shadow (zill-i mamdūd, 56:30):** This means that in paradise every *mu'min* will have a long shadow. This length is for quantity as well as continuity. This means that the paradisaic soul with respect to the Higher 'I continues to remain in paradise, but the manifestation of the lower 'I continues to take place in the shadows of the body. This is the meaning of "long shadow".

6. **Intellectual Perdition and Intellectual Life (8:42):** The worst death is the intellectual death and the best life is the intellectual. Those whom the wise Qur'an has described as ignorant and cattle-like are dead to the intellectual proof, whereas those who are considered as the possessors of intellect are revived with respect to intellectual proof and in the true sense [alive]. Thus, you must continue to attain the grace and blessing from the fountainhead of knowledge and wisdom of the Qur'an and the Imām.

7. **The World of Unity and the World of Multiplicity:** The world where all the souls are gathered together is the world of unity and this world where people are dispersed and scattered is the world of multiplicity. The world of unity has many names, such as Single Soul (31:28), One community (2:213), the world of particles (36:41), *ibdā'* and *in'bi'ās* (31:28), personal world (6:98), Manifest Imām (36:12), single number (19:94), the world of angelicity (36:83), Universal Soul (14:34), Treasure (i.e., Universal Intellect) (11:12), the world of command (7:54), etc. The world of unity is living, speaking and knowing; it is a Perfect Human Being as well as a Great Angel.

8. **Example of Ḥazrat-i Ibrāhīm<sup>(c)</sup>:** He, due to being the Single Soul, a compendium of souls, the world of particles and the

world of unity, was himself a community and a Supreme Monist (16:120). This verse alludes that all people had become united and completely obedient like a single individual in his spirituality. All Perfect Human Beings are similar to him.

9. **Only Circles:** Wherever you observe the world with insight, you will see only circles: the circle of existence and non-existence, the circle of day and night, the circle of the shape and rotation of heaven and the earth, the circle of the returning of everything to its origin. There is nothing that does not rotate on a circle (36:40). Thus, the supreme circle of the external and internal existents is truly amazing and wonderful in that countless ranks start from the earth (which contains minerals and gems) and by reaching the earth of the Universal Soul and the Pearls of the Universal Intellect, the circle of recognition [of existents] becomes complete.

10. **The Collective Purport of Every Qur'ānic Topic:** You cannot solve a problem, whether it is related to light or guidance until its collective purport is clear. Take for example the topic of light. In verse (24:35), Allāh says: "Allāh is the light of the heavens and the earth." Explaining this further, Allāh says: "O Prophet! Verily We have sent you as a witness and a bearer of glad tidings and a warner and as a summoner by His permission and a luminous lamp [of guidance]." Further explaining the latter verse, Allāh says: "O you who believe! Fear Allāh and believe in His Messenger. He will give you twice as much of His mercy and will appoint for you a light whereby you shall walk and He will forgive you." (57:28) Without doubt this is but the light of Imāmat. Thus, this is the collective purport of the subject of light.

11. **Twofold Things:** Everything is of two kinds. Thus, intellect is of two kinds: religious and worldly; soul too, is of two kinds: the soul of faith and the animal soul; body as well is of two kinds: subtle and dense. Thus, fortunate and prudent *mu'mins* are the ones who strengthen the religious intellect by knowledge and recognition (*ma'rifat*), the soul of faith by good deeds and make the subtle body conspicuous by God-fearing (*taqwā*), so that on the day of resurrection, they may revive in these three things.

12. **Indirect Pleasure and Happiness:** Sweetness and happiness are [experienced] directly and indirectly. For example, although knowledge and wisdom are the nourishment of the intellect, remembrance and *'ibādat* that of the soul and physical food that of the body, they have common pleasures and happiness too. However, for those whose intellect and soul are not advanced their pleasures and happiness are very limited, such as an animal and a human being who is like an animal.

13. **Who is the Heir of the Qur'ān?:** It is mentioned in verse (35:32): “Then We made the heir of the Book those whom We chose from Our servants.” These are the pure Imāms. Thus, as long as the Qur'ān is in this world, the heir of the Qur'ān (Imām) has to exist and be present in this world, because the Qur'ān and its Teacher are inseparable (5:15), just as in the time of Prophethood, the holy Prophet himself was its Teacher.

14. **Wisdom in Fragrances:** One extremely pleasant and subtle bounty among the innumerable Divine bounties is fragrance, which the holy Prophet used to like. The wisdom in the Prophet's liking fragrance is that it is the example of the opening of the soul, as well as that of Ḥaẓrat-i Yūsuf<sup>(c)</sup>'s shirt (12:93) because the subtle bounties in paradise for the subtle body are in the form of fragrances, and in connection with attaining God's recognition His friends are bestowed with the recognition (*ma'rifat*) of these bounties.

15. **Human Being and Angel:** There are three great kinds of destinations of spiritual ascension: (i) The destinations of humanity, (ii) The destinations of angelicity, (iii) The destinations of *fanā' fi'llāh* and *baqā' bi'llāh*. It is obvious that the holy Prophet was first of all a human being, then he became an earthly angel (17:95) and when he attained spiritual ascension, he became more exalted and sublime than even an archangel and reached the destination of *fanā' fi'llāh* and *baqā' bi'llāh*. This is his excellent example to which the wise Qur'ān always continues to invite (33:21).

16. **Wonders and Marvels of the Divine Workshop:** Among the three kingdoms of nature the mineral kingdom is at the bottom.

However, if observed with insight, [we will come to know that] not only are there exquisiteness and attraction in minerals and gems, but [also] what extremely wonderful craftsmanship of the Divine Hand is inscribed in the exterior and interior of even a particle of earth. There is a permanent capacity of the earth to continue to produce beautiful and precious things, such as gold, silver, rubies and diamonds from its womb; the workshop of the vegetative kingdom is even more wondrous. Observe how long ago when the planet earth became capable of vegetation, how did all these different trees come into existence? Is this not a material manifestation of the sublime paradise?

There are obvious signs of nature in the mineral kingdom, nonetheless, the action of the Divine Hand is more conspicuous in the vegetative kingdom because in the creation of this stage the vegetative soul is added. There are even more marvels and wonders in the animal kingdom, since in addition to the vegetative soul the animal soul is also working in it. Humankind is, in fact, far superior to the mineral, vegetative and animal kingdoms because of the human soul, in which the greatest Divine bounty can be created such as the intellect. The living proof of the noblest created being is the Perfect Human Being.

Now, the fact becomes understandable that every *mu'min* who walks on the spiritual path and reaches the desired destination is considered the most wonderful Divine workshop. All the subtle worlds continue to do their respective work in his spirituality. For example, in the spiritual form of the mineral kingdom, he sees gems; in the subtle form of the vegetative kingdom, he views gardens and orchards; in his spirituality in the animal kingdom, he sees beasts and birds as well as the world of humanity, etc., which is the God-given kingdom. Thus, the human being in his origin is the greatest Divine workshop.

17 Zīqāḍah 1409 AH/22<sup>nd</sup> June, 1989 AD

## Key Wisdoms

1. **Islam, the Eternal Religion:** Islam is the eternal religion and the religion of the Qā'im. It is from the time when Allāh created the heavens and the earth (9:36). One literal translation of the word “*dīn*” is law (*qānūn*), which means the law of nature. It is in this sense that it is called (the religion) of nature, as the holy Prophet has said “*Kullu mawlūdīn yūladu ʿala'l-ḥiṭrah ...*” (Every child is born on nature (i.e., Islam) ... Thus, Islam is strong according to the system of the universe.

2. **The Age prior to the Holy Prophet and the Divine *Sunnat*:** Some examples of the Divine *sunnat* are:

- a. The *mazhar* of the Divine *sunnat* and habit are the Prophets and Imāms (40:85).
- b. There is a warner and a guide for every community (13:7) because the guidance on the straight path depends on obeying them.
- c. Another name of the warner and guide (Prophet and Imām) is the Divine light which nobody can extinguish (9:32; 61:8).
- d. On the Day of Resurrection God will invite the people of every age with their Imām (17:71). This shows that the light of Imāmat has been present ever since the existence of human beings and it will continue to be so.
- e. It is extremely important to reflect on the verse of selection (3:33-34), that Allāh has selected Ḥaḏrat-i Ādam<sup>(c)</sup>, Ḥaḏrat-i Nūḥ<sup>(c)</sup>, the descendants of Ibrāhīm<sup>(c)</sup> and the descendants of ʿImrān<sup>(c)</sup> from the entire world. The selection of the holy Prophet and the pure Imāms is mentioned in the [selection of the] descendants of Ḥaḏrat-i Ibrāhīm<sup>(c)</sup>.

3. **Following the Light of Imāmat:** It is mentioned in verse (7:157): “So those who believe in him and honour him and help him, and follow the light which has been sent down with him,

are those who achieve success.” Imām Ja‘far-i Ṣādiq<sup>(c)</sup> says that in this verse by the light is meant Mawlānā ‘Alī<sup>(c)</sup> and the true Imāms (see The Holy Qur‘ān, translated by Mawlānā Farmān ‘Alī).

**4. It is the Imāms of Guidance who are the Truthful Ones**

**(ṣādiqīn):** Verse (9:119) mentions: “O you who believe, fear God and be with the truthful ones.” The word ‘fear (*ittaquū*)’ is so comprehensive that all the attributes and perfections of Islam are centred in it, so that the people of faith may attain that spiritual companionship of the truthful ones, which is full of the miracles of knowledge and recognition. You can see in verse (4:69) that after the Prophets, it is the place of the truthful ones, who are extremely truthful in explaining the Divine secrets, symbols of spirituality and the *ta’wil* of the Qur‘ān and the *shari‘at*.

**5. What is “Maqām-i Maḥmūd (Praised Station)”?:** *In<sup>m</sup>bi‘ās*

has two aspects: spatial and non-spatial. Thus, the holy Prophet during the ‘Night of Ascension’ had practically seen the “*maqām-i maḥmūd*” on the right side of the Divine Throne (*‘arsh*), which alludes to the rank of the Universal Intellect.

**6. The Collective Meaning of “Durūd (ṣalāt)”:** What is *durūd*?

It is success (*tawfiq*), luminous guidance, *ta’yīd* of knowledge, as mentioned in verse (33:43): “He it is Who sends His *durūd* (spiritual *ta’yīd*) on you and His angels also so that He may bring you forth from the darknesses (of ignorance) unto the light (of knowledge and wisdom).” If God, the most just of judges has made the vessels of all existents and creatures brimful with only the pearls of knowledge, how can a thing or an example of the wise Qur‘ān be bereft of the mention of knowledge (6:80; 40:7)? Therefore, be sure that in the example of *durūd* too, there is knowledge and wisdom, as God says (33:56): “Verily Allāh and His angels send *durūd* (*ta’yīd*) [for you] on the Prophet [and his progeny]. O you who believe! You should also say: O Allāh send *durūd* [for us] on Muḥammad and his progeny, and [ O believers!] submit to him as ought to be submitted.”

7. **The Greatest Bounty (*ni'mat*) which is the Universe of Bounties:** God says in verse (5:3): “Today, I have perfected your religion and have completed My favour on you.” Here, religion means the Qur’ān and bounty, the teacher of the Qur’ān (i.e., light), which is the universe of bounties in the personal world. Now the question: In what sense is religion given the name ‘Islam’? The primary meaning of Islam is to submit to someone. Thus, the purpose and purport of Islam is to submit to the Divine Command, that is, to obey God, the Prophet and the Possessors of the Command (4:59).

8. **The Wisdom of *Tawbah* and *Ṣadaqah* (9:104):** The mutual relation of *tawbah* and *ṣadaqah* is not only in the external world, but they are also together at the place of the Intellect: that *tawbah* means to return to the court of *azal* and *ṣadaqāt* (pl. of *ṣadaqah*) mean the hidden pearls (9:109), i.e., the demonstration of the Intellect.

9. **Who are these *Mu'mins* (9:105)?:** “And (O Messenger) say to them: Act! Allāh will behold your actions, and (so will) His Messenger and the believers (*mu'mins*).” Ḥaẓrat-i Imām Ja'far-i Ṣādiq<sup>(c)</sup> has related that in this verse ‘the believers’ mean the pure Imāms (*Da'ā'im*, I, 21).

10. **The Pure Imāms are Witnesses over the People:** It is mentioned in verse (2:143): “And thus We have made you a just community, so that you may be witnesses over humankind and the Messenger may be a witness over you.” Reflect carefully on wisdoms 9 and 10 that witnesses can be those only who [are present and] can see the actions.

11. **He who has the Knowledge of the Book (the Qur’ān):** The following very great wisdom is in the last verse of *sūrah-yi Ra'd*: “Those who disbelieve say: You are not a Messenger. Say: Allāh is sufficient as witness (of my messengership) between me and you, and he who has the knowledge of the (heavenly) Book (13:43).” There are many secrets for the wise people in this verse that Allāh has kept Ḥaẓrat-i 'Alī<sup>(c)</sup> with Himself for this extremely great witness. Mawlā 'Alī<sup>(c)</sup> became the second witness of the holy



Prophet's messengership because, by Divine Command, he saw in spiritual vision the renewal of similitudes of how the noble Qur'ān was revealing to the Guarded Tablet from the word "Be" and the Divine Pen, and from there to the holy Prophet. This indelible renewal of similitudes took place in his personal world. Therefore, the *ta'wili* wisdoms of the glorious Qur'ān were fastened to his personal world, i.e., the personal world of the light of Imāmat.

**12. The Relationship between the Light and the Book (Qur'ān):** It is mentioned in verse (5:15): "Indeed there has come to you from Allāh a (shining) light and a Book which explains clearly (Qur'ān)." The light here means the holy Prophet and the Book which explains is the Qur'ān. In this verse, first the light is mentioned and then the Book, because the Prophet's blessed heart had become illumined before the revelation of the Qur'ān, after which the Book started to reveal [to him]. Another [important] point is that the Qur'ān was a living soul and a light (42:52) in the personal world of the holy Prophet. That is, it was in the form of spiritual and intellectual light, which cannot be transferred into physical writing. Thus, the speaking and knowing soul (i.e., the light) of this heavenly Book remained in the Prophet, whereas its physical aspect was written down. Thus, the relationship between the light and the Book is that the light is the spiritual aspect of the Book and the latter is the physical aspect of the light.

**13. How is the Light Transferred?:** According to wise people this question is as sublime as it is important, thus why should its answer not be [equally] great? The access of the light from one perfect person to another perfect person and its transference takes place as follows:

- a: This wisdom is hidden in the example of the verse of the Lamp (*miṣbāḥ*, 24:35), that if there is a shining lamp which spreads light in all directions and if another lamp is to be lit, it needs to be prepared in every respect and then brought closer to the first lamp to kindle it from the shining flame of the first one. This means that the holy Prophet, by Divine Command, kept Ḥaẓrat-i 'Alī<sup>(c)</sup> in his special proximity by

granting him the secrets of knowledge and wisdom, love, affection, opportunities to serve, teaching him the Supreme Names and blessing him with his most effective prayers, thereby he kindled this lamp too. This Divine miracle is called “light upon light”, that is, the transference of light from one personality into another.

- b: Allāh breathed His Spirit (Light) into Ḥaẓrat-i Ādam<sup>(c)</sup> (15:29; 38:72). This breathing of spirit cannot be without *ta’wīl*. Its *ta’wīl* is the teaching of Supreme Names, etc., as mentioned in the point above (a), because the Divine Spirit was breathed in Ḥaẓrat-i Maryam<sup>(c)</sup> as well (21:91; 66:12). However, it is evident from another verse that the Divine or Holy Spirit was a Word (4:171), that is, the Supreme Name, which in its many meanings includes everything.
- c: The holy Prophet was the luminous lamp (33:46), that is, he was a light which could illumine many hearts spiritually (from his heart). In fact, it is the glowing (*wahhājī*) lamp (78:13) from which the lamp of the light of Imāmat has been illumined forever.
- d: According to the Ṣūfis, the way to observe light is to merge in the *shaykh* (*murshid*), merge in the holy Prophet and merge in Allāh. According to Ismailis, it is by merging in the Imām, then in the holy Prophet and Allāh. Since the holy Prophet and the pure Imāms are Allāh’s Supreme Names (7:180), [by remembering them] effacement, merging and the recognition of light can be easily attained. Thus, those capable of seeing have observed the light and its cosmic function with their inner eye, therefore they continue to ecstatically talk about it all the time. I humbly pray that Allāh, the Sustainer of the world, grant all human beings of the world the guidance of the light of Islam, *Āmin!*

Note: Read the article and the noble verses mentioned in it carefully. Remember that this is a special bounty and it is very important to offer practical gratitude because, on the Day of Resurrection, we will be questioned about these bounties (102:8).

22 Zīqadāh 1409 AH/27<sup>th</sup> June, 1989 AD

## **Ḥazrat-i Yūnus<sup>(c)</sup>** (Zu'n-Nūn, 21:87; Şāhibu'l-Hūt, 68:48)

1. **The Man of Fish:** That is, Ḥazrat-i Yūnus<sup>(c)</sup> who had been swallowed up by a fish. It is mentioned in a *Ḥadis*: “There is no verse of the Qur’ān which does not have an exoteric [meaning] and an esoteric [meaning] and that its esoteric [meaning] has an esoteric [meaning] [and so on] to seven esoteric [meanings].” By Divine success and spiritual help (*ta’yīd*), we are going to explain the esoteric wisdom (*ta’wīl*) of the fish. In *ta’wīlī* language, land means corporeality whereas the ocean means spirituality. Thus, fish means the soul which lives in the ocean of spirituality. However, fishes that live in the ocean of spirituality are of every kind, small and big, good and bad. One of them is the fish of the carnal soul which incites to evil and can very easily swallow a human being. It is within us, but if it becomes dominant it is as if we are imprisoned in its stomach.

2. **The Sweet Ocean and the Saline Ocean/Two Kinds of Spirituality:** The spirituality of good and evil is mentioned in verse (35:12). Although these two oceans are not alike, concerning the fresh meat of fish and acquiring pearls, there is no difference between them. Here fresh meat means spiritual knowledge and pearls symbolise the secrets of the Intellect.

3. **Three Kinds of Meat:** Three kinds of lawful meat are mentioned in the Qur’ān: the meat of sheep, etc: this is the example of the knowledge of physical *ḥudūd*; the meat of fish: this is the example of the knowledge of spiritual *ḥudūd*; the meat of birds: this is an allusion to the knowledge of angels, although the spiritual beings and the angels are one.

4. **Hunting during the state of Consecration:** What secret is hidden in the fact that the hunting of the ocean is lawful during the

state of consecration, whereas that of the land is unlawful?

Answer: The state of consecration is the spiritual closeness and esoteric pilgrimage of the exalted Imām, who is the living house of God. The *ta'wil* of the hunting of the ocean is acquiring knowledge from the spiritual *hudūd*, which is lawful; the *ta'wil* of hunting on the land is to acquire knowledge from the physical *hudūd*, which is unlawful (5:96). From the beginning of this article to this point, whatever has been explained has shown that the *ta'wil* of the fish is spirit, spiritual and spiritual *hudūd* and its hunting is spiritual knowledge. Now, we will explain to some extent [the *ta'wil* of] the fish, which is in the esoteric aspect of Ḥaẓrat-i Yūnus<sup>(c)</sup> story.

5. **Two Kinds of Walking:** One type of walking is physical and the other is spiritual. Spiritual walking is through God's remembrance and His worship. Ḥaẓrat-i Yūnus<sup>(c)</sup> became angry with his people [abandoning them] and took the path of spirituality thinking that he would not want for spiritual sustenance. However, he became imprisoned in the stomach of a spiritual fish where the darknesses caused by the ceasing of light made him cry out: "There is no God except You. You are free from any attribute. Verily, I am one of the wrongdoers." (21:87) "Then We heard his prayers and saved him from anguish. Thus, do We save believers." (21:88)

6. **Every Qur'ānic Story Corresponds with every Stage of Spirituality:** What was the laden ark that Ḥaẓrat-i Yūnus<sup>(c)</sup> reached by fleeing towards it? What does [drawing] the lot (*qur'ah*, 37:141) mean? This ark was the world of particles, which is full of spiritual particles. This ark sails with true remembrance (*ḥaqīqī zikr*), but Ḥaẓrat-i Yūnus<sup>(c)</sup> had to be tested therefore the lot was drawn against his name and he jumped into the ocean of spirituality as a sacrifice for those countless souls. He was swallowed up by a huge spiritual fish, as the holy Qur'ān says: "Had he not been among those who recite *tasbīḥ*, he would have been detained in its belly till the day of resurrection." (37:143-44)

7. **Analogies of Good and Evil:** Although there are only two things, good and evil, there are numerous examples of both in

spirituality, just as in the world of dreams you always see nothing but good and evil. However, it is evident that both have countless parables and allegories, therefore every time there is amazement that one has seen something new, whereas they are the same good and evil but their forms continue to change. Thus, the fish in whose belly Ḥaẓrat-i Yūnus<sup>(c)</sup> remained can have many other parables, whose reality and quality may be the same. If this is correct, the above-mentioned trial can be described in other examples as well.

**8. The Guidance of the Prophets and the Desired Destination:**

There is no doubt whatsoever that the Prophets were guided by God, therefore they were sent to guide people. None of them had come from halfway, they had come from the desired destination with the recognition of the supreme rank. Since the Qurʾān says that they were sent by God (2:213) it is appropriate to ask, from which spiritual station or rank, were they sent as Prophets? The natural answer to this question is that God had sent them from His proximity and presence. In verse 2:213, if we take the word “*baʿasa*” in the sense of *ibdāʿ* and *inʿibās*, even then it means the same thing, that they had come from the most sublime station of spirituality, although they used to live among other people from the very beginning. With this certainty, let us refer to the Qurʾān so that we may obtain more knowledge about Ḥaẓrat-i Yūnus<sup>(c)</sup>.

**9. Which is this Desolate Plain (‘*arā*’) (37:145-148)?:**

“Then We cast him on the desolate plain while he was sick, and We caused a gourd to grow over him, and We sent him to a hundred thousand people or more and they believed, so We let them enjoy for an appointed time.” The ‘desolate plain’ signifies the plain of Intellect, the purpose of casting Ḥaẓrat-i Yūnus<sup>(c)</sup> on it was to make him reach there and bestow upon him the wealth of utmost intellectual sound health. The gourd means the manifestation of the miracle of Intellect in which there are countless indications and allegories of intellect, understanding, knowledge and wisdom, including the Treasure of *azal*, the Divine Word, the rank of merging and subsisting in God (*fanāʾ fiʾllāh* and *baqāʾ biʾllāh*).

10. **The Law of Secrets and Veils:** In the light of the *Ḥadis* at the very beginning of this article it has been mentioned that every verse of the Qurʾān has an exoteric meaning and an esoteric meaning. This means that the exoteric aspect of the verse is a veil and the esoteric aspect is veiled, just as it is God’s habit (*sunnat*) that when He speaks to human beings, He does so from behind the veil (42:51). Indeed, this is like “light upon light” where one light becomes the veil of another light, such as the sun, which is its own veil. That is, one cannot see the background of the sun, nor its interior, nor can one gaze at its surface. This shows that knowledge is its own veil.

11. **Selection of Ḥazrat-i Yūnus<sup>(c)</sup>:** It is mentioned in verses (68:48-50): “So have patience for the decree of your Lord and do not be like Yūnus who cried while he was in anguish. Had not a bounty from his Lord reached him, he would certainly have been cast off on the desolate plain in a bad state. Then his Lord selected him and made him of the righteous ones (*ṣāliḥin*).” God nourishes the intellects and knowledge of His great Prophets at such a sublime spiritual place that [ordinary] people cannot conceive it. For instance, if the desolate plain is mentioned as being the plain of Intellect, very few people would believe this because ordinary people have the most difficult veils before them.

12. **Why are there numerous examples of the Universal Intellect and the Universal Soul?:** It has always been God’s habit (*sunnat*) that He enfolds and unfolds everything without any exception. Since this is a fact, why should there not be many examples of the same reality in the noble Qurʾān? Nonetheless, it should be known how the Divine hand enfolds the universe and everything in it! Take for example: when a fruit ripens on a fruit-bearing tree, the entire tree is potentially enfolded in the form of essence and in the state of the vegetative soul in the stone, i.e., the kernel, whereas the tree remains intact in its place. Similarly, in the spiritual observation of the people of recognition (*maʿrifat*), the universe is enfolded and given a new existence whilst it remains intact in its place.

The Mother of the Book is the name of the Guarded Tablet (i.e., Universal Soul), it is also the name of the *Sūrah* of *Fātiḥah* and of Mawlā °Alī<sup>(c)</sup>. Thus, the Qur’ān is condensed in the *sūrah* of *Fātiḥah* literally and meaning-wise and [similarly] the same Qur’ān is gathered together in the Imām of the time [who is °Alī<sup>(c)</sup>] spiritually and intellectually. Thus, if the fact that the Universal Intellect, the Universal Soul, *nāṭiq* and *asās* have many names and many examples is accepted, it means that the glorious Qur’ān is full of their mentions, as you have read and heard that the desolate plain and the gourd are examples of the rank of Intellect. Similarly, there are many examples in the stories of the Prophets, which show their grandeur, sublime spirituality and the rank of the Intellect.

Now, if I say that heaven and earth are the names of the Universal Intellect and the Universal Soul, perhaps you may be surprised, whereas these are two keys which can be sufficient to bring about a revolution in your knowledge. This revolution will start from the very beginning when you study the declaration of *khilāfat* or vicegerency (*Inni jā’il<sup>um</sup> fi’l-arḍi khalīfah*, 2:30) and you will prefer the translation: “I am going to appoint a vicegerent in the earth of the Universal Soul” to the translation: “I am going to appoint a vicegerent on the planet earth” because this will establish the view that the Prophets and Imāms have the vicegerency of the entire universe. It is a fact however no revolution takes place or continues by [simply] pressing a button or flicking a switch on or turning a key. It requires intellect, wisdom and extremely rigorous hard work. God willing! You will succeed!

Note: you must study Ḥaẓrat-i Yūnus<sup>(c)</sup> story in the Qur’ān and the exegesis, so that you may be well aware of its exoteric and esoteric aspects.

11 Zu’l-ḥijjah 1409 AH/14<sup>th</sup> July, 1989 AD

# Light from the Qur'ānic Minarets

## Part 1

1. **Manār, manārah and mīnār:** mean the place of light, lamp stand, tall pillar, tower, lighthouse etc. The light of a lamp placed in a low place inside a house becomes limited due to obstacles in shedding light and the shadows of the surrounding objects increase. This is why lamps are placed on a lamp stand or niche. Similarly, the electric lights of the bazaar of a city can spread their light only from tall pillars. You may also be aware that lighthouses are built to guide ships on the sea. Most importantly observe the system of nature that God has kept the glowing sun, the resplendent moon and the bright stars on the height of heaven so that they in their respective times may pour the rain of light lavishly on the people of the earth. According to this Divine law, He has thus arranged the system of the city of the Qur'ān, placing the great and Perfect Men in the form of various minarets. The hearts of the people of insight become illumined and delighted by the way the light of knowledge and wisdom is shedding from the eminence and excellence of these minarets of guidance.

2. **Ḥazrat-i Ādam<sup>(c)</sup>:** In Qur'ānic stories, Ḥazrat-i Ādam<sup>(c)</sup> has the status of the first of the minarets. Very great secrets will reveal to you if the noble verses of the Qur'ān related to him are observed with insight. For example, he was God's vicegerent, where? Was it on the external earth, in the world of religion, the personal world or in the earth of the Universal Soul? It is a universal vicegerency, however its meaning is still not clear, it requires more explanation because vicegerency in the Universal Soul is an extremely great thing. It is something from which the Universal Intellect is not separate. Imāmat is also included in this very vicegerency. Guarded Tablet is another name of the Universal Soul, in which every living thing is recorded and indeed in which there is the "Higher I" of every individual from the very *azal*. Thus, God's vicegerent recognising



the “Higher I” in [his] rank of the Universal Soul, recognised his Lord. This is indeed the place of perfect recognition.

3. There are cycles of countless Ādams in God’s Godhead, but their fundamental stories are alike. The wise Qur’ān has described the stories of all the Ādams in the story of one Ādam only to test people in their knowledge and recognition, just as in describing the common characteristics of human beings they are described as though they are the characteristics of only one human being by using the singular form ‘*insān*’ (human being), whereas wherever the word ‘*insān*’ is mentioned it is the mention of countless human beings.

4. **Ḥaẓrat-i Hābīl<sup>(c)</sup>**: There is consummate (*bālīghah*) wisdom in the Divine speech (54:5). That is, such a wisdom that raises the meaning of the verse and makes it reach the place of the truth of certainty (*ḥaqqu’l-yaqīn*) and on the other side Divine speech is full of truth and justice (6:115). That is, the secrets of the light of Intellect and the Divine Word are hidden in their most sublime meaning because truth and justice are among the names of the Intellect and the [Divine] Command. Thus, the consummate wisdom of the acceptance of Ḥaẓrat-i Hābīl<sup>(c)</sup>’s sacrifice (5:27) is that he, after passing through many sacrifices (*fanā’s*) ultimately merged in God’s Face and became the *Imām-i Asās*, because his physical sacrifice is an example of spiritual sacrifice and in the background of the sacred fire is mentioned the light of the Intellect. However, after some time, Qābīl martyred Ḥaẓrat-i Hābīl<sup>(c)</sup> and the light of Imāmat became transferred to Ḥaẓrat-i Shīs<sup>(c)</sup>.

5. **Ḥaẓrat-i Idrīs<sup>(c)</sup>**: In verses (19:56-57) God says: “And (O Prophet!) in the [spirituality of] Book mention Idrīs also. Verily he was a truthful Prophet and We raised him to the exalted station [of spirituality].” The famous story about Ḥaẓrat-i Idrīs<sup>(c)</sup> is that once the Angel of death, by God’s permission, visited him. He told him: Seize my soul so that I should experience the bitterness of death. The Angel of death seized his soul and then let it enter his body. Then he told him: Take me to heaven and show me Hell and Paradise. They went to heaven and passing over Hell they reached

Paradise. When they came to the end, the Angel of death said to him: Let us go! Let me take you back to the earth. At this point God commanded: O Angel of death: Now let him remain here because he has undergone the difficulties of the world, the hardship of death and has passed over Hell.

6. This story is linked with the rule of *ta'wil* and the 'Izrā'īli destination of the spiritual path is explained in it, in which the chain of the seizure of the soul continues for some days and the soul that is seized before the physical death, does not return to the body (39:42), and instead fresh soul from outside is cast into it. This is the first merging (*fanā'*) and the last one is at a place much higher than this. That is the rank of Allāh's Face (*wajhu'llāh*), and the one who merges here (i.e., Allāh's Face), on the one hand, returns [to this world] and on the other does not return to this world. An example of returning is that Ḥaẓrat-i Mūsā<sup>(c)</sup> and Ḥaẓrat-i Muḥammad<sup>(s)</sup> returned to this world from Mount Sinai and the *mi'raj* (Ascension) respectively. The example of not returning is that the "Higher I" was already in that most sublime place, that is the *'arif* is already there but by some other name. Now, only the "Lower I" attained the Treasure of recognition. This is the recognition of Ḥaẓrat-i Idrīs<sup>(c)</sup>. He was an Imām, and in the chain of Imāmat, he is known as Akhnūkh.

7. **Ḥaẓrat-i Nūḥ<sup>(c)</sup>**: In verses (71:26-28) it is mentioned: "And Nūḥ said: O my Lord! Do not leave a single dweller from the disbelievers on the earth. Verily, if You leave them, they will lead astray Your servants and they will not beget except immoral ingrates. O my Lord! Forgive me and my parents, and he who enters my home as a believer, and the believing men and believing women, and do not give the unjust increase save in perdition."

8. It is better for you that in Ḥaẓrat-i Nūḥ<sup>(c)</sup>'s story, you accept the watery deluge as a symbol (*miṣāl*) and the spiritual deluge as the symbolised (*mamsūl*) so that the path of knowledge may be even and the door of wisdom may open. Whichever Prophet's time it may be, the Divine law (*sunnat*) functions the same way in it. Thus, when the deluge of spirit and spirituality took place in Ḥaẓrat-i

Nūḥ<sup>(c)</sup>'s personal world, the believers had already entered the Ark of the Divine mission but the disbelievers due to remaining outside were drowned and perished. This was their spiritual perdition [and not a physical one]. This was the very purpose of Ḥaẓrat-i Nūḥ<sup>(c)</sup>'s prayer that no disbeliever should remain in the earth of his personal world, so that only the generations of the people of faith may thrive there.

9. **Some Questions:** Why is Ḥaẓrat-i Nūḥ<sup>(c)</sup> called the second Ādam? What wisdom is hidden in the holy Prophet comparing his *ahl-i bayt* with Ḥaẓrat-i Nūḥ<sup>(c)</sup>'s ark? What allusion is possible in the Divine Command to Ḥaẓrat-i Nūḥ<sup>(c)</sup>: “And you make the ark according to Our (universal) realities and Our revelations.” In this story what are the meanings of the oven (*tanūr*)?” (11:40). Why was it necessary to have pairs of all kinds, animals, etc.? (11:40) Can there be a secret or an allusion that with the subsiding of the deluge the ark came to rest on Mount Jūdī? It is said: ‘O Nūḥ, come down with peace (*salām*) from Us and blessings (*barakāt*) which will descend on you and on the communities from those with you” (11:48). Please tell us: What is called *salām*? What are *barakāt*? And who are the communities (*umam*) who might have embarked on the ark with Ḥaẓrat-i Nūḥ<sup>(c)</sup>, even though apparently there was only one community of believers?

10. **Answers:**

- a) Ḥaẓrat-i Nūḥ<sup>(c)</sup> is exoterically called the second Ādam, because subsequent to the deluge, the world was populated by his progeny and the progenies of those who were with him. However, its esoteric reason is more correct, which will be mentioned later in connection with the answers to these questions.
- b) The wisdom in the holy Prophet's *Ḥadis*: “My *ahlu'l-bayt* are like Nūḥ's ark” is that there is an Imām with every Prophet, whose recognition alone is the ark of salvation. Thus, with Ḥaẓrat-i Nūḥ<sup>(c)</sup> the Imām [in the position of the] *asās* was Mawlānā Sām<sup>(c)</sup>.
- c) The wisdom in verse (11:37): “And you make the ark

according to Our (universal) realities and Our revelation” is that the ark of the Imām’s recognition must be based on two kinds of arguments, from the [external] universe as well as from the revelation.

- d) An oven is the place where a fire is kindled. It means the remembrance (*zīkr*) of a believer who walks on the spiritual path, as it is mentioned in the Qur’ān (11:40): “And the oven gushed forth”, that is, the *zīkr* intensified and from which the spiritual deluge started instantly.
- e) The meaning of keeping a pair of male and female from all kinds of animals is that without the law of duality and the principle of contraries, the ark of knowledge and recognition cannot be prepared. Also, the purpose of doing so was the renewal of similitudes of the creation and population of the world in Ḥaẓrat-i Nūḥ<sup>(c)</sup>’s personal world.
- f) Yes, the secret and allusion in resting the ark upon Mount Jūdi [after the physical deluge subsides] is that as a result of the spiritual deluge, the ark of *zīkr* and recognition rests upon the Mount of Intellect, in which there is countless Divine generosity and kindness.
- g) *Salām* is the name of *ta’yid* and *barakāt* means *ta’wils*, and the *ummats* which were with Ḥaẓrat-i Nūḥ<sup>(c)</sup> were the Prophets and Imāms, each one of them together with his believers was an *ummat*.

11. **Ḥaẓrat-i Hūd<sup>(c)</sup>:** Just as Mawlānā Hunayd<sup>(c)</sup> was Ḥaẓrat-i Ādam<sup>(c)</sup>’s *muqīm* Imām and patron, Mawlānā Hūd<sup>(c)</sup> was Ḥaẓrat-i Nūḥ<sup>(c)</sup>’s *muqīm* Imām and patron. It should be noted here that according to the exigency of wisdom, some Prophets were also linked with the chain of Imāmat. You can study the cycle of the Prophethood of Ismaili history.

12. It is mentioned in verse (7:65): “And We sent Hūd, their brother to ‘Ād. He said: O my community, worship God. You have no other God but He. Will you then not fear and worship God?” In this verse ‘worship Allāh’ is a fundamental command that every

Prophet conveyed to his community at the start of inviting his people to religion. Since the Prophets themselves used to worship God in the illumination of the light of recognition, they therefore had a sure guarantee that whoever truly obeyed them would be enriched with the everlasting wealth of recognition. Ḥaẓrat-i Hūd<sup>(c)</sup> and many other Prophets in their respective times, as a rule and principle, said to their community: “I am your trustworthy and true well-wisher” (7:68). That is, act according to my advice, so that I may deliver some trusts to you. In short, the light that appears to the Prophets is compared to fire for the reason that a spark is brought from somewhere to kindle a fire for the family and the companions’ benefit. See that this is the wisdom of the Qur’ān itself: [for example] “a brand” (20:10); “a flaming brand” (27:7); “a burning brand” (28:29). Thus, we have to reflect very carefully here.

13. Ḥaẓrat-i Hūd<sup>(c)</sup> said: “O my community! Ask forgiveness of your Lord and then repent to Him (that is, come close to Him). He will send you the torrential heaven (of spirituality)” (11:52). Divine advice and guidance are for all people, particularly for those believers who are on different levels of the spiritual path, because although reaching a certain spiritual destination by advancing from an ordinary state is progress, however according to the monists (believers in one God alone) whatever distracts you from God, is your idol. As Imām al-Bāqir<sup>(c)</sup> says: “All that which distracts you from observing God’s theophany is your Satan and idol.” This shows that the holy Qur’ān in its advice and guidance does not confine itself to only inviting to Islam [i.e., initial teachings], but also there is the light of the destinations of spirituality for the believers until they reach God.

14. It is mentioned in verses (26:123-124): “‘Ād belied the Messengers when their brother Hūd said to them: ‘Will you not fear?’” Belying one Messenger is tantamount to belying all Messengers. The first reason is that all of them are like a Single Soul and the light of Prophethood is the same. Therefore, belying a later Messenger automatically becomes belying all former Messengers. The second reason is that where the Messengers testify and help

each other according to the covenant which God has taken from them (3:81), if some people belie one Messenger there, it becomes the perpetuation of belying all the other Messengers.

15. **Ḥaẓrat-i Šālih<sup>(c)</sup>**: God says in verse (7:73): “And to Samūd (We sent) their brother Šālih. He said: O my community! Worship God. You have no other God than He. Indeed, a clear proof from your Lord has come to you. This is the she-camel of God, a sign to you; so leave her to eat in God’s earth, and do not touch her with evil, lest a painful chastisement seize you.” The Divine mission starts with God’s worship (*‘ibādat*) in the light of recognition (*ma‘rifat*) because when worship is mentioned in the law of religion, it means that which is perfect and [performed] in the light of recognition, as God says; “I did not create jinn and humankind but to worship Me (i.e., I created them for the sake of My recognition).”

16. A camel is an example of a *nāṭiq* and a she-camel is that of his *asās* (*ḥujjat*). The same example applies to every other Prophet and his *ḥujjat* and every Imām and his *ḥujjat*. Further, in the personal world, the example of a camel is the intellect and [that of] the she-camel is the soul. Thus, Ḥaẓrat-i Šālih<sup>(c)</sup>’s *ḥujjat* was like a miracle in spiritual knowledge. It was God’s command to let him freely continue the work of *da‘wat* in its earth. “Let the she-camel eat freely” means to let the *ḥujjat* explain knowledge everywhere to the people because to eat and feed is an example of explaining knowledge, in which there is spiritual nutrition and pleasure.

17. Ḥaẓrat-i Šālih<sup>(c)</sup>’s she-camel had appeared from a rock of a mountain, the *ta‘wil* of which is that intellectually every Prophet and every Imām’s *ḥujjat* is born from the rock of light. What is the secret in the fact that the she-camel was born pregnant and simultaneously had given birth to a child? When Ḥaẓrat-i Šālih<sup>(c)</sup>’s *ḥujjat*, after being to the mountain of the Intellect came back, he had become capable of giving birth to his successor in knowledge and he did so actually. What wisdom is there in there being turns for water: one day the she-camel used to drink the entire water of the well and give so much milk that it used to be satisfactorily available to all and the following day the people were using it?

Water means knowledge. Thus, the day the water of knowledge was under the *hujjat*'s control, he was presenting even the exoteric knowledge as esoteric knowledge by transforming it into the latter, whereas on the day it used to be the turn of the masses, that is, under their control they used to waste the time of knowledge in uncouth questions and childish debates.

18. It is mentioned in verses (54:29-30): “But they called their companion (Qadād) and he took her and hamstrung her (she-camel). How dreadful was My chastisement and My warning!” That is, Ḥaẓrat-i Ṣāliḥ<sup>(c)</sup>'s *hujjat* had four *naqībs* or *dā'īs*, on whom were based the *hujjat*'s *da'wat* activities, just as the she-camel can stand and move on her four feet, however, the adversaries created such conditions that the work of *da'wat* stopped completely or that the *hujjat* and his four *dā'īs* were martyred.

Thursday, 17 Zu'l-hijjah 1409 AH/20<sup>th</sup> July, 1989 AD

# Light from the Qur'ānic Minarets

## Part 2

1. **Recognition of the Personal World and Signs (*āyāt*):** This wisdom-filled Divine command is mentioned in verse (27:93): “And say: Praise be to Allāh Who will show you His signs so that you shall recognise them. And your Lord is not heedless of what you do.” The central subject of this heavenly teaching is “signs and recognition”. Therefore, the wisdom of this teaching is extremely necessary for wise people. Thus, the questions are:

- a. Where are the signs of Allāh? A. They are in the wise Qur'an, the external world (*āfāq*) and the internal [i.e., personal] world (*anfus*) (41:53; 51:21).
- b. Are the Prophets and Imāms also called ‘signs’? A. Why not, since Ḥaẓrat-i ʿĪsā<sup>(c)</sup> and his esteemed mother are ‘a sign’ (23:50)?
- c. Where and when can the recognition of these signs mentioned in the above two answers be attained? A. In the personal world when the recognition of one’s own soul and that of the Lord is attained.

2. **Togetherness of Recognitions:** The way a good deed is mentioned at the end of the verse (27:93) shows that it is the lack of good deeds which causes a delay in the observations and recognition of the signs, otherwise nothing else can be a hindrance. Now, we have to state the following with certainty: the door of recognition can always be open because it is not conditional to any specific time, as the holy Prophet says: “Those of you who recognise their soul more, recognise more their Lord”. This *Ḥadīṣ* clearly shows that in Islam, recognition started from the time of Prophethood, because by addressing ‘you’, although it applies to the believers of every time, it is first related to the companions of the holy Prophet. The second point is that recognition of God has stages, thus [to understand] that the stages of *maʿrifat* or all



*maʿrifats* are brought together in the personal world, you need the knowledge of certainty. This is because God enfolds each and every universe in His hand. Now you may be sure that all recognitions are gathered in the Lord's (God's) recognition and this is the Treasure of treasures outside of which there are no treasures. Thus, if the story of the Prophets [could be understood] in the light of recognition, it gives tremendous benefit.

3. **Ḥaẓrat-i Ibrāhīm<sup>(c)</sup>**: It is mentioned in verse (2:124): “And when his Lord tried Ibrāhīm with certain words, and he fulfilled them, He said: ‘Verily I am going to appoint you an Imām for humankind’. He said: ‘And of my offspring?’ He said: ‘[Yes, but] My covenant will not reach the unjust ones.’” This trial of Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> took place for his spiritual ascension and elevation with the great Names and perfect Words so that the universal lamp of the light of Imāmat would be illumined on the lofty and elevated minaret of his pure personality.

4. **Imāmat is the Divine Covenant**: The Holy Lord called the office of Imāmat “My covenant” (2:124). *ʿAhd* means affirmation or a covenant. A synonym of *ʿahd* is *ʿmīṣāq*, that is, a firm promise or covenant over which an oath has been sworn or the means of firmness and strength. Since this is a clear fact, God must have taken the covenant for Ḥaẓrat-i Ibrāhīm<sup>(c)</sup>'s Imāmat from the entire world during the renewal of the similitude of the covenant of “Am I not?” in his personal world (7:172). This is because God's covenant, that is, [to take] the pledge of the people of the entire world about His Sustainership, Prophethood and Imāmat, begins with the event of “Am I not?” as mentioned about the people of intellect in verse (13:20): “Those who fulfil the covenant of God and do not break the pledge.”

5. **The Covenant of “Am I not?” and bayʿat (the Oath of Allegiance)**: The renewal of similitudes of the event of “Am I not?” takes place in the blessed personal world of every Prophet and every Imām, in which the covenant is taken from people of the entire world that their intellectual and spiritual sustenance is from God, the Prophet and the Imām. This is the straight path and

the religion of Islam, and the *bay'at* in which the Covenant of God (i.e., Imāmat) is mentioned, is the renewal of the same covenant of “Am I not?” as God says in verse (48:10): “Verily those who give *bay'at* to you, indeed they give *bay'at* to Allāh and Allāh’s hand is above their hands. So whosoever breaks the covenant [of *bay'at*] breaks it only to his own loss; while whoever fulfils what he has covenanted with Allāh will soon receive a great reward from Him.” What should be the importance, excellence and magnificence of the *bay'at* which is given on God’s hand and what kind of sublime meanings there must be in this magnificent work! Thus, God and the Prophet have appointed the Imām to keep this great bounty of representation of God’s hand intact and forever, and this work continues from *azal*.

6. **Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> and the Esoteric Pilgrimage:** Reporting the account of Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> in the Qur’ān, it is said that God commanded him (22:27): “And proclaim among humankind the pilgrimage. They will come to you on foot and on every lean beast, they will come from every deep ravine.” God not only informed Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> of the exact place of the Ka’bah, He also made him the object (*mamsūl*) of [the example of] the Ka’bah (22:26). Thus, by God’s command and the sound of Ḥaẓrat-i Isrāfīl<sup>(o)</sup>’s *ṣūr*, the inhabitants of the entire planet earth started to enter his world of particles in the form of particles. Those who were close to God’s house (i.e., the centre of Imāmat), due to their affirmation and recognition, easily reached the spiritual pilgrimage on foot and the rest attended with their respective *hujjat* of the island (*hujjat-i jazīrah*) and *dā’is*. This example shows that those who do not recognise the Imām, also do not recognise the subsidiary *hudūd*. In such a state their spiritual journey becomes difficult because the *hujjat* and the *dā’is* work for them as lean beasts.

7. **Star, Moon and Sun:** God spiritually showed Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> the *malakūt* (great spiritual kingdom) of the heavens and the earth, so that he may be among the *mūqinīn*, i.e., the *‘arīfīs* [those who have certainty and Divine recognition]. *Malakūt* means the magnificent kingdom, the world of souls and angels. In the spiritual heaven, Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> saw the star, the moon and the

sun respectively. Thereafter, he advanced further to the heaven of intellect and saw the same event, but there it was only one light, which due to its repeated rising and setting, was sometimes called the star, sometimes the moon and sometimes the sun. The allusions of these two places are towards the hierarchs (*ḥudūd-i dīn*) of religion. It was practical guidance to him the supreme monist, towards the level of the truth of certainty. Thus, he was blessed with the sacred vision (*didār*) of the Lord of Honour, as mentioned in the Qurʾān (6:79).

8. **A Very Great Secret:** [To understand] the above-mentioned realities and recognitions, see verses (6:75-80). God willing, an attempt is made in this connection to discover a great secret, and that is in the blessed verse (6:80):

- a. “Verily I truly turned my spiritual face to the Creator of the heavens and the earth.”
- b. I truly turned my spiritual face to my Lord after His recognition.
- c. I recognised my “Higher I” and my Lord, therefore, now my face is towards Him.
- d. Whatever Allāh says is full of truth and justice (6:115). Therefore, if the representation of God’s hand is correct in the physical world, it is also correct in the spiritual world and it is also correct of God’s face. Listen now to the secret: Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> had the supreme vision (*didār*) of God’s face in which everything and every soul merges (28:88; 55:27), but he who merges with recognition (*maʿrifat*) is revived forever. Thus, Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> attained the rank of merging in God (*fanāʾ fiʾllāh*) and surviving by Him (*baqāʾ biʾllāh*) at the place of intellect, as a result of that he said: As a representation, I considered my inner [spiritual] face as His face, Who has created the heavens and the earth ... (6:80).

9. **Necessary Questions:**

- Q. What was the name of the father of the third *nāṭiq*, Ḥaẓrat-i Ibrāhīm<sup>(c)</sup>? Who was the *Imām-i muqīm* who brought him up in spirituality and knowledge?

- A. His father's name was Ḥaẓrat-i Tāruḥ<sup>(c)</sup> and *Imām-i muqīm* was Ḥaẓrat-i Şāliḥ<sup>(c)</sup> and according to some, Ḥaẓrat-i Şāliḥ<sup>(c)</sup> was another name of Ḥaẓrat-i Tāruḥ<sup>(c)</sup> himself.
- Q. What was the relationship of Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> to Āzar?
- A. Āzar was Ḥaẓrat-i Ibrāhīm<sup>(c)</sup>'s uncle's name. According to some, he was his teacher who taught him certain exoteric teachings. However, Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> reached such a sublime place of recognition and knowledge of *tawḥīd* that his [Āzar's] exoteric teachings appeared to be esoteric idolatry.
- Q. Verse (2:30) regarding Ḥaẓrat-i Ādam<sup>(c)</sup>'s vicegerency says in the language of wisdom that as long as the earth exists, the chain of the supreme vicegerency has to continue. Similarly, verse (2:124) alludes that as long as people exist, the Imām has to be present (*li'n-nās*). Are the Vicegerency and Imāmat two different things or are they the same one office?
- A. Indeed there is literally a difference between *Khilāfat* and Imāmat or the *Khalifah* and the Imām, but in reality, there is no difference because the one who is God's *Khalifah* or representative is the Imām of the people.

10. **Ibrāhīm<sup>(c)</sup>'s Progeny/Muḥammad<sup>(s)</sup>'s Progeny:** It is mentioned in verse (4:54): “Indeed, We gave Ibrāhīm's progeny the Book and wisdom and We gave them a great kingdom.” In this verse, it is mentioned that as long as there is the need of the Book and wisdom in this world, the Imāmat (spiritual kingdom) of the progeny of Ibrāhīm<sup>(c)</sup>, that is, the progeny of Muḥammad<sup>(s)</sup> has to continue. This kingdom is not content with just liberating people from slavery, but those who enter it, are made kings also (5:20; 3:26).

22 Zu'l-ḥijjah 1409 AH/25<sup>th</sup> July, 1989 AD

# Light from the Qur'ānic Minarets

## Part 3

1. **Ḥaẓrat-i Ibrāhīm<sup>(c)</sup>'s Prayer:** Read verses (2:126-129) carefully, where Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> prays to God for extremely important and fundamental things of religion:

**First Prayer:** May the city of Makkah be a place of protection and peace and those of its dwellers who believe in Allāh and the last day have various kinds of fruit. That is, may the recognition of the *asās'* rank be the means of spiritual protection for the believers and may they thereby attain the fruits of knowledge and wisdom.

**Second Prayer:** May He accept the service which Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> and Ḥaẓrat-i Ismā'īl<sup>(c)</sup> rendered in the construction of the Ka'bah.

**Third Prayer:** During the construction of the House of Allāh, they also prayed that He may make them His special, selected most obedient [servants].

**Fourth Prayer:** There should be such a group from their progeny who truly obeys God, i.e., the Imāms of guidance.

**Fifth Prayer:** “And show us the places [of our pilgrimage]” (2:128), that is, the spiritual places. “And accept our repentance”, (2:128), that is, (turn to us and enable us to reach the rank of the truth of certainty, which is the place of *azal*).

**Sixth Prayer:** “O our Lord! Send in them (i.e., the Imāms) a Messenger from among them who shall recite to them your signs (*āyāt*) and teach them the heavenly Book and wisdom and purify their (souls), so that after this purification, they will be the Imāms of the people.”

2. **Who are the Chosen Ones (*mujtabās*) (22:78)?:** Imāms are the selected believers (9:105) and the same are the chosen ones too (22:78). Study verses (22:77-78) carefully, whatever is said there is

about the Imāms from the progeny of the holy Prophet, who are the progeny of Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> (4:54), such as “He has chosen you” (22:78; “And has not laid upon you in religion any impediment” (22:78), that is, He has given you abundant knowledge to interpret and to do *ta’wīl* in the explanation and elucidation of rules (*aḥkām*); “The religion of your father Ibrāhīm”, that is, Islam is the religion of your father Ibrāhīm<sup>(c)</sup>, i.e., you are heirs to this religion; “He named you Muslims”, that is, the obedient ones; “Not only before [i.e., previous scriptures] but also in this Qur’ān”; “So that the Messenger,” i.e., the light of the Prophet may be present and witness over you, and you, i.e., the light of Imāmat may be present and witness over all humankind. The key wisdom of this verse should be well understood that the light of Prophethood is the permanent witness over the light of Imāmat and the light of Imāmat is the permanent witness over the people and such a witness is always present even though the people may be unaware of this bright fact.

3. **Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> – the Father of the People:** “*Ib*” means father and “*rāhīm*” means people. This is a compound word of the Chaldean language, which means the father of people, as *abu’l-bashar* (the father of humankind) is the title of Ḥaẓrat-i Ādam<sup>(c)</sup>, and *abu’l-bashar-i s̄ānī* (second father of humankind), is that of Ḥaẓrat-i Nūḥ<sup>(c)</sup>. Similarly, every Prophet and Imām is spiritually the father of the people. For a bright proof [of this] see verse (7:172) that God brought out the progeny (*zurriyyat*) of the children of Ādam from their loins and asked them: “Am I not your Lord? Indeed, they replied”. These children of Ādam<sup>(c)</sup> who are at the rank of spiritual perfection are the Prophets and Imāms, from the world of particles which is in their loins their progeny is brought out in their respective times and the covenant of Divine Providence is taken. This shows that the blessed name of Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> alludes to the fact that every Prophet and every Imām completely possesses the rank of the “Father of the people” in his respective time.

4. **Ḥaẓrat-i Lūṭ<sup>(c)</sup>’s Circle of *Da’wat*:** Ḥaẓrat-i Lūṭ<sup>(c)</sup> was the son of Ḥaẓrat-i Ibrāhīm<sup>(c)</sup>’s brother, Ḥārān. God favoured and exalted him with the rank of Prophethood, as mentioned in verse (21:71): “And We rescued him (i.e., Ibrāhīm) and Lūṭ sending them to a

land in which We have kept blessings for the people of the world, i.e., the earth of the Universal Soul.” It is also mentioned in verse (21:74): “To Lūṭ We gave wisdom and knowledge and We rescued him from the town (the inhabitants of) which had been doing filthy deeds.” Ḥaẓrat-i Lūṭ<sup>(c)</sup> was appointed to do the work of *daʿwat* in the towns of Sodom, Gomorrah, etc. which were situated in that part of Jordan where the Dead Sea or the Sea of Lūṭ is situated today.

**5. Shameful Deeds of Ḥaẓrat-i Lūṭ<sup>(c)</sup>'s Community:** When Ḥaẓrat-i Lūṭ<sup>(c)</sup> came to the city of Sodom and settled there, he saw that its inhabitants were so engrossed in abominations and seditions that he sought God's protection. In addition to their other vices, they had invented a wicked act, which was to be promiscuous with young boys to fulfil their carnal desires. There was no practice of this shameful act until that time among the nations of the world, as the holy Qur'ān says (7:80-81): “And (remember the event of) Lūṭ when he said to his people: Do you commit lewdness which none in the world has done before you? Verily you satisfy your lust with men instead of women. Nay, you are a wanton people.”

**6. The Esoteric Aspect of Sodomy:** In this connection, it is better that you carefully study Chapter 41 of *Wajh-i Din*. Nonetheless, some light will be shed here on this subject. There is always a group of people of truth on one side in this world and a group of falsehood on the other. The former has the [symbolic] status of man and the latter the status of woman. Thus, in reality, it is extremely necessary for the man to spiritually marry a woman, that is, he should teach the knowledge of the *daʿwat-i haqq* and the woman should accept it. On the contrary, if an individual amongst the people of falsehood, who has the status of woman, does the work of *daʿwat*, he will be accursed of God and the Prophet, because he considered himself like a spiritual man. This curse can also include an individual of the people of truth, who potentially was a spiritual man, but due to his ignorance he made a woman his husband, as the holy Prophet says: “May God curse the men who imitate women and the women who imitate men.” Both homosexuality and lesbianism have been condemned in this.

7. **Divine Chastisement:** Eventually the time of Divine chastisement came. At the fall of night Ḥaẓrat-i Lūṭ<sup>(c)</sup>, by the indication of angels, left Sodom with his family, but his wife refused to accompany him and returned to Sodom from half the way. When the night came to an end, a dreadful cry overthrew the people of Sodom and they were thrown upside down and the rain of stones from above obliterated their name and trace and they had to suffer the same consequences which the previous nations did due to their disobedience and arrogance.

8. **Ḥaẓrat-i Ismā‘īl<sup>(c)</sup>:** This blessed name is also a compound word, consisting of two words “*isma*” and “*il*”. “*Isma*” means to listen and “*il*” means God in the Hebrew language. The Arabic word ‘*isma*’ and the Hebrew word ‘*shumā*’ mean ‘listen’! because God had listened to Ḥaẓrat-i Ibrāhīm<sup>(c)</sup>’s prayer before the birth of Ḥaẓrat-i Ismā‘īl<sup>(c)</sup> and Ḥaẓrat-i Hājirah<sup>(c)</sup> was given the glad tidings by an angel that: God has listened to your painful prayer. He was given this name for this reason. In Hebrew, it is pronounced ‘Shumā‘il’.

9. **The Uncultivated Valley and Ḥaẓrat-i Hājirah<sup>(c)</sup> and Ḥaẓrat-i Ismā‘īl<sup>(c)</sup>:** When Ḥaẓrat-i Ismā‘īl<sup>(c)</sup> was born to co-wife Ḥaẓrat-i Hājirah<sup>(c)</sup>, the fire of envy and jealousy flared up in Ḥaẓrat-i Sārah<sup>(c)</sup>. Eventually when they could not live together, Ḥaẓrat-i Ibrāhīm<sup>(c)</sup>, by Divine command, took the mother and child and came to the plain of Makkah, where there was nothing except sand and hills, as mentioned in verse (14:37): “O our Lord! I have settled some of my offspring in an uncultivated valley near Your sacred House, that they may establish prayer, our Lord! Therefore, make the hearts of some of the people incline towards them, and provide them with fruits in order that they may be thankful.”

**Wisdom:** When difficulties and trials befall the believers, the secrets of spiritual ascension and elevation are hidden in them. Therefore, the exalted Imām keeps each of his spiritual children, whose rights have been usurped, in the barren plain of the personal world together with the affectionate and loving mother, where in the future the spiritual Ka‘bah is going to be built, so that by



the renewal of similitudes of the magnificent spiritual events of Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> and Ḥaẓrat-i Ismā‘īl<sup>(c)</sup>, their perfect recognition may be attained.

**10. Some Questions:** (1) What does the word ‘*sa’y*’ (running) mean (37:102)? (2) What are the meanings of ransom (*fidā*) and the great sacrifice (*zibḥ<sup>in</sup> ‘aẓīm*) (37:107)? (3) What is the relevance of the forehead mentioned in this sacrifice (37:103)?

**Answers:** (1) There is movement in every living thing. Light is a living reality and there are many kinds of movements in it. One of them is the movement of *zīkr*, which is one perfection of the light of Prophethood and Imāmat, that is the *zīkr* of the Supreme Name runs automatically with great rapidity. This is the meaning of Ḥaẓrat-i Ismā‘īl<sup>(c)</sup>’s becoming capable of running with his father and it is during this time that the spiritual sacrifice of the Prophets and Imāms takes place. (2) Ransom (*fidā*) means to sacrifice and the *ta’wīl* of “great sacrifice” (*zibḥ<sup>in</sup> ‘aẓīm*) is the spiritual sacrifice rather than the physical sacrifice of Ḥaẓrat-i Ismā‘īl<sup>(c)</sup>, which is indeed a very great sacrifice. Ḥaẓrat-i Ishāq<sup>(c)</sup> also made such a sacrifice. (3) The allusion to the forehead is that in the spiritual sacrifice, the soul centres at the forehead and from there it ascends.

16 Muḥarram 1401 AH/19<sup>th</sup> August, 1989 AD

Note: For the exoteric aspect of the stories of the Prophets, see “*Qiṣaṣu’l-Qur’ān*” by Mawlānā Muḥammad Ḥifẓu’r-Raḥmān.

## Subtle Life on Stars

In connection with the recognition of oneself and the universe, it is extremely important for us to reflect upon and understand through the light of the Qur'ān, why in this spacious and vast universe decorated stars are found in such plenitude. Can the concept that life is found only on the planet earth and all other stars are bereft of any living creature be correct? Is every star, not a world full of subtle creatures? What does the wise Qur'ān say about this? Concerning this, the following are arguments in the form of answers:

1. According to the wisdom-filled verse (2:22), the earth functions as the floor for humankind and the heaven, that is the surrounding space, as a ceiling. This verse is indeed applicable to every star. This creates the impression that no star is bereft of subtle creatures.
2. Study carefully verses (3:190-191), that nothing in the universe is created useless, in which case, how can the stars be useless, rather it is a fact that they are the countless worlds for the subtle life of humankind.
3. Not only is a human being a world, every star too, is a world. Thus, wherever in the Qur'ān the word “*‘ālamīn*” (worlds) has come, it means personal worlds and the stars whose Creator and Sustainer is God Himself. And in this creation, His greatest praise is in the sense that He, the One, the Self-sufficient, by His unique providence, can sustain each individual intellectually and in knowledge to such an extent that they may be a *khaliḥah* and a king on a star (24:55).
4. The purport of the teaching of the Qur'ān itself is that the law of nature (according to which God created the universe and stars) and the nature of human beings are the same thing (30:30). This means that like human beings, stars are also born and die in

different times, even though their ages are extremely long.

5. Nothing physical or spiritual is bereft of mercy and knowledge according to the Qur'an (6:80; 40:7). Remember that in mercy there are spiritual bounties and in knowledge, intellectual ones. Thus, if on most stars there is no physical population, it is necessary that because of mercy and knowledge, there should be the prosperity of paradise, and humankind remain happy in boundless bounties.

6. There is nothing and there is no such star which does not need the Divine Treasures and upon which God does not gradually send down the bounties of soul and intellect (15:21), and there is no doubt that this indirect mention is that of humankind because it is humankind who in true sense is the soul and inhabitant of the stars.

7. Regarding verse (16:81) it has been repeatedly mentioned that the Lord of the worlds, by His special providence, has created such shirts that protect humankind from every kind of heat and such shirts that protect them from all wars. These shirts are the subtle bodies, only after attaining them can humankind live a pleasant life of paradise in the hottest and the coldest stars.

8. The Qur'an alludes that where paradise is in its own place, it is spread in the length and width of the universe (3:133; 57:21) and where it is brought near (26:90; 50:31), it is in the personal world. Thus, collectively stars are the external earth of paradise, where every kind of subtle bounty is available for the astral body and nothing is lacking [there].

9. God's signs are the holy Imams, as He says (7:40): "Verily those who belie Our signs (*āyāt*) and turn away in haughtiness from them, the gates of heaven shall not be opened for them, nor shall they ever enter paradise." This shows that the gates of the physical heaven and the heaven of spirituality are the gates of paradise and they can be opened only through knowledge and recognition.

10. The ether of the universe is the surrounding ocean, in which the stars are the great ships of God and those who embark on any

one of these ships, when they attain the rank of merging in God (*fanā' fi'llāh*) and surviving in God (*baqā' bi'llāh*) are transformed from dense into subtle body, find the stars to be the earth of paradise (55:24-27).

11. Although individual human beings are separate from each other, collectively they are called humankind or the world of humanity. Similarly, what surprise can there be if the Qur'an gives the [collective] name of 'earth' to all the stars together, and we due to our partial intellect call only our planet earth on which we live presently? Indeed, the compendium of countless stars together is the external earth of God, which for the sake of vicegerency (*khilāfat*) and kingdom is boundlessly spacious (29:56; 39:10).

12. Allāh's *kursī*, that is, the Universal Soul has comprised all the heavens and the earth (2:255), and you know that every whole is a compendium of its parts. Thus, all over the surrounding space and the stars are found the parts of the Universal Soul, which are jinns, angels and human souls. This shows that whether it is the moon, Mars or any other star, they are not bereft of subtle creatures.

13. During my extremely arduous hardship and spiritual exercise in China, I saw a luminous dream in which an angel in the form of a *mu'min* called °Abdu'l-Aḥad was indicating by his hand that spiritual kingdoms are kept for the people of faith in the stars. °Abdu'l-Aḥad had suffered very great financial loss, therefore he used to continue to do abundant *giryah-ū zārī* (crying, groaning and supplicating in the Divine presence).

14. See verse (55:33): "O the community of jinn and humankind! If you are able to pass through the margins of the heavens and the earth, pass through them, but you cannot do so without power." Here, there is a wisdom-filled invitation to go even beyond the stars and the heavens and merge in the Lord of the Throne, for which there is an extreme need for power, which is Divine remembrance, worship, knowledge and recognition.

15. You may have heard about merging in Allāh (*fanā' fi'llāh*)

and surviving in God (*baqā' bi'llāh*). This rank is far superior and more everlasting than paradise. Thus, it is possible that a *mu'min* who was granted the kingdom in a paradise of a star may reach the “rank of Rizwān” (9:72) or the destination of merging [in God] (*manzil-i fanā*) after long ages and may transcend even the need for paradise. Of course, this is the reason that the Kingdom of the supreme paradise (*Firdaws-i barīn*) is continuously given as an inheritance (23:10-11) and something is called inheritance when its owner dies, whether physically or spiritually or being merged in Allāh.

16. In verse (21:105), God has promised that His righteous servants will inherit the ‘earth’. This promise of God is related to the inheritance of the earth of stars, otherwise the question would arise: “When?”, whereas so many righteous servants of God have passed away from this world.

17. Read verse (45:13) carefully, that there is nothing in the universe which is not subjugated to the believers. Further, what is there in the heavens and the earths, that is the stars, which is not vouchsafed to His servants (14:34). In short, the earth of the stars is the earth of paradise, whose inheritors will be *mu'mins*.

18. To see oneself flying in a dream is the result of some successful worship or *giryah-ū zāri*. This alludes that tomorrow in the paradise of stars, the power to fly is going to be vouchsafed on a large scale, so that thereby travelling through the stars may be possible, as the holy Prophet saw Ja'far-i Ṭayyār in a dream flying in paradise.

19. There are many meanings to God's act of enfolding the universe and existents in His hand, wherever and whenever He does so. One of them is: God brings to an end every spatial and temporal distance; unites scattered things, joins the parts to the whole; makes a circle of *azal* and *abad*; creates everything anew; renews the creation of the universe and Ādam; unifies people's souls to the Single Soul; and in such a state, it should be stated that although the stars are countless, they are one, i.e., the name of all

stars together is “the earth”.

20. God has adorned the heaven of the earth with the shining stars and has also protected against every rebellious satan (37:7). Those Satans cannot listen to the High Council [of angels], for they are pelted from every side (37:6-8). That is to say, the secrets of the stars are not so easy for anybody to be fully conversant with and to reach the higher world.

21. One more example of the existence of subtle creatures on uninhabited stars is that in the beginning when the planet earth was barren, it was inhabited by jinns. Later by removing their majority, Ādam and his children were made to settle there so that the jinns would not dominate. If in the future this earth being deprived of water reservoirs becomes barren (18:8), again there will be the domination of the jinns, because this universe is based on the law of space and spatial characteristics (*makāniyyat*) and characteristics of a vessel (*ẓarfiyat*). Thus, no vessel can remain empty. It has to have either air, water or something else. Another reason is that when the planet earth becomes barren without water and vegetation, by that time human beings will have been transferred into the subtle body.

22. There is light as well as fire from the lamps of stars (67:5). That is, there is in them the light of knowledge and guidance as well as the flame of curse, just as the Chamberlain leads the King’s friends to his special palace, but puts the thieves to flight as well (72:8).

Rabi<sup>c</sup> I 1410 AH/10<sup>th</sup> October, 1989 AD

## Supreme Name – Secret of Secrets

1. Allāh’s greatest and most blessed Name is called the Supreme Name (*ism-i a‘zam*) or the Greatest Name (*ism-i akbar*) and in God’s Godhead this is the name which stands for the Secret of secrets and the Treasure of treasures. It is both singular and plural. Thus, it is mentioned in verse (7:180): “And to Allāh belong the beautiful Names; so call Him by them, and leave those who use profanity in His Names.” The beautiful Names are basically mentioned in four places of the Qur’ān, nonetheless, since Allāh’s purpose and command is to worship and to express servitude through these Names, why should the *‘arīfs* not be sure of the fact that the way the description of Divine remembrance, worship, knowledge and recognition is spread [throughout the Qur’ān], is, in fact, the explanation of the Supreme Name.

2. The Supreme Name is forever linked with the light of guidance [i.e., the True Guide or the manifest Imām] therefore, nobody can separate it from the True Guide and preserve it for themselves. Had it been possible, the people of the Book would have done so. Similarly, there is the concept of God’s rope, which people can hold or give up, but its upper end cannot be broken off from God’s hand. This means that all important things are gathered together in one place and that is the centre of guidance, i.e., the manifest Imām (36:12).

3. It is mentioned in *Kawkab-i Durri* (p. 200) that Mawlānā <sup>‘Alī</sup>(<sup>c</sup>) said: “I am the beautiful Names through which God has commanded to call Him (7:180).” The Supreme Name is not vocal, literal, verbal or written, it is rather personal, spiritual and luminous. That is, the Imām himself is the living, Supreme Name of God and indeed through him its pronunciation and remembrance become possible when a verbal name becomes representative of the luminous Name.

4. When God's Spirit was breathed into Ḥaẓrat-i Ādam<sup>(c)</sup>, that is, the light entered him, he became His luminous Supreme Name and then the wisdoms of all other names started to become clear to him. Thus, be certain that Divine teaching is granted automatically, whether it is for Ḥaẓrat-i Ādam<sup>(c)</sup> or the angels or anybody else. In any state spiritual teaching continues under one law and that is, under the Supreme Name.

5. Although the entire Qur'ān is full of explanations and elucidations of Allāh's beautiful Names, nonetheless the first relationship of the word "*ḥusnā*" is with all those words which are coined from the root of *ḥā'-sin-nūn*. It is because each word of the wise Qur'ān stands for a book from the viewpoint of wisdom. Thus, God's most beautiful Name, the Supreme Name, is a speaking book of the beauty and elegance of the manifestations of attributes, intellect and insight. Perhaps a believer will be certain of this fact only when he starts to observe the universe of Allāh's colour (2:138) in the illumination of the light of his personal and key Supreme Name (the Imām of the time), in which not only his *bāṭin* (spiritual aspect) but all other things appear coloured by that luminosity. This is not at all the colour of this world, but the lights of different colours mentioned before. Thus, the first work of the beautiful Names is that through their *zikr* and worship [performed] according to their principles, the door of spirituality and Allāh's colour opens and everything becomes coloured by the light of worship.

6. Since the Prophets in their respective time are in the position of God's majestic and beautiful Names, therefore there should be a comprehensive example of this fact in the mighty Qur'ān, by observing which all others may be recognised. Indeed, there was one such Name and that was Ḥaẓrat-i Yūsuf<sup>(c)</sup>. However, it is extremely important to know that Ḥaẓrat-i Yūsuf<sup>(c)</sup>'s elegance and beauty were in reality related to spirituality, knowledge, recognition and intellect because external and physical elegance and attraction can be found even among many ordinary human beings, which have neither special importance nor is it a sign of greatness. Thus, Ḥaẓrat-i Yūsuf<sup>(c)</sup>'s physical beauty was working as a veil for his



spiritual beauty. He was the Imām of his time and the Supreme Name. Therefore, it was necessary for his spiritual face to be extremely beautiful and elegant as representing God's Face so that the moths of realities and recognitions could, circumambulating this fountainhead of light, merge in him.

7. The holy Prophet was God's Everlasting beautiful Names, therefore obedience to him is God's obedience in Islam (4:80), and if the love of the Prophet is God's love (3:31), how is it possible to attain the Prophet's love without his remembrance? If it is accepted that the Prophet's remembrance is true (94:4), this is possible only in one way and that is to accept the holy Prophet as Allāh's Supreme Name. Otherwise, there will be no unity in worship, rather there will be duality and duality is idolatry. It becomes evident from this proof that the holy Prophet and the Imām are those beautiful Names of God through which it is necessary to call Him because this is the only acceptable way to perform worship and attain God's pleasure.

8. Another example of how the Prophet and the Imām have the position of Allāh's beautiful Names and how to call Him through them: It is mentioned in verse (4:64): "And had they when they had done injustice to themselves, come to you and asked God's forgiveness; and the Messenger also had asked forgiveness from Allāh for them, indeed they would have found God returning, merciful." This command is a universal command, that is, it is related to all and it is for every age, because the light of guidance is always living and present, so that people may call God through this Supreme Name.

9. See the third proof of this fact in verse (9:99): "And of the Bedouins, there are those who believe in Allāh and the last day and consider what they spend to be a means of approach to Allāh and the blessings of His Messenger. ..." Thus, calling God through the Supreme Name means the very prayer of the holy Prophet and the exalted Imām (7:180), and this is a very great favour of God that He has made His Supreme Name a means for acceptable prayers, which after the Prophethood is the chain of Imāmat.

10. The fourth proof is that God says in verse (9:103): “Take *ṣadaqah* (*zakāt*) from their wealth; thereby purify them and make them grow and pray for them. Indeed, your prayer is a source of satisfaction for them.” Further, in verse (9:104) He says: “Do they not know that Allāh is He Who accepts repentance from His servants and takes the *ṣadaqahs* ...” Here the first verse is the exegesis and explanation of the following one, from which the fact becomes as bright and radiant as the luminous sun that the Prophet and his vicegerent (i.e., the Imām) in their respective times are appointed by God to take the *ṣadaqah* (*zakāt*, etc.) from the people of faith and purify them spiritually and intellectually. Further, they utter such a unique prayer for them, which miraculous prayer nobody other than them can say. This means that the Divine pleasure and acceptability which is kept in His living and speaking Supreme Name, is not in any other names. Yes, indeed when the recognition of Allāh’s beautiful Names is attained, other names also become illumined through their light.

11. The fifth proof is in verse (33:56): “Verily, Allāh and His angels send *ṣalawāt* on the Prophet. O you who believe! You also send *ṣalawāt* on him and submit to him with due submission.” The exegesis and *ta’wīl* of this verse is that Allāh and His angels Pen and Tablet (who are His two great angels) and other angels send *ṣalawāt* on the Prophet of mercy. O the people of faith, you too praying to the Lord of the Throne for the same purpose say: “*Allāhumma ṣalli ‘alā Muḥammad<sup>im</sup> wa ‘ālī Muḥammad*” so that by this all-reaching and all-embracing *ṣalawāt* the world of Divinity (*lāhūt*), the world of Divine attributes (*jabarūt*), the world of angelicity (*malakūt*) and the world of humanity (*nāsūt*) may always echo and the rain of the light of mercy always pour [by it]. Here a very great question arises: What is this universal *ṣalawāt* which is sent by all, the Creator as well as the creatures in the sense of reverence and respect of the holy Prophet? Whose remembrance is it? Of God or that of the servants, or both? In reply, we have to say that, in reality, this is the remembrance of the Supreme Names, that is the remembrance of Ḥaẓrat-i Muḥammad<sup>(s)</sup> and his progeny and in reality, this is God’s remembrance.

12. Wherever the wise Qur’ān refers to the Jews and Christians as ‘the people of the Book’ it means that there is everything in the Old Testament and the New Testament including all those verbal names, (i.e., beautiful names) of Allāh are apparently there, which once upon a time used to work for them, but now they are not there, they have rather been transferred to Islam by the title of the straight path and the light of guidance. That is, the holy Prophet is Allāh’s Supreme Name, therefore if the people of the Book call God without the Prophet’s name, they will not be heard or their calling will not be acceptable.

13. Study the Divine command (8:24) with the inner eye: “O you who believe! Accept the special *da‘wat* of Allāh and His Messenger when he invites you to that which gives you life (that is, the Imāmat of ‘Alī<sup>(c)</sup> and the Supreme Name) and you have to know that Allāh comes between man and his heart.” That is, when you accept this *da‘wat*, then being alive in the *azali* and *abadi* life you will recognise your own “Higher I” and God and then He will merge your “Lower I” with the “Higher I”.

14. It is among the teachings of Ḥaẓrat-i Imām Sulṭān Muḥammad Shāh<sup>(c)</sup> that the believers were physically human beings and spiritually angels in the time of Ḥaẓrat-i Ādam<sup>(c)</sup> as well as in the time of Imām ‘Alī<sup>(c)</sup>. This indicates that according to the Divine *sunnat*, every Prophet and every Imām teaches certain believers the beautiful Names which, first of all, were taught to angels by Ḥaẓrat-i Ādam<sup>(c)</sup>, so that the renewal of all miracles and manifestations of the light of guidance and the Supreme Name may continue forever and there may not be any change in Allāh’s *sunnat*.

14 Rabī‘ I 1401 AH/16<sup>th</sup> October, 1989 AD

## Wisdoms and Only Wisdoms

1. If all the treasures of the holy Qurʾān, the light of guidance, Supreme Name, House of God, vigil of the night, *giryah-ū zārī* (weeping and groaning), constant Divine remembrance, love for Muḥammad<sup>(s)</sup> and his progeny, humility, macrocosm and the personal world are seen interrelated with knowledge and action, there will appear only wisdoms. Wisdom is the lost property of a believer, without recovering it, how can you be at rest? Therefore, continue to search frenetically for knowledge and wisdom, until you are enriched with the treasures of the realities and recognitions.

2. Ḥaẓrat-i Ādam<sup>(c)</sup> was Allāh's Supreme Name in his time. Therefore, there was a very great secret hidden in the command to prostrate to him, obeying which the angels attained the light of "the knowledge of names", but Satan remained deprived of this great bliss because he did not prostrate due to his arrogance. The cause of arrogance is ignorance, as every evil is born of ignorance and every good of knowledge. In short, Satan was ignorant, therefore he considered himself great without any right and remained ignorant. Had he been wise, he would not have shown arrogance but he would have bowed down in humility in front of the Supreme Name. Satan showed enmity towards the Supreme Name (i.e., Ḥaẓrat-i Ādam<sup>(c)</sup>), how could he then repent and have recourse to him?

3. Ḥaẓrat-i Ādam<sup>(c)</sup>'s exalted vicegerency has to continue and last in the chain of the Prophets and Imāms until the Resurrection of resurrections, therefore the angels ascribed to Ḥaẓrat-i Ādam<sup>(c)</sup> every possible mischief and bloodshed from the beginning to the end (2:30). The angels had seen such events in the cycles of the previous Ādams. This mischief and bloodshed have an exoteric aspect and an esoteric aspect. The exoteric aspect is known to all, but the esoteric one is very amazing. It is when as a result of Divine remembrance, worship, knowledge and recognition, the personal resurrection takes place in someone's personal world, first of all

with the sound of Isrāfil<sup>(c)</sup>'s *ṣūr* countless Gog and Magog (who are extremely tiny subtle particles) come to the town of the personality and make mischief. This mischief is extremely necessary for reformation and it is the same army which sheds blood in the personal world, that is, removes doubts and suspicions. Just as the blood shed by the slaughter of a sheep is unlawful, similarly doubt and suspicion are unlawful and are removed by [the knowledge of certainty] so that a believer may progress spiritually. This means that the length of Ādam's story is up to the egression of Gog and Magog or it should be accepted that the Prophets and Imāms are the Ādams of their respective times.

4. After the recognition of Ḥaẓrat-i Ādam<sup>(c)</sup>, the recognition of Ḥaẓrat-i Hābīl<sup>(c)</sup> is necessary. For this purpose, study verses (5:27-32) carefully. Their esoteric aspect and *ta'wīlī* meaning is: (O Messenger!) Recite to them through the truth of certainty (*ḥaqqu'l-yaqīn*), the story of the two sons of Ādam<sup>(c)</sup>, when they both offered sacrifice. It was accepted from one, but not from the other. That is, the sacred fire (light of Divine love) burnt Ḥaẓrat-i Hābīl<sup>(c)</sup>'s sheep of his carnal soul and transformed it into light. Thus, by Divine command, he became the Imām and the Supreme Name. Here, the words “*qurbān*” and “*qabūl*” concerning Ādam<sup>(c)</sup> and his legatee (*waṣī*) imply extremely sublime meanings. Thus, such proximity and acceptance mean that Ḥaẓrat-i Hābīl<sup>(c)</sup> continued to progress on the spiritual path from one stage to another until he entered the destination of merging and the Divine Spirit (light) was breathed into him according to the Divine *sunnat*, because the vessel of the lamp continues to be changed, but the light of guidance never extinguishes.

5. Qur'ānic wisdom is extremely amazing. Thus, Ḥaẓrat-i Hābīl<sup>(c)</sup>'s physical martyrdom and spiritual martyrdom are mentioned together in one place. Had there not been something more than the exoteric subjects and historical events in the holy Qur'ān, it would not have been called “*Hakīm*” (wise)! However, the real fact is that there is an explanation of everything (16:89) in the Qur'ān. Thus, Ḥaẓrat-i Hābīl<sup>(c)</sup> passed through all the stages of martyrdom, which are five:

- i. The destination of <sup>°</sup>Izrā'īl<sup>(°)</sup>
- ii. The destination of the Thunderbolt (*ṣā'iqah*, 2:55)
- iii. The destination of the first *in<sup>m</sup>bi<sup>c</sup>ās* (27:39)
- iv. The destination of the second *in<sup>m</sup>bi<sup>c</sup>ās* (27:40)
- v. The physical martyrdom

6. The explanation of the above is as follows: First of all, it has to be understood that the wisdom-filled Qur'ānic stories of the Prophets and others are the models of guidance and the laws of mercy, which invite all people [to attain] Divine proximity. Had it not been so and were they confined only to the Prophets and Imāms, people would not have repeatedly been invited to walk on the straight path, the path of Prophets and Imāms (*awliyā*). [Further] God vouchsafes His special bounties for those who walk upon it. Having presented this bright proof, we would like to say that there cannot be any difference [of opinion] regarding the death of the carnal soul and <sup>°</sup>Izrā'īl<sup>(°)</sup>'s action before the physical death. However, as far as the analysis of death as a whole is concerned, it is indeed difficult [to understand]. In any case, the above-mentioned destinations are fixed for every believer who walks on the spiritual path. The wise Qur'ān is full of their examples.

**An example of the destination of <sup>°</sup>Izrā'īl<sup>(°)</sup>:** The disobedient souls which are related to the personal world are destroyed by the powerful sound of *ṣūr* of Isrāfil<sup>(°)</sup> and the action of <sup>°</sup>Izrā'īl<sup>(°)</sup> as in the case of *Ṣamūd* and *Ād* (69:4-7).

**An example of the destination of the Thunderbolt:** The seventy men whom Ḥaẓrat-i Mūsā had chosen, were travelling on the spiritual path, therefore as a principle they underwent the wisdom-filled death of the thunderbolt and quake (2:55; 7:155).

**An example of the first *in<sup>m</sup>bi<sup>c</sup>ās*:** <sup>°</sup>Ifrīt by pulling a great soul, known by the name of Bilqīs (27:39), presented it in Ḥaẓrat-i Sulaymān<sup>(°)</sup>'s presence.

**An allusion to the second *in<sup>m</sup>bi<sup>c</sup>ās*:** The same act was repeated by the person who had the knowledge of the spiritual Book, but he did

it in the twinkle of an eye (27:40). Finally, there is the physical death, which is a proof of itself.

7. The blessed verse (25:30) is greatly amazing and extremely worth pondering upon: “And [on the day] the Messenger will say: O my Lord! Verily my community took this Qur’ān as a thing abandoned.” Another authentic translation: “And said the Messenger: O my Lord! My community has held on to this Qur’ān as a thing abandoned.” That is, they held on to the exoteric aspect and left its esoteric aspect, which is full of the treasures of wisdom.

8. Once the holy Prophet said to Mawlā °Alī<sup>(c)</sup>: “Indeed there is a special house in paradise for you and you are the *Zu’l-qarnayn* of this *ummat*.” (*Mufradātu’l-Qur’ān*, p. 417). A worldly kingdom has no importance whatsoever with God and His Messenger. In this context it can be said with certainty that *Zu’l-qarnayn*<sup>(c)</sup> was the Imām of his time, therefore due to this resemblance [with the Imāmat] Mawlā °Alī<sup>(c)</sup> is praised as *Zu’l-qarnayn*<sup>(c)</sup> because he was the Imām of the *ummat* until the Resurrection. Thus, whatever is mentioned in the Qur’ān about *Zu’l-qarnayn*<sup>(c)</sup> is included in the subject of Imāmat.

9. The word “*Qarn*” is used in the wise Qur’ān, which means the people of one age and *Zu’l-qarnayn*<sup>(c)</sup> means the holy Imām, whose relation with the people of the age is bilateral, that is, externally and internally. Therefore, God has granted the Imām of the time power in the earth of spirituality and has given him a way unto everything from *azal* to this side and from here to *azal* (18:84). Thus, *Zu’l-qarnayn*<sup>(c)</sup> started to traverse the destinations of the personal world (18:85) until when he reached the west of the sun of light, he found the sun setting in a spring of mud, that is, in the personality of the Perfect Man in the lower world, and in the higher world in his luminous face. The word ‘spring’ is in the sense that this rank and its function continue forever. He saw here a community, that is, all those people who were consciously or unconsciously living in this west ... (18:86) ..., he then went further (18:89) until he reached the east of the light of the Intellect or the light of *azal*. There his *°arifānah* travelling comes to an end, and with his inner eye he

observed that the sun of the Intellect was rising on the people of *maʿrifat* without any veil (18:90). Subsequently, he returned from there (18:92) and as Imām reached a place between two mountains. That is the rank of luminous guidance in which the Imām lifts his luminous veil and the dark veil of a *murīd* and creates the spiritual (*bāṭini*) relationship so that the miracles of the Imām may appear.

10. Question: Zuʿl-qarnayn<sup>(c)</sup> first reached the west and then the east and finally faced the problem of the Gog and Magog. What wisdom is there in this order? Answer: On the whole the world of Intellect is the east which is the final destination of the spiritual journey, from where the sun of light rises. The personal world is the west, in which the sun of light sets. Thus, in this journey, the west comes first and the east after that. Although the egression of Gog and Magog (i.e., spiritual particles) takes place in the beginning, here concerning others they are mentioned last, that is, it is a matter of returning and control or domination.

11. Question: What is alluded to in the Gog and Magog being unable to understand any word? Why were they making mischief? Answer: Whether it is the external world or the personal world, those who work without knowledge and wisdom, and do not obey the True Guide, are the ones who do not understand and make mischief, as mentioned in verse (2:11): “And when it is said to them: Do not make mischief in the earth! They say verily we are only reformers.”

12. Question: How is Zuʿl-qarnayn<sup>(c)</sup>'s wall constructed to escape the evil and mischief of the physical and spiritual Gog and Magog? Answer: [It is done] with such a worship that is performed with complete attention and free from any laziness, with such words of knowledge which are solid as pieces of iron, through such a wisdom-filled remembrance which turns into the fire of love and transforms all those pieces into red embers and from such a knowledge of unity which unifies all these realities into one reality (18:95-96).

13. Those people upon whom the sun of the light of *azal* rises



without any veil in the world of Intellect (the world of unity) are aware of all the secrets of recognition. They are the ones who are called “*muqarrabin*” (the nearest ones to God). If the world of unity is conceived, you must be sure that its east and west are one and this is the meaning of the rising of the sun of the resurrection from the west. It should be noted that as Ḥazrat-i Zu’l-qarnayn<sup>(c)</sup> (i.e., the Imām) reached the place of *azal* spiritually and in the sense of *maʿrifat* and there he found a community, that this is an allusion to the successful guidance of the True Guide. Finally, it should also be understood that people are not scattered in the world of unity, they are all gathered together in only one person. Thus, you must be sure that such a community was hidden in the Imām himself, as mentioned earlier.

22 Rabīʿ I 1410 AH/24<sup>th</sup> October, 1989 AD

## Prophet's and Imām's Blessings (*Barakāt*)

1. Observing in the light of a wisdom-filled *Ḥadis* of the holy Prophet, it becomes evident that the meaning of the religion of Islam as a whole is sincere advice and well-wishing (*a'd-dīnu'n-naṣīḥah*). Well-wishing consists of sincere or cordial prayers [as well as], those which are said with the heart. The great importance of prayer and well-wishing can be assessed well from this on the one hand and on the other, it becomes evident that there is nothing related to religion which does not have some guidance or indication for prayer.

2. According to the people of wisdom, it is a certain fact that real worship is only possible in the light of recognition (*ma'rifat*) and at such a special place, prayer becomes the essence of worship. Nonetheless, all essences are not alike, nor are all prayers. Therefore, it is extremely necessary for us to recognise and search for such a prayer that is the chief of all prayers and the spirit of all well-wishing, and that is the blessed prayer of the holy Prophet and the true Imām. The people of faith are completely sure that this prayer is instantly accepted in the Divine court.

3. Ḥazrat-i Nūḥ<sup>(c)</sup> first prayed for his own forgiveness, then for his parents followed by praying for every believer who had entered his house of luminosity, and finally, he prayed for all the common believers (71:28). Ḥazrat-i Nūḥ<sup>(c)</sup> sought forgiveness from the Lord for himself, for it was the esoteric purification (*tahārat*) in order to pray [for others], then it became necessary to pray for his great parents and the believers of every rank. This example shows the significance of Prophetic prayer.

4. How can any believer doubt the excellence of the blessed prayers of the Prophets? Nevertheless, the holy Prophet who was the Seal of Prophets and the beloved of God, the glory of his messengership is unique, similarly, his pure prayer too, is incomparable, as in the Qur'ān God says (9:103): “And pray for them, indeed your prayer for

them is the source of satisfaction for them.” It should be noted that among the subjects and words of the holy Qur’ān, a wisdom-filled link is hidden. Therefore, the first link of “*sakan*” is with the word “*sakīnah*”, which is mentioned in six places in the Qur’ān and which means physical, spiritual and intellectual peace and satisfaction, which is granted by God. Remember too, the pleasant point that all the meanings of the Qur’ānic words are revealed from the Divine Pen (that is, the Pearl of Intellect), therefore, all the *ta’wils* return to the place of the Intellect and are centred and gathered there. Thus, the indication in (9:103) of receiving peace for the believers from the blessed prayer of the holy Prophet is that the last stage of obtaining it is the Treasure of the Intellect, where there is the highest level of peace because it is the last destination (the desired destination) where a believer has to reside.

5. The holy Prophet is the centre of mercy for all the worlds and all the times (21:107) and the rest of all Perfect Human Beings, that is Prophets and Imāms are his representatives because God enfolds and unfolds each and every world, particularly the world of religion in its centre (2:245; 21:104). Thus, his prayer used to be received through the previous Prophets and continues to be received after him through the Imāms who follow him, as mentioned in verse (6:20): “Those to whom We have given the Book (that is, the *‘arīfs* of the People of the Book) recognise him (the holy Prophet) as they recognise their sons.” This fact is related to the *‘arīfs* of the time of Ḥaẓrat-i Mūsā<sup>(c)</sup> and Ḥaẓrat-i ‘Īsā<sup>(c)</sup>, who saw the light with their inner eye and recognised it. This is the place where great favours are granted, among them the light speaks to the *‘arīfs*: “I am your son because you gave me birth in your personal world. Thus, I will work for you like your son.” If this is the state of *‘arīfs* when they reach the holy Prophet’s light, what must be the status of the Prophets and Imāms who are merged in it forever? It is evident from this bright proof that the people of faith receive the prayer of blessings (*barakāt*) of the holy Prophet through the Imām of the time, which is an extremely great bliss.

6. In verses (2:246-251) study the story of Ḥaẓrat-i Ṭālūt<sup>(c)</sup> (who was an Imām) and the “ark of tranquillity (*ṣandūq-i sakīnah*)” in the

light of wisdom. However, you must remember that there is the word “*ba<sup>c</sup>aṣa* (He revived him)” in which the “*in<sup>m</sup>bi<sup>c</sup>ās*” is mentioned. That is, Ḥaḏrat-i Ṭālūt<sup>(c)</sup>, having undergone the stages of spiritual death, was truly revived in life, as is the Divine law for a Perfect Man. Another word is “*malik* (king)”, which is used for the Imām who encompasses the universe with the knowledge of the Universal Intellect and the subtle body of the Universal Soul, as mentioned in verse (36:12): “And We have enclosed everything in a manifest Imām.” In short, chosen believers received the “Ark of tranquillity” full of the precious pearls of Divine secrets from Ḥaḏrat-i Ṭālūt<sup>(c)</sup>’s prayer of *barakāt*, instructions and teachings. In such a state, why should one not have the *azali* and *abadi* tranquillity and satisfaction of intellectual wealth?

7. In verse (54:5), the splendid way in which Qur’anic wisdom is praised, you will be extremely happy if its hidden secret is unveiled to you. The praise is in two words only, which are: “*Ḥikmat<sup>um</sup> bālīghat<sup>um</sup>*”. *Ḥikmat-i bālīghah* means the wisdom of the extreme limit, such a wisdom which continues to touch all the secrets of *azal* and *abad* simultaneously. This is because the word ‘*bālīgh*’ which is derived from ‘*bulūḡ*’ is its present participle. The word ‘*bulūḡ*’, which is from the root word ‘*balāḡa*’ means ‘to reach’ and its agent means ‘one who reaches’. In order to reach, there has to be a limit or a place. Indeed, [for that there is] a limit and a place and that has numerous names and examples. This means that the deep wisdom of the Qur’ān is “*bālīghah*” (reaching, one who reaches) in the sense that it not only reaches the “Treasure of *azal*” by itself, but it also guides every such believer who is granted the wisdom to reach the extremely high sublime place, the Treasure of *azal*.

8. The word *barkat* [or its plural] *barakāt* is such a wisdom-filled word of the Qur’ān, which has unlimited meanings and in those meanings are mentioned the countless intellectual, spiritual and material bounties that never end, and their fountainheads continue to run towards the creatures because every such fountainhead is granted by God, may He be exalted and blessed. For example, the sun, observe what torrential waves of material *barakāt* continue to spread in the universe from this extremely great fountainhead of

light. This is only an account of the sun of the physical world. Now, let us talk about that refulgent sun which continues to always scatter the brilliant intellectual and spiritual *barakāt* in the spiritual world. He indeed is the light of guidance and the lamp of knowledge and wisdom.

9. Although Prophethood came to an end with the Prophet Muḥammad<sup>(s)</sup>, the chain of vicegerency and Imāmat continues so that the necessary matters may be accomplished by the light of guidance according to Divine will, and there should be neither any impediment (22:78) nor hardship and that there should be ease (94:6). There should be no lack in the perfection of the religion of Islam and the completion of Divine bounty (5:3), satisfactory prayer of *barakāt* may continue to be received (9:103), believers may be purified spiritually and intellectually by the taking of *zakāt* and teaching of knowledge and wisdom (9:103; 2:129, 151), *bayʿat* or the oath of allegiance may be taken (48:10), worship may be by the beautiful Names (7:180), and so that this light of guidance may be linked to the light of the Qurʾān and may act as the spiritual and luminous Teacher (5:15) and there may not exist the lame excuse on the Day of Resurrection that there was no guide after the holy Prophet (4:165).

10. It is mentioned in verse (33:43) that Allāh sends *ṣalawāt* on the believers and also His angels (in which there are the blessings (*barakāt*) of knowledge and mercy) so that He may bring them forth from the darkness of ignorance into the light of knowledge and wisdom. We came to know without any doubt the main purpose of *ṣalawāt* from this luminous guidance and that is that Divine knowledge is for the intellect and the Divine mercy for the soul. Thus, these two meanings are hidden in the *ṣalawāt*. However, the question arises here whether this heavenly *ṣalawāt* is revealed through the holy Prophet, the mercy for the worlds, or is it revealed directly? The answer is that we recite according to the teachings of the holy Prophet: “*Allāhumma ṣalli ʿalā Muḥammad<sup>m</sup> wa ʿāli Muḥammad*”, the purport of which is: “O Allāh! The *ṣalawāt* You have mentioned (33:43), reveal it through Muḥammad and the progeny of Muḥammad.” Thus, God sends *ṣalawāt* on His servants

through this means. This very same secret is also hidden in the prayer of blessings of the Prophet and the Imām of the time. It is in this sense that great attention is drawn towards the importance of *ṣalawāt*. (It is necessary to reflect more here.)

11. The command to call Allāh by His Supreme Name is mentioned in the mighty Qur’ān (7:180). However, who knows whether we are acting according to this command or not? Is it not the greatest mercy of God that His Supreme Name (the Imām of the time) prays for our good? (God willing) from this example, you will be able to understand more that the bliss of the two worlds of true believers lies in being able to obtain the happiness and the blessings of their Mawlā and Lord, so that thereby they may attain the happiness of God and His Messenger.

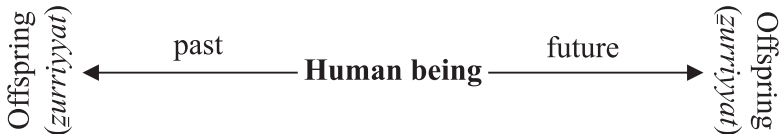
12. The greatest thing with God is the Command “Be”, and the greatest thing with the servant is ‘prayer’. There is an amazing kind of relationship between the Command and prayer. It is in the word as well as in the meaning, in love as well as in the acceptance. And if the Supreme Name himself says the prayer of blessings for you, this relationship becomes strong to the extreme end. Thus, O believers, try to understand the importance and excellence of the Imām<sup>(c)</sup> of the time’s blessings in the light of the very Qur’ān, so that you may be able to melt and express gratitude for this great favour of the Lord of the worlds, that He, the merciful has kept you in the shadow of Imāmat. He has engaged the universe externally and internally in your work, particularly the sun (that is, the Imām, 42:13) and has granted you everything (14:34; 31:20; 15:21). Praise belongs to Allāh, the Lord of the worlds!

1 Rabīʿ II 1410 AH/1<sup>st</sup> November, 1989 AD

## Some Qur'ānic Names of the Exalted Imām<sup>(c)</sup>

### Part 1

1. ***Imāmu'l-muttaqīn* (The Imām of the righteous, 25:74):** “And those who pray: O our Lord! Grant us of our wives and our offspring (*zurriyyat*) coolness of our eyes and make us the Imām of the righteous ones.” This prayer is specific to the Imāms. In the language of wisdom it is said in it that the chain of Imāmat started from the time of Ādam<sup>(c)</sup> and is going to continue and last until the Resurrection of resurrections. This is because the story of the righteous ones has continued from the inception of religion; read the story of Ḥaẓrat-i Hābil<sup>(c)</sup> (5:27). From it we have to understand the allusion that the word offspring (*zurriyyat*) is not only related to the future, in fact there is the mention too of how the present Imām was also the Imām in the past. Thus, this is the reason mentioned in verses (3:33-34) that the Prophets are the offspring (*zurriyyat*) of one another. See the example below:



2. ***Ahl-i Zikr* (The People of *Zikr*, 16:43):** *Zikr* is one of the names of the holy Prophet (65:10-11), *zikr* is also the Qur'ān (15:9), *zikr* is also the Supreme Name (7:180), *zikr* is also advice or counsel (*naṣīhat*), and *zikr* also means 'to remember'. Thus, *Ahl-i zikr* means the holy Imāms from the House of the holy Prophet (*ahl-i bayt*) in whom is hidden the Supreme Name and the spirituality of the Qur'ān. It is they who are the fountainhead of guidance and the means of advice and remembrance. Thus, indicating to all these meanings, it is said (16:43): “(O Messenger!) We did not send before you (messengers) but men, to whom We used to send revelation, (so tell the people) if you yourselves do not know, ask the *ahl-i zikr* (the people of the Prophet's House, the Imāms), (because it is they

who from the very beginning have continued in their spirituality to adhere to the light of Prophethood), and in the personal world are the means of recognition (*ma<sup>c</sup>rifat*) of the renewal of similitudes for every *‘arif*.

3. ***Nafs-i Rasūl (The Soul of the Prophet (3:61))***: You may have correct information about the event of mutual imprecation (*mubāhalah*). *Nafs-i Rasūl* means Mawlā <sup>‘</sup>Alī<sup>(c)</sup>. In this noble verse (3:61) you can see that Mawlā <sup>‘</sup>Alī<sup>(c)</sup> is the holy Prophet’s soul because in Arabic, the word ‘*nafs*’ means ‘soul’. However, here we are confronted by a core point, which is that since the holy Prophet was entirely light, how can an ordinary person be his soul, whereas the indication here is towards both the belovedness and unity, therefore here the word ‘*nafs*’ is used in the sense of light, as it is said satisfied soul (*nafs-i muṭma’innah*), Single Soul (*nafs-i wāḥidah*), Universal Soul (*nafs-i kullī*), etc. Here this ‘*nafs*’ is in the sense of light. Thus, here *nafs* in the sense of light indicates the unity of the light of Prophethood and that of Imāmat.

4. ***Aṣḥāb-i A<sup>c</sup>rāf (7:46)***: *A<sup>c</sup>rāf* is the name of the exalted place where all recognitions (*ma<sup>c</sup>rifats*) are gathered. This is the intellectual rank of the true Imām in the personal world, where he recognises all people by their faces. This is an indication that every kind of recognition (*ma<sup>c</sup>rifat*) is related to the face including the most exalted recognition (*ma<sup>c</sup>rifat*).

5. ***Yawmu’l-Ākhir (the Last Day (2:4))***: The six *nāṭiqs*, who are the lords of *shari‘at*, are the six days of Allāh and Ḥazrat-i Qā’im<sup>(c)</sup>, who is the seventh day, i.e., Saturday is the last day, as mentioned in verse (2:1-4): “*Alif-Lām-Mīm* (Light of Imāmat which is the Speaking Book (23:62)) is such a Book in which there is no doubt, there is only the certainty, it is the guide of the righteous ones, who by observations of spirituality believe in the spiritual world, and they establish *ṣalāt* (that is, they perform the *da<sup>c</sup>wat-i ḥaqq*), and spend out of what We have given them (that is, they teach spiritual knowledge), they are those (who see and knowingly) believe in that which is revealed to you and that which was revealed before you, and they have certainty in the Hereafter, that is, they have



attained the spiritual and intellectual recognition (*maʿrifat*) of Ḥaẓrat-i Qāʾim<sup>(c)</sup> because all that is mentioned above is due to him.” Remember that the fountainhead of certainty is Ḥaẓrat-i Qāʾim<sup>(c)</sup>, therefore it is said: “And they have certainty in the hereafter” (2:4). Thus, the rule that all those names of the resurrection mentioned in the wise Qurʾān are the names and appellations of Ḥaẓrat-i Qāʾim<sup>(c)</sup> has to be remembered well.

6. ***Kawṣar* (108:1):** *Kawṣar* means abundant good and the man who has numerous children, i.e., Ḥaẓrat-i ʿAlī<sup>(c)</sup>. The pool of *Kawṣar* (*ḥawẓ-i kawṣar*) also in the form of Ḥaẓrat-i Qāʾimuʾl-qiyāmat<sup>(c)</sup> is Mawlā ʿAlī<sup>(c)</sup>, and the cup-bearer (*sāqī*) of *Kawṣar* too. *Kawṣar* is the knowledge of the Hidden Book. All this is wisdom and the abundant good.

7. ***Muʾminūn* (Believers 9:105):** There are several ranks of faith, from the very initial to the end. Thus, every Imām is at the perfect level of faith, and in this sense, one of the titles of the pure Imāms is *muʾminūn*, as God says: “And (O Messenger) say: ‘Allāh beholds your deeds and so does His Messenger and the believers’ (9:105). It is clear from this command that after Allāh and His Messenger, the Imāms see the deeds of the people because God has made them witnesses over the people (11:7; 50:21). This is the reason that on the day of resurrection, the people of the time will be invited with their Imām (17:71).

8. ***Shāhid* (11:17), *Shahīd* (50:21), *Shuhadāʾ* (2:143):** Where God Himself and the angels testify to *tawḥīd* and His being worthy of worship, there the people of knowledge (3:18) also testify to this. Who are these possessors of knowledge? They are the ones who after Allāh Himself, testify to His exaltedness with the Angel of the Pen, the Angel of the Tablet, the Bearers of the Throne, ʿIzrāʾīl<sup>(c)</sup>, Isrāfīl<sup>(c)</sup>, Mikāʾīl<sup>(c)</sup> and Jibrāʾīl<sup>(c)</sup> in the light of intellect and recognition. Can a testimony be valid without seeing and recognising? No, not at all. Those who have reached the peak of the knowledge of *tawḥīd* and recognition of God, are the Prophets and the Imāms who uphold justice (3:18).

9. **Wāriṣ-i Qur’ān (The heir of the Qur’ān, (35:32):** In this verse, it is stated: “Then from among Our servants We specially made the heir of the Qur’ān those whom We (gave ability) and chose them.” These are the Imāms of guidance and they are the Treasurers of the wise Qur’ān. This means that the spirit and spirituality (5:15) and the light and luminosity (42:52) of the glorious Qur’ān are in the Imām of the time, and it is in this sense that he is the Speaking Qur’ān (45:29). Praise belongs to Allāh!

10. **Ummu’l-Kitāb, Kitāb (43:4; 78:29):** *Ummu’l-kitāb* means the *Asās* and the *kitāb* means the Imām because the light of Muḥammad<sup>(s)</sup> is the Pen and that of °Alī<sup>(c)</sup> is the Guarded Tablet and the same is the *Ummu’l-kitāb* as well. Where the Qur’ān is in this living and luminous *Ummu’l-kitāb*, it is very exalted and full of wisdom (43:4) and it is in this same Guarded Tablet that the glorious Qur’ān is preserved (85:21-22). Since every Imām after Ḥaẓrat-i °Alī<sup>(c)</sup> is the same light, it is said (78:29): “And We have confined everything in a Book.” This is an allusion to that act of God, by which He, the Omnipotent, enfolds the entire universe in His hand and He performs this act in the blessed personality of the Imām<sup>(c)</sup> of the time. Therefore, it is said (36:12): “And We have enclosed everything in a manifest Imām.”

11. **Ḥaẓrat-i Hārūn<sup>(c)</sup>’s Equivalent (20:29-34):** The holy Prophet said to Mawlā °Alī<sup>(c)</sup>: “You are to me as Hārūn was to Mūsā.” This means that Ḥaẓrat-i °Alī<sup>(c)</sup> was Ḥaẓrat-i Hārūn<sup>(c)</sup>’s equivalent and all those virtues of the latter mentioned in the Qur’ān are also in Ḥaẓrat-i °Alī<sup>(c)</sup>, except prophethood. In the way of wisdom, this *Ḥadīṣ* includes all those wisdoms of the story of Ḥaẓrat-i Hārūn<sup>(c)</sup> in the subject of Imāmat. Indeed, this is so because Ḥaẓrat-i Hārūn<sup>(c)</sup> was *Imām-i asās* as was Mawlānā °Alī<sup>(c)</sup>.

12. **Bāb-i Ḥiṭṭah (The Gate of Repentance and seeking forgiveness, 2:58):** It is mentioned in books such as *Kawkab-i Durri*, *Arjaḥu’l-maṭālib*, etc., that the holy Prophet said: “°Alī is the gate of *ḥiṭṭah*.”, that is, °Alī is the gate of repentance and seeking forgiveness. With utmost humility, I would like to say here that the law of wisdom of the Qur’ān and the *Ḥadīṣ* is such that

one symbolised (*mamsūl*, i.e., an object) has several examples. Therefore, from Mawlānā ʿAlī<sup>(c)</sup>'s several examples, one is the example of the door, such as the gate of the holy Prophet's city of knowledge, the door of the Prophet's wisdom, the door of repentance, the gate of heaven, the gate of paradise, etc.

13. **Malik (King, 2:247):** Study deeply the story of Saul<sup>(c)</sup> in the wise Qurʾān and then solve the following questions: **a.** Were these chiefs of the children of Israel religious or worldly? **b.** Why did they not arrange the *jihād* themselves? **c.** When God and the Prophet made Saul<sup>(c)</sup> their King, was he too granted a great spiritual power or not? **d.** He who is appointed King, would he be called a religious King or worldly? **e.** If there is a need in religion for such a King whom only God and the Prophet choose, who was such a chosen person in the time of the holy Prophet, whom God and His Prophet had granted a Kingdom? The comprehensive answer is Mawlā ʿAlī<sup>(c)</sup>. **f.** What is the Qurʾānic proof of this fact? Answer: See the following:

**First proof:** God has granted the progeny of Ibrāhim<sup>(c)</sup> and the progeny of Muḥammad<sup>(s)</sup> a great kingdom in addition to many other great bounties. As long as the Qurʾān lasts, this kingdom continues (4:54).

**Second proof:** Whether it is this world or the world of religion, nothing is greater than order (*ḥukm*) and command (*amr*) because every kingdom and government depends on it. Thus, God and the holy Prophet granting them the position of the bearers of the command (*ulu'l-amr*) have appointed the pure Imāms King over the people (4:59), so that people by merging in them through real obedience and love may become kings, which is promised in the Qurʾān and the *Ḥadis*.

Tuesday, 7 Rabīʿ II 1410 AH/7<sup>th</sup> November, 1989 AD

## Great Wisdoms of the People of the Cave

1. The people of faith are certain that Qur'ānic stories are absolutely different and distinct from worldly stories because every verse of the Qur'ān is brimful of the precious pearls of knowledge and wisdom and esoteric *ta'wil*. Therefore, it is the first and foremost duty of prudent believers to continue to endeavour as much as possible for the *ta'wili* wisdoms of the wise Qur'ān, so that they may attain the recognition of the light of the Qur'ān and the spirit of Islam.

2. **The People of the Cave (18:9):** There are three caves in the spiritual path of the people of precautionary secrecy (*taqiyyah*) and the people of esoteric teachings who are attached to the Supreme Name and hidden worship. They are:

- First : The cave of *ṭariqat*
- Second : The cave of *ḥaqīqat*
- Third : The cave of *ma'rifat*

These stages are also called the knowledge of certainty, the eye of certainty and the truth of certainty. Thus, being adorned with every kind of obedience and knowledge of certainty to enter the cave of *kār-i buzurg* (literally the great work, i.e., the hidden worship of the supreme Name) is as if hiding in the first cave. If the door of spirituality opens to a fortunate believer in this cave, indeed he enters the second cave. The third cave due to being on the extreme height is extremely difficult because it is the cave of the Prophets and Imāms. Nonetheless, it is not impossible, while by Divine providence the light of guidance is always there. The third cave is the cave of intellectuality (i.e., *dāl-mim*). Thus, in real sense, the people of the cave are those who are hidden in the cave of Intellect. Reflect on the verse (16:81): “And of the mountains, He has made places of refuge for you”, which alludes to the caves of intellect in the personal world.

3. **What is “*Raqīm*”?** (18:9): The literal meaning of the word “*raqīm*” is ‘inscription’. It means here the spiritual writing which appears in connection with the spiritual marvels and inner observations. This *raqīm* is in the spiritual destinations as well as in the intellectual stages. The mount Qāf, which is in the world of Intellect and which is as clear and transparent as luminous paper, has [written on] it such luminous words that the letter Qāf is at the end of every word. Perhaps it is because of this that this place is given the name mount Qāf. It should also be well understood that the highest *raqīm* is the Divine Word because the people of the cave and *raqīm* are among the [Divine] signs of power and wisdom.

4. **The Entering of Some Youth in the Cave (18:10):** By the permission of the Imām<sup>(c)</sup> of the time, to have recourse to special worship, Divine remembrance and spirituality by some such capable and courageous youth means that they have become young not only in a physical sense, but they have prime of youth for worship and religious awareness. Spirituality comes into being from none other than by crushing the desires of the young carnal soul. This is the reason that according to the Qur’ān, Perfect Human Beings are enriched with spiritual and intellectual wealth in their very youth.

5. **Prayer for Given Mercy and Rectitude and Guidance (18:10):** They prayed for the given mercy (i.e., special Divine mercy) and sought rectitude and guidance to attain success in religion and this world. It is evident from the wisdom of this prayer that the people of the cave have to live amongst people and their intention is not to run away from the field of trial and to hide somewhere forever.

6. **Sealing up of the Ears (18:11):** This means the miraculous attention in remembrance and worship by the ceasing of insinuations, and the beginning of revolutionary spiritual progress, in which is found detachment and unawareness of the world similar to the world of dream. This is due to Isrāfīl<sup>(c)</sup>’s *ṣūr* in which from one side there is extreme intensity and on the other extreme sweetness. Such a state is like sleep in which an individual is detached from the external world to some extent or a great extent so that effacement

and merging may be attained.

7. **God Revived them (18:12):** (“Then We revived them”). This is the description of the destination of <sup>c</sup>Izrā’īl<sup>(c)</sup>, in which there is the miracle of the seizing of the soul and reviving it so that it should become evident who from the two groups of the people of exoteric teachings and the people of Divine help (*ta’yīd*), can correctly assess the duration of their stay in the cave. This is an allusion that at that place, time can be minimum as well as maximum because in spirituality the Divine hand can enfold and unfold time as He wills and He can also enclose countless things in a small number.

8. **The Rank of the Truth of Certainty (*Ḥaqqu’l-yaqīn*) (18:13):** This story reaches the climax of spirituality where there is the Truth of certainty. It was at this place that the people of the cave were enriched with the wealth of faith and guidance in their very youth, and when their personal resurrection was taking place (*iẓ qāmū*, 18:14), God granted them patience and endurance, because this trial was not an easy event, then they were granted the knowledge of the secrets of *tawḥīd* and recognition (*ma’rifat*) (18:14). Now, they were transferred from the cave of spirituality to the cave of intellectuality, where they could obtain the everlasting providence and mercy as spacious as the universe (that is, the vision (*didār*) of the Universal Soul and the hearing of the Command (*samā’at-i amr*, 18:16)), that is, a personal universe and its kingdom was sought.

9. **The Desired Destination and the Rising of the Sun of Intellect (18:17):** ‘O *sālik* (traveller on the path of spirituality), you see the sun of Intellect when it rises, inclines away from their cave to the right and when it sets, turns away from them to the left, while they are in a spacious place of the cave (18:17).’ It is imperative that to understand this wisdom you must study the description of the light of believers in (57:12; 66:8). The people of cave, ascending beyond the unbounded distance of space and time had become non-spatial and non-temporal. In this state, they studied the secrets of *azal* and *abad* together. Nonetheless, reflection and pondering on this was a long process.

10. **The Morning of *Azal* and the Evening of *Abad* (18:17):** When the sun (Light of lights) rose over the people of the intellectual cave, it was the morning of *azal* and as it set, it was the evening of *abad*. In this way, they saw countless *azals* and *abads*. Nonetheless, the *azal* of *azals* and the *abad* of *abads* did not appear anywhere. Perhaps these two words were in the sense of beginningless and endless. There are numerous allusions to the sun rising and setting at this place. For example, see the following diagram:

### Renewal of *Azal*

<b>Rising</b>	<b>Setting</b>
<i>Azal</i>	<i>Abad</i>
Universal Intellect	Universal Soul
<i>Nāṭiq</i>	<i>Asās</i>
Day	Night
First	Last
<i>Zāhir</i>	<i>Bāṭin</i>
Light	Darkness
<i>Baqā'</i> (survival)	<i>Fanā'</i> (merging)
Book	Wisdom
Multiplicity	Unity
<i>Tanzīl</i>	<i>Ta'wīl</i>
The Pen	The Tablet
Creation	Command
<i>‘Arsh</i> (Throne)	<i>Kursī</i> (Pedestal)
Ādam	Ḥawwā
Heaven	Earth
<i>Fatq</i> (21:30)	<i>Ratq</i> (21:30)

Everything (36:12)	<i>Iḥṣā</i> (calculation, 36:12)
Hand of God	Face of God
Expansion	Contraction

11. **This World is Sleep, Hereafter is Wakefulness (18:18):** ‘O *sālik*! You deem them to be awake though they are asleep, that is, in comparison to future awareness the present awareness is like sleeping. God continues to turn them sometimes outwards (right) and sometimes inwards (left) and their dog stretching out both his paws sitting at their threshold (i.e., the person who was attached to the people of the cave ...). O *sālik*! If you would have observed them in the cave of Intellect or the cave of Soul, you would have retraced your steps and run away and you would have been filled with awe (18:18).’ This is because according to wisdom, one aspect of spirituality is fear and the other peace.

12. **[Their] *In<sup>m</sup>bi<sup>c</sup>ās* in the Cave of Intellect (18:19):** Now their intellectual and recognitive *in<sup>m</sup>bi<sup>c</sup>ās* takes place and they are revived in a real sense so that they may attain every kind of recognition and continue the discussion of questions and answers amongst themselves ... They sent one of their companions to the city with their coin (*wariq*) of spiritual knowledge, so that he may gauge which individual or individuals of pure nature (*azkā ta<sup>c</sup>ām<sup>am</sup>*) is/are worthy of receiving this knowledge. Simultaneously they were anxious that the secret be divulged because if the people learnt about the *da<sup>c</sup>wat-i ḥaqq*, they would become jealous and inimical and stone them with questions or they would impose their point of view (18:20). Nevertheless, there was great wisdom in divulging their secret, which is that the people of the cave are an example of resurrection. Thus, those who became convinced of the grandeur and eminence of the people of the cave started to discuss amongst themselves whether they should build as a monument an ordinary building or a mosque on the site of the cave. This debate alludes to [their discussion about] the rank in which they should accept the people of the cave: as subsidiary *ḥudūd* or the Imām? However, the greater weight and power were in those arguments



which upheld that the reality and spirituality of the story related to the exalted Imām. Therefore, it was accepted that in this story too, the secrets of the Imām were hidden as they were in the story of Zu'l-qarnayn<sup>(c)</sup>. Thus, the mosque is an example of the Imām because he is the House of God.

13. **How many were the people of the cave? (18:22):** Their correct number is the one mentioned after “*rajm<sup>an</sup> bi'l-ğayb*” (Guessing the unseen). That is, they were seven and their eighth is the dog. These are the seven spiritual (*bāṭini*) ranks of the Imām<sup>(c)</sup> of the time, which are the seven heavens of spirituality. Their dog is every *mu'min* who endures all kinds of insults in obedience, love, service and loyalty to the True Imām and always remains attached to his sacred threshold, until this dog, according to the Qur'ān, merges in his Lord and finds himself in him.

12 Rabī<sup>c</sup> II 1410 AH/12<sup>th</sup> November, 1989 AD

## Recognition (*maʿrifat*) of Signs and Miracles

### 1. A Human Being's Spiritual Ascension and Elevation

**(95:4-5):** The invitation to reflect on *sūrah* (95:1-8) is that every wise human being should ponder on what the level of perfection of the human spiritual and intellectual advancement is. That is, which height can a human being eventually touch in his journey through the stages of elevation? And if he is reversed how far can he sink? After reading the translation and exegesis of this *sūrah*, reflect also on the *taʿwīlī* wisdom: 'By the Universal Intellect, Universal Soul, *nāṭiq* and *asās* (*Wajh-i Dīn*, Discourse 11) We created a human being in the best stature, that is, We gave him the stage of the climax of ascension. Then We reversed him to the lowest of the low, except those who duly believe and continue to do righteous deeds, for them there is never-ending recompense (95:1-6)'. This Divine wisdom-filled oath has a great purpose as well as special relevance. The purpose is to draw complete attention to possible ascension and elevation. Its relevance is that this spiritual and intellectual progress depends on the recognition of the four roots of religion: Universal Intellect, Universal Soul, *nāṭiq* and *asās*.

2. **The Clear Proof of Recognition (*Maʿrifat*) (27:93):** The *sūrah* of Naml (Ant) too, is a universe of spiritual and Qurʾānic marvels and wonders, which is spread in all its verses, yet it is enfolded in its last verse as a gist and quintessence, which is (27:93): "And say: Praise be to Allāh. Soon will He show you His signs so that you will recognise them. Your Lord is not heedless of all you do." The most sublime signs are in the Higher world, such as the Divine Word (*Kun* = Be), the Pen, the Tablet, the Throne, Pedestal, etc. However, without exempting any great thing from observation and recognition, God commands that you continue to duly do good deeds, and He will continue to show you His signs (miracles) to the extent that you will attain the recognition of the Truth of certainty (*ḥaqqu'l-yaqīn*) (41:53).

3. **The Recognition of the Word “*Kun*”:** Among the great signs first is the Universal Command (*amr-i kull*), i.e., the Divine Command, which is expressed by “*kun* (Be)”. This is one of the countless senses of the real word. Since the difference of languages is also among the Divine signs (30:22), it is correct to say that the word “*kun* (Be)” is in every language actually or potentially and its proof is that whenever God sent a Prophet, He used to speak to him in the language of his people (14:4) and Allāh’s speech at its highest level is in the Word of “Command (*amr*)”. It is evident from this that the word “*kun* (Be)” and its expression is in every language because it is this Word which is the fountainhead and centre of all words and meanings. This is similar to the Divine law (*sunnat*) that all human beings scatter in the world from the loins of one Ādam and they are gathered and enfolded in another Ādam. Similarly in the renewal of similitudes of the personal world, all things are scattered from “*kun* (Be)” and are contracted in the same “*kun* (Be)”.

4. **Recognition of the Angel Intellect:** Universal Intellect is the greatest angel. The same angel is the Divine Pen as well as the Light of *azal*. This is the resplendent sun whom the Prophets and Imāms have continued to see rising and setting with his luminous body, in whom is hidden the secret of construction and progress of the intellectual world. If you wish to count the small and big universal bounties and benefits of the physical sun, it is not possible, therefore who can dare to count the bounties which come into existence from the blessings of the sun of Intellect? Nevertheless, it is necessary to know that there are three universes: the external physical universe, the spiritual universe and the intellectual universe. This clearly means that, first of all in the wise Qur’ān, intellectual things are mentioned, then spiritual things and lastly the material things. It is possible that somewhere materiality is not given importance [however the three universes are there], for example, the heaven, sun, moon, stars, clouds, lightning, thunderbolt, etc. are first related to the intellectual world. Similarly, the things of the earth, mountains and ocean are first related to the intellectual world.

5. **Recognition of the Angel Universal Soul:** The Universal Soul is the second greatest angel, who is [also known as] the Guarded Tablet, *Ummu'l-kitāb* and also that earth from which the heaven is separated and raised up (21:30; 55:7), which is the blessed earth (21:71) where all distances of time and space gradually contract and come to an end because this is the sacred valley of Ṭuwā (20:12) where Ḥazrat-i Mūsā<sup>(c)</sup> was told to take off his spiritual shoes because the spiritual journey had come to an end. This is the desired destination where there is everything. All these meanings are hidden in the word “Ṭuwā”, like in “*naṭwi*” (We enfold, 21:104) and “*maṭwiyyāt*” (rolled up, 39:67) is mentioned the enfolding of the inner aspect of the universe and showing it in the same place.

Where the Universal Intellect is the Throne, there the Universal Soul is the Pedestal (*Kursi*). One of his attributes is that by Divine power he has encircled within himself the heavens and the earth. The concept of this act is of two kinds:

- i. The sun of light, which is the representative of the universe and everything, sets in the Universal Soul.
- ii. The universe is immersed in the ocean of the *Kursi* or the Universal Soul, which is the Supreme Soul. Thus, God's *Kursi* surrounds the earth and the heaven.

6. **Recognition of the Angel of Throne (*‘arsh*):** The greatest and most difficult trial of God is recognition, particularly that of the *‘arsh* and his Lord. However, wherever a trial is intended, there is provision of teaching and training as well to attain success. Thus, we have to think deeply in the illumination of the light of guidance and ask: Can the Divine Throne be decorated and adorned with any invaluable thing other than the consummate virtues of intellect and soul and the unique excellences of knowledge and wisdom? Is the Qur’anic description of the Throne related to the external universe or is it related to the personal world? If you accept that this is the story of the spiritual progress of the personal world, you should know that the problem is going to be solved because the truth is on the side of accepting this. Indeed, Allāh created the earth and heaven in the personal world of the Perfect Human Being. He then

did “*istawā*” on the Throne (*‘arsh*). Various meanings of “*istawā*” have been explained, nevertheless, I would like to say here that God took the *‘arsh* in His hand because it is the Intellect and the Pen that is in His grip, so that through intellectual writings the work of *Musāwāt-i Raḥmāni* (God’s equality) may be accomplished. The Throne (*‘arsh*) means the light of the Universal Intellect and by the bearers of the Throne, the bearers of the light, who are the Imāms in whose personal world is the manifestation and demonstration of the Universal Intellect and Universal Soul.

**7. Recognition of the Supreme Similitude (*al-maṣalu’l-‘alā*, 16:60):** There is an extremely comprehensive of comprehensives and a unique similitude in the Higher world of the personal world, which continues to appear from the Word “*kun*” (Be), Universal Intellect, Pearl [of Intellect] and the Universal Soul, in which the keys of the treasures of all knowledge and recognition are encircled and enfolded. Thus, the treasure of treasures of Divine secrets is hidden at this place. For example, how amazing and wonderful is the secret that the Universal Intellect is with the Single Soul (31:28), that is the Universal Soul, is one as well as separate, as this fact becomes clear from the demonstration of the Pearl [of Intellect]. Similarly, *nāṭiq* and *asās* concerning the Higher “I” are in the Universal Soul however, their personalities are separate. Now, when the sun of knowledge and wisdom rises from their united luminous body, according to the requirement of wisdom, you can ascribe this light to all or one. In fact, this unity is such that all the realities, such as *‘arsh*, *kursi*, Pen, Guarded Tablet are one in it and this is the first and foremost and guiding example of the concept of Monoreality.

**8. Recognition of *‘Illiyīn* and the Book of the Righteous (83:18-21):** It is said: “Nay, the Book of the righteous ones is in *‘Illiyīn* and what do you know what *‘Illiyīn* is? It is a written Book where the nearest ones (*muqarrabīn*, pl. of *muqarrab*) become present (i.e., they see it).” It is necessary to reflect on this magnificent wisdom that *‘Illiyīn* are the Universal Intellect, Universal Soul, *nāṭiq* and *asās*, who are not only themselves the Book, but in which is preserved the Book of deeds of the *mu’mins*

as well. This written Book called *‘Illiyīn* can be seen even in this world by the nearest ones.

9. **Recognition of the Speaking Book (23:62; 45:29):** The holy Imām is the Speaking Book in the rank of the exoteric guidance as well as in that of spirituality and resurrection. Since the Speaking Book is in a special position of Divine proximity (*ladaynā*, 23:62), therefore his spiritual recognition can only be attained through spiritual progress, which is conditional on the exalted Imām’s obedience. This point becomes more and more worthy of attention that those fortunate people who, in their lifetime undergo the action of Ḥazrat-i ‘Izrā’īl<sup>(c)</sup> and his army, see the states of personal resurrection and can feel and comprehend the spiritual and intellectual marvels and wonders of the Speaking Book. This is because the verse (17:71): “[Remember the day] when We will invite all people with their Imām” is also related to the personal resurrection, in which is hidden the collective resurrection. Thus, the means of the recognition of signs and miracles is the obedience of the exalted Imām or the Speaking Book. Praise belongs to Allāh, the Lord of the worlds!

18 Rabī<sup>c</sup> II 1410 AH/18<sup>th</sup> November, 1989 AD

## Wisdom of Contraries

1. **Example of Ādam<sup>(c)</sup> and Ḥawwā<sup>(c)</sup> (39:6):** Indeed, the secret of wisdom and the secret of exigency is that God created Ḥaẓrat-i Ādam<sup>(c)</sup>, then He made Ḥaẓrat-i Ḥawwā<sup>(c)</sup> from him and then He spread from them both multitudes of human beings. The law of pairs (53:45) started prominently from here. It should be noted carefully that this same law is the law of two contraries and nothing can be outside this principle, as God says in verse (36:36): “He is free (from every attribute of the creatures) Who created pairs of everything that grows from the earth and from themselves and those things which are not known.” Duly study this wisdom-filled subject in the noble Qur’ān.

2. **Simple Pair (*juft-i basī*):** Universal Intellect and Universal Soul are called the simple pair, that is, a pair which surrounds the universe and under the influence of whose luminous waves all things have become pairs. This law applies not only to a pair of male and female but also to every pair of two contrary and conflicting things, such as day and night, life and death, heaven and earth and all other contrary things. Countless wisdoms are hidden in this law and all those wisdoms are reflected in the confluence of two oceans. This is the place where the Universal Intellect and the Universal Soul are together (18:60) and ‘flow meeting together’ (55:19).

3. **God’s Two Hands:** It is said in verse (5:64): “Rather both His Hands are open.” That is, the Universal Intellect and the Universal Soul; from another aspect, *nāṭiq* and *asās* and from a third, Imām and *bāb* are the two hands of God, because His work manifests through the persona of manifestations such as the angel Pen, the angel Tablet and other angels and such as the holy Prophet who was the persona of the manifestation of God’s hand, because God as such is free from and above the concept of organs and limbs. Thus, the Universal Intellect is the light of Prophethood and the Universal Soul is the light of Imāmat. Both these hands of God

always expand the personal world to the boundaries of the heavens and the earth of the universe and enfold it with the picture of the universe. This tremendous act in which there are countless wisdoms continues constantly so that the far-distant paradise and kingdom may be brought close.

4. **Two Contraries:** Contraries are created from one another, such as a man and a woman who, concerning gender, are contrary to one another. It is because of this contrariety that the man becomes husband and the woman wife. These two designations start together without any priority or posteriority. Thus, the secret that Ḥaẓrat-i Ḥawwā<sup>(c)</sup> was made from Ḥaẓrat-i Ādam<sup>(c)</sup> is known, but the secret that in creating husband and wife from one another Divine wisdom was equal on both sides, is known only to the chosen ones. The same is the case with the Universal Intellect and the Universal Soul, who are the Pen and the Guarded Tablet [and] that their practical existence is from one another.

5. **The Diagram of Contraries and the Renewal of Similitudes:** Whatever may be other than God definitely has a contrary or opposite and in this are hidden very great wisdoms. For instance, study the following diagram carefully:

6. **Explanation of the Diagram of Contraries:** According to verse (70:4) God also has such a day (cycle) which by the reckoning of people is equal to 50,000 years. Notwithstanding, it is possible that this lengthy duration may shrink at the station of the Intellect and become more or less five seconds. The first reason for this is that the immense distances of time and space are rolled up here (38:67). The second reason is that here the light of the staunch *mu'mins* starts to act with the speed of lightning (57:12). The third reason is that this is the abode of *ibdā'* (instantaneous creation), where every act is accomplished directly by the Command of "Be" instantaneously without any delay (36:82). In short, the renewal of similitudes of *azal* and *abad* starts to take place in the personal world and from here is attained the recognition of the law of contraries. For example, why is the night of *abad* necessary with the day of *azal*? Look at the diagram and answer: Are not *azal*



## The beginningless and endless interchange of contraries

Beginning- less	Day of <i>Azal</i>	Night of <i>Abad</i>	Day of <i>Azal</i>	Night of <i>Abad</i>	Endless
“	<i>Azal</i>	<i>Abad</i>	<i>Azal</i>	<i>Abad</i>	“
“	Universal Intellect	Universal Soul	Universal Intellect	Universal Soul	“
“	<i>Nāṭiq</i>	<i>Asās</i>	<i>Nāṭiq</i>	<i>Asās</i>	“
“	First	Last	First	Last	“
“	Manifest	Hidden	Manifest	Hidden	“
“	Space	Spaceless	Space	Spaceless	“
“	Survival	Merging	Survival	Merging	“
“	Multiplicity	Unity	Multiplicity	Unity	“
“	Expansion (2:245)	Contraction (2:245)	Expansion	Contraction	“
“	Torn apart (21:30)	Joined together (21:30)	Torn apart	Joined together	“
“	Creation (7:54)	Command (7:54)	Creation	Command	“

before *abad* and *abad* before *azal*? If you accept yes, they are so, it means that *azal* and *abad*, which are contrary to one another, came into being from one another and they are situated on a circle which has neither a beginning nor an end.

**7. Relationship of Qur’anic Realities and Recognitions:** It is a fact that Qur’anic realities and recognitions are mostly related to the personal world. Thus, the esoteric aspect of the creation of the earth and the heaven, the manifestation of the Throne and Pedestal, the event of the Pen and Tablet, stories of the Prophets, the story of the people of the cave, *Zu’l-Qarnayn*<sup>(c)</sup>’s biography, etc. are related to the personal world. Every Perfect Human Being is a complete universe, whose spiritual journey is like a dial or a circle, whose spiritual journey starts from zero or the starting point and travels 180 degrees in darkness and 180 degrees in the light and reaches the same starting point whence he had begun the journey. Now,

here his journey is 360 degrees, such as 360/0. The sun of the light of *azal* rises in his heart and mind and the renewal of similitudes of the realities and recognitions of *azal* and *abad* begins.

8. **Wisdoms of this Diagram:** You can estimate well from the words and technical terms mentioned in this diagram that very many wisdoms are hidden in it. For instance, the question: What are the meanings of *fatq* and *ratq*? Why are they kept in this order here, while in verse (21:30) *fatq* is after *ratq*?

Answer: *Ratq* means closed up, sewed and *fatq* means to open, to cleave asunder. It is mentioned in the Qur'an: "The heavens and the earth were closed up and We clove them asunder. (21:30)" That is, the two were one and then God separated them. From the above diagram, it is clear that He made them both one, [i.e., the heaven and the earth one]. By this heaven and earth are meant the heaven of the Universal Intellect and the earth of the Universal Soul, that the light of the Universal Intellect sets in the earth [of the Universal Soul] and rises again and this act continues forever. Since this is a key and principal wisdom, a revolution can occur in the usual views of a believer by understanding it. Now, tell me should '*ratq*' be on the side of the Universal Soul and *asās* or not?

9. **The Paired Fruits of Paradise (13:3; 55:52):** This same subject is discussed on p. 277 of the *Book of Healing (Healing through Knowledge)* that the pairs of spiritual, luminous, '*irfānī*' and intellectual fruits are in pairs in the sense that each pair of fruit, like a male and a female, can give birth to innumerable fruits. Indeed, this depends on the desire and endeavour of the people of paradise to draw logical conclusions from the two premises. By Divine help, this work is easy in the supreme paradise.

10. **Fruits of the Qur'ānic Paradise:** The mighty Qur'an is the paradise (*firdaws*) of knowledge and wisdom. Therefore, all the bounties in it are in pairs too. For instance, the Book: Silent Book and Speaking Book; Light: Light of Prophethood and the light of Imāmat; Knowledge: Exoteric knowledge and esoteric knowledge; Bounties: Spiritual bounties and intellectual bounties; Ship on

water and ship of knowledge; Heaven: physical heaven and spiritual heaven; Earth: the external earth and the internal earth, etc., as God says in verse (31:20): “Have you not seen that whatever is in the heavens and whatever is in the earth God has subjugated to you and has completed for you His bounties externally and internally.” The direct relationship of this soul-nourishing and faith illuminating Divine teaching is with the most comprehensive bounty, which was mentioned at the completion of religion (“Today I have completed My favour unto you...” 5:3). In short, the Qur’anic subject of the wisdom of contraries is a garden from amongst the gardens of the paradise of knowledge, whose unique bounties are eternal (*azali* and *abadi*) and you should always pray for good grace.

23 Rabī<sup>c</sup> II 1410 AH/23<sup>rd</sup> November, 1989 AD

## Intellect is Ādam<sup>(c)</sup> and Soul is Ḥawwā<sup>(c)</sup>

1. **The Treasures of the Qur'ān:** How can the wonders and marvels of knowledge of the Qur'ān come to an end when the Divine treasures are endless? Since new precious gems are being received every time from this blessed mountain and this pure ocean always remains full of invaluable pearls, let us devote a special part of our life for the acquisition of this heavenly wealth. The bliss of both worlds lies for us in being attached to the Qur'ān and the Imām, so that we may obtain the Divine secrets. This is possible only if we do a reflective study of the wise Qur'ān in the illumination of the light of guidance in the best way.

2. **Paired Wisdoms:** You may have read the article “Wisdom of Contraries” and you may have seen several such points in other subjects as well and consequently you have attained the certainty of the fact that every wisdom in reality is not one, but it is in a pair. For instance, the human “I” is considered to be one, but in the light of spiritual science, it has been ascertained that it is in a pair, namely the higher “I” and the lower “I”, because the noble Qur'ān says that one of them is real and the other one is its shadow (16:81). Thus, the human reality which is eternally (*azali* and *abadi*) linked with the Higher world (the world of Command) and cannot be separated from it even for a moment, is called the higher “I” and its shadow which has come to this world is called the lower “I”.

3. **The Two “I”s of Ḥazrat-i Ādam<sup>(c)</sup>:** The two “I”s of Ḥazrat-i Ādam<sup>(c)</sup> and his children are among the pairs of fruits of the paradise of knowledge. However, how are they pairs? Are they like those things whose reality becomes known simply by casting a single glance at them? No, it is not like that! They are like a grain of wheat or any other seed, such as a walnut that is apparently one, but there is a pair within it: one part is male and the other female, which is known only to the people of knowledge. Thus, Ḥazrat-i Ādam<sup>(c)</sup> had two “I”s, but with respect to his higher “I”, he always

remained in paradise and with respect to his lower “I” he was sent to this world. Thus, most of the people did not duly recognise God’s vicegerent into whom was breathed the Divine Spirit. We may call it spirit or light, its example of coming in the human body is like the bright sun in heaven and its reflection in a mirror on the earth. One may ask the question here: if that is the case, what was the purpose of Ḥaẓrat-i Ādam<sup>(c)</sup>’s *giryah-ū zāri* and repentance? Answer: The purpose is not too different from the case of a real *mu’min*, because he does the same *giryah-ū zāri* and repentance so that he may be able to see paradise and his higher “I”.

4. **The Upper End and the Lower End of Soul:** God says: “When the souls will be in pairs.” (81:7) That is, when due to the resurrection and the unveiling of spirituality, it will become known that every soul has another soul in its background, as mentioned in verse (36:36) that the souls of people are in pairs. Thus, one of the two is the permanent “I” (*anā-yi mustaqarr*) and the other is the entrusted “I” (*anā-yi mustawda*) (6:98), so that the upper end as a tree always remains in the world of Command and the lower end like its shadow comes to the world of creation (16:81).

5. **The Supreme Soul and its Shadow:** We are convinced about the “Higher I”, however, it does not mean that it is an ordinary personality. Rather, we are sure that it is the Supreme Soul, which is one, but due to being the Single Soul, it is all souls. In addition to many other realities, as mentioned in the book “What is Soul?” every soul is a compendium of countless souls therefore it is a universe within itself. In the light of this proof, we can say that all souls are gathered together in the Single Soul and each individual in this world is its shadow. Thus, it is worth reflecting on this example that when the shadow comes closer to the tree, its darkness continues to decrease. This is a very good indication of the reality that as human beings advance in knowledge and recognition, they also become closer to the Supreme Soul and when they see the sun of lights, their own recognition appears to be the recognition of the light.

6. **The Intellect and Soul are the specimens of Ādam<sup>(c)</sup> and Ḥawwā<sup>(c)</sup>:** Ādam and Ḥawwā are also in the personal world and

they are the intellect and the soul whose highest recognition is the recognition of Ḥaẓrat-i Ādam<sup>(c)</sup>, the father of humankind. It is for this reason that the Qurʾān says in verse (7:11): “And verily We created you (physically), then We fashioned you [spiritually and in the Compassionate’s] forms, then We said to the angels: Prostrate yourselves to Ādam.” These are God’s friends, i.e., “*arīfs*, who in connection with the stations of recognition and the renewal of similitudes undergo Ādam<sup>(c)</sup>’s event, which is full of marvels and wonders and abounds in key wisdoms.

7. **Ḥaẓrat-i Ādam<sup>(c)</sup> and Paradise:** He entered the paradise of the spiritual and intellectual bounties when God’s Spirit was breathed into him. That is, the Spirit is the Light in which is hidden the kingdom of the universal paradise. The angels prostrated to Ḥaẓrat-i Ādam<sup>(c)</sup> twice in paradise: first in the world of particles and secondly at the station of the intellect. Initially, the angels were in the form of luminous particles, but at the rank of the intellect, they were [in the form of] a perfect united light, because the universal (*jāmiʿ*) Angel of all great angels is only one. The same one Angel is two and all of them. Note well that the same law is for all the great souls as well.

8. **What was the nature of the angels’ prostration?** This question has arisen because all the creatures of the heavens and the earth are prostrating to God. However, most of the creatures are such that they prostrate to Him in the sense of their respective actions. About the angels you have to necessarily reflect on how they perform their prostration where they are [in the form of] the particles of light or [in the form of] the complete light, [do they do so] with their forehead [touching the ground] or in the sense of obedience? Also, it is necessary to reflect on why Ḥaẓrat-i Yūsuf<sup>(c)</sup>’s parents prostrated to him falling down from the throne. What is the secret in it? Remember that the main purpose of Ḥaẓrat-i Ādam<sup>(c)</sup>’s vicegerency could not be fulfilled by one or two customary prostrations of angels therefore, by God’s command they also obeyed him at the station of the soul and the intellect. This established the Divine vicegerency for him. For examples of prostration, see verses (13:15; 16:49; 22:18).

9. **Five Kinds of Ādam and Ḥawwā:** In the macrocosm, they are the Universal Intellect and the Universal Soul; in the great cycle, Ādam<sup>(c)</sup> and Ḥawwā<sup>(c)</sup>; in the cycle of Prophethood, every *nāṭiq* and every *asās*; in the cycle of Imāmat, every Imām and every *bāb* and in the microcosm, intellect and soul so that God's promise about the major and minor vicegeracy may be fulfilled (24:55) and the doors of recognition and spiritual knowledge remain forever open in every age. This is so because there is no impediment (22:78) in the religion of Islam, while the light of guidance is always present and while the treasures of Qur'ānic knowledge and wisdom are in front of us (5:15).

10. **Father and Son (90:3):** These two names are among the names of light because the light in the personal world on one side is a father and on the other side is children. Thus, Ḥaẓrat-i Yūsuf<sup>(c)</sup>, in connection with the spiritual ascension and progress of the personal world, raised the light and its supreme *hujjat* (*bāb*) on the throne of the intellect (12:100), then they who were also called the sun and the moon (12:4) performed the prostration of obedience to him, as the angels had done to Ḥaẓrat-i Ādam<sup>(c)</sup>. Note that Ḥaẓrat-i Yūsuf<sup>(c)</sup> and Ḥaẓrat-i Ya'qūb<sup>(c)</sup> were in the chain of entrusted Imāms.

11. **On the Day of Resurrection every Lineage will come to an End (23:101):** It is said: "When the *ṣūr* is blown, there will be no lineages between them that day, nor will they ask after one another." (23:101) It is a hidden secret that when an Ādam experiences the personal resurrection, the collective resurrection is hidden in it and internally and spiritually all the people of the world are gathered in the Ādam<sup>(c)</sup> of the time and then they are dispersed. In other words, on Isrāfil<sup>(c)</sup>'s invitation, the souls of all people are gathered together and with that, they all become the progeny of the present and living Ādam<sup>(c)</sup>, and their previous lineages come to an end. Then all these souls return to their respective bodies. This is a specimen of gathering and dispersing, the end of the previous lineage and the beginning of the new lineage.

12. **The Subject and Concept of the Divine Sunnat (habit, law):** Have you studied carefully all those verses which are full

of the secrets of the Divine *sunnat*? Is God's *sunnat* and habit, not that which has passed in His chosen servants, i.e., the Prophets and Imāms and will continue to pass in the present and the future as well? Is it not the mention of the resurrection occurring time and again? Indeed, this fact is alluded to, because there is no command of God the occurrence of which is awaited, rather, every command of His has been acted upon (33:37).

29 Rabī<sup>c</sup> I1410 AH/29<sup>th</sup> November, 1989 AD



## External and Internal Senses

1. The external senses are five: sight, hearing, smell, taste and touch. In each of them, there is duality on the one hand and unity on the other. That is, there are two eyes, but the function of seeing is one; similarly, although there are two ears the faculty of hearing is one; there are two nostrils but the work of smelling is one; the mouth and the tongue are also divided into two parts, but the experience of taste is one. In the same way, hands are two but there is unity in their touch. All these signs are for wise people to reflect for a while about their external and internal senses and multiplicity and unity.

2. God has distinguished and elevated human kind with a unique faculty such as the intellect. Otherwise, concerning the external senses, animals are far stronger than humankind. For instance, some animals can [easily] see in the night, which humans cannot do, nor do they have the power of smell as some animals do. This fact is according to the requirement of wisdom because animals are confined within the external senses only, whereas humankind is more and more in need of internal senses so that they may be able to attain spiritual bounties.

3. The five external senses are an example of the internal senses. Further, they are proof (*dalīl*) of the physical hierarchs (*ḥudūd*), namely *nāṭiq*, *asās*, Imām, *ḥujjat* and *dāʿi*, who each have two ranks, external and internal just as the external senses are two, one on the right and the other on the left side as mentioned in the beginning. Remember the pleasant point that just as the external senses are in two ranks: animal and human, the internal senses too, are in two ranks: spiritual and intellectual, which can also be called perceptive faculties (*mudrikāt*).

4. The real wisdom of the internal senses is that as a result of spiritual progress, the *nāṭiq*'s light becomes the sight faculty of the heart, the *asās*' light the hearing faculty of the soul, the Imām's light

the smelling faculty of the spirit, *ḥujjat's* [light] the hidden taste and *dā'ir's* [light] the internal touch. This is because the hierarchs of religion (*ḥudūd-i dīn*) become the internal senses of the people of *ḥaqīqat*, as mentioned in verse (16:78): “And He made for you ears, eyes and hearts so that you may be grateful.” These are internal senses, namely the hierarchs of religion who are spiritual as well as intellectual, through whom are received such precious bounties that it becomes extremely necessary to thank the generous Lord, otherwise, external senses are possessed even by animals as well as infidels.

5. A sacred *Ḥadīṣ* mentions: “My servant always seeks My closeness through additional prayers until I love him. When I love him, I become his ear with which he hears, and I become his eye with which he sees and I become his hand with which he grasps and I become his foot by which he walks.” By God! This Divine act happens through the hierarchs of religion because God as such is free from and above human organs and limbs.

6. In the article “The Concept of the Waves of Light” in “*Qur'ānic Healing*” (*Book of Healing*) read the extremely wisdom-filled prayer of Ḥazrat-i Imām Ja'far aṣ-Ṣādiq<sup>(c)</sup>, which is: “O Allāh! make for me a light 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”. (*Da'ā'im*, I, 167). The meaning of this blessed prayer is also similar to that of the ‘*Ḥadīṣ* of proximity’, that it is the light of the hierarchs of religion which works like the luminous senses or the perceptive faculties in a believing servant. God’s light of guidance is ordained for this purpose.

7. God incarnates neither in a human being nor in anything else, rather He has sent a light from His Presence, whose beautiful and elegant mention is in all the verses of light. The same light performs its work within the staunch believers’ [personal worlds]

through the Prophets and Imāms whose work due to representation is considered God’s act.

8. The affirmation of Prophethood in comparison to that of *walāyat*, that is, the Imāmat of Mawlānā ‘Alī<sup>(c)</sup>, is easier for the people and the latter is difficult. Similarly, the observation of initial lights with the eye of certainty (*‘aynu’l-yaqīn*) is easy, but to hear the voices of souls from “*uzn<sup>un</sup> wā‘iyah*, 69:12” (i.e., “retaining ear”, which is the rank of *asās*) is extremely difficult, rather impossible unless the personal resurrection takes place. Yes, it is true that when Ḥaẓrat-i Isrāfil<sup>(c)</sup>’s *ṣūr* is blown and the souls are gathered, the door of inner hearing opens. In comparison to the *asās*’ recognition, the Imām’s recognition is more difficult, because spiritual fragrances are experienced after hearing spiritual voices. In this connection study the following chart:

<i>Nāṭiq</i>	<i>Asās</i>	<b>Imām</b>	<i>Ḥujjat</i>	<i>Dā‘ī</i>
Seeing?	Hearing?	Smelling?	Tasting?	Touching?
All spiritual scenes	All spiritual voices	All spiritual fragrances	Every spiritual food	All sensory things
See: Verses of vision	Verses of audition	Verses of spiritual smell	Verses of spiritual food	Verses of spiritual touch
Vision	Speech	Yūsuf’s smell	Manna and quail	Hidden Book
Manifestations	Spiritual recitation	Fragrances	Jesus’ Table	Pearl of Intellect
Result? Recognition	Result? Recognition	Result? Recognition	Result? Recognition	Result? Recognition

9. According to *sūrah* of Tin (95:1-8) human beings’ circular journey is between the Higher and the Lower worlds. In this connection, as an example first of all they are a mineral, vegetable, then they come to the rank of an animal, and then they enter the ranks of humanity, which include not only the different stages of the father’s loins and mother’s womb, but also many stages of growth and development. They are a universe of cells, a collective compendium of vegetative, animal and human souls, a world of

particles, a specimen of all the hierarchs of religion, that is, they find within themselves all the physical and spiritual hierarchs and recognise them. What a great grace and benevolence of God that He has entrusted the work of the external and internal or perceptive faculties in the believers' spirituality to the *nāṭiq*, *asās*, Imām, *ḥujjat* and *dā'i*!

10. The ultimate internal senses of a human being are the Intellect, Soul, *Jadd*, *Fath* and *Khayāl* because it is through these perceptive faculties that God, the Sustainer of the world, taught the Perfect Human Being, as mentioned in the verse (96:3): "Read and your Lord is the most generous Who taught by the Pen (i.e., the Intellect)." Here, the Pen means the Intellect. The Pen and the Tablet are inseparable. Its wisdom is therefore that God taught the Chief Human being, namely the Perfect Human Being (*insān-i kāmīl*) through the Universal Intellect, the Universal Soul and three other angels. These are the five intellectual senses. Remember that in the name "*al-akram*" is mentioned the knowledge and recognition of the Throne (*arsh* = Pen).

11. Note carefully that all secrets, miracles, wonders and marvels and the most sublime internal senses are hidden in the forehead of the Prophets and Imāms, such as the secret of Ḥaẓrat-i Ādam<sup>(c)</sup>'s paradise, Ḥaẓrat-i Idrīs<sup>(c)</sup> exalted station (18:57), Ḥaẓrat-i Nūḥ<sup>(c)</sup>'s ark and mount Jūdī (11:44), Ḥaẓrat-i Hūd<sup>(c)</sup>'s heaven which pours abundant rain (11:52), the secret of Ḥaẓrat-i Ibrāhīm<sup>(c)</sup>'s *malakūt* (6:75), Ḥaẓrat-i Lūṭ<sup>(c)</sup>'s blessed earth (21:71), the meaning of Prophets' having hands and eyes (38:45), the place where the eleven stars and the sun and the moon prostrated to Ḥaẓrat-i Yūsuf<sup>(c)</sup> (12:4), Ḥaẓrat-i Shu'ayb<sup>(c)</sup>'s *baqiyyatu'llāh* (that which is left by Allāh, 11:86), Ḥaẓrat-i Mūsā<sup>(c)</sup>'s Tūr (Sinai, 19:52), Ḥaẓrat-i Dāwūd<sup>(c)</sup>'s vicegerency (38:26), Ḥaẓrat-i Sulaymān<sup>(c)</sup>'s kingdom (38:35), *Rabwah* (the highest place for Ḥaẓrat-i 'Īsā<sup>(c)</sup> and Ḥaẓrat-i Maryam<sup>(c)</sup> (23:50), and the place of *mi'rāj* (ascension) of the holy Prophet Muḥammad<sup>(s)</sup> is the forehead, so that there should be no scarcity in the treasures of recognition of the personal world.

12. Just as the heart is the fountainhead of the external senses,

similarly, the centre of the intellectual faculties (*mudrikāt-i ʿaqlī*) is Ḥaẓrat-i Qāʾimuʾl-qiyāmat<sup>(c)</sup>, for it is the same sublime personality who is the heart of all the hierarchs. Thus, whatever the holy Prophet saw on the night of ascension, he saw with the heart (53:11), which is the rank of the Qāʾim<sup>(c)</sup> (8:24). The greatest favour of the Lord of the worlds is that He granted the believers such a miraculous and unique heart (8:24; 23:78), which is full of wonders and marvels and key wisdoms, so that the locked door of every precious treasure of knowledge and recognition may open [for the believers].

10 Jumādā I 1410 AH/10<sup>th</sup> December, 1989 AD

# Topmost Questions

## Part 1

Q.1 What is the wisdom in the Qur'ānic command to recite God's *tasbiḥ* specifically in the morning and evening (3:41; 33:42; 48:9)?

A. The specific wisdom of this Divine command is in the personal world, where the greatest miracle is the morning of *azal* and the evening of *abad*, where God must be accepted free from and above any changes.

Q.2 If it is true that everything of the external world is also in the personal world, is there an example of the coming of Prophets in the spirituality of *mu'mins* as they do in the external world?

A. Study verse (5:20) carefully, particularly “When He made among you Prophets and made you kings.” That is, God made Prophets in your external world and also in your personal world and He made you potentially kings. Although in this statement Ḥazrat-i Mūsā<sup>(c)</sup> is addressing the entire community, it was addressed to the hierarchs of religion (*ḥudūd-i dīn*) who were representing this reality and it was through them that all the *mu'mins* became kings in paradise.

Q.3 In the beginning very few people will enter paradise and gradually all of them will enter it. Although this is a very great secret, nonetheless our age is such that, if possible, all secrets should be known as there is benefit in the discovery of scientific secrets. The question therefore is: Will all people be in different ranks in paradise or will they all be on the same level?

A. The Equality of the Compassionate (*Musāwāt-i Raḥmānī*) is a matter of a long passage of time, therefore prior to it there will be ranks (*darajāt*), a clear proof of which can be found in verse (76:20), in which it is mentioned that some people will have “magnificent kingdom”. This magnificent kingdom has no obvious meaning without subjects. Thus, it is evident that the people of paradise will be in different ranks.

Q.4 *Jadd*, *Fath* and *Khayāl* (i.e., Isrāfil<sup>(c)</sup>, Mikā’il<sup>(c)</sup> and Jibrā’il<sup>(c)</sup>) are frequently mentioned in religious books, but ‘Izrā’il<sup>(c)</sup> is not mentioned with them, although he is also one of the closest angels and his useful work in connection with spiritual progress is very amazing. What is the reason for not including him with the other three angels?

A. ‘Izrā’ilī wisdom is kept under a veil. Had it been open and had all people understood it with certainty, they would have preferred to die before [the appointed time of] death and the world’s prosperity would be affected.

Q.5 In verse (2:24) why are men and stones the fuel of hell?

A. It should be remembered well that knowledge and wisdom are light and ignorance is fire. Thus, if the human intellect is illumining with the light of knowledge, it is a precious pearl otherwise it is such a stone which is burning in the fire of ignorance.

Q.6 “When on the day the *dā’i* (inviter) shall invite them to an unknown thing.” (54:6) Who is this inviter? From where will he invite? What is the thing which is unknown to the people?

A. This is the *dā’i* of the personal world who will invite people to the matter of Imāmat together with the voice of the *ṣūr* of Isrāfil<sup>(c)</sup> through the ears because the resurrection in fact is the invincible and majestic *da’wat* of the Qā’im<sup>(c)</sup> so that all people may be one in his kingdom (40:16).

- Q.7 What is meant by this similitude? Or what is its object (*mamsūl*)?: “God is not ashamed to strike a similitude even of a gnat, or aught above it.” (2:26)
- A. It is the initial voice in connection with individual spirituality and resurrection, which starts with the ringing of the ear, which is like the gnat’s sound, which in reality is the same *dā‘ī* (mentioned in the preceding question) in the subtle particle.
- Q.8 Why are those who come out of graves at the sound of the *ṣūr* of Isrāfil<sup>(c)</sup> likened to locusts (54:7) and moths (101:4) which are flying creatures, whereas human beings in their dense physical bodies cannot fly?
- A. An *‘arīf* observes the spiritual resurrection in his body whereas the rest of the people undergo it unconsciously. That is, their living bodies are as if graves, from where the representative particles (which are both soul and subtle body), which resemble locusts and moths, fly to the centre of the resurrection, i.e., the place of Qā’im<sup>(c)</sup>’s manifestation.
- Q.9 The question is about the verse (13:8): “And everything with Him is in a quantity.” What is this quantity of the Lord of the worlds?
- A. Although universes and galaxies are far more than one, the duration of lengthy time is unbounded and existents and creatures are innumerable, yet the Omnipotent Lord by contracting everything confines it in a fixed quantity, and that is less than the fist of the Divine Hand. All those things, which according to us are countless, are confined in a single number and this same thing is the fixed quantity as well as the single number.
- Q.10 It is mentioned in (68:42): “On the day the shin shall be laid bare and they shall be called to prostrate themselves but they shall not be able to do so.” What is the *ta’wīl* of baring the



shin and what is its relationship with prostration?

A. Shin means the Intellect because all the hierarchs of religion depend upon it. The allusion to baring the shin is to the manifestation of the Intellect, and the relationship of prostration to this event is that people should submit to the Pearls of Intellect, but it is not possible for the masses.

Q.11 Is there on the planet earth any trace of the fabulous Mount Qāf (*kūh-i qāf*), where jinn, *pari* and the Sīmurǧ (griffin) live?

A. There is no such mountain in the physical world. However, there is definitely a luminous mountain in spirituality, where everywhere there are written such words whose last letter is *qāf* and where in addition to jinns and *paris* of secrets, live the Sīmurǧ of the Supreme Soul.

Q.12. What kind of amazing words are written on Mount Qāf? Do they show good or evil, or both? Are their specimens in the glorious Qurʾān?

A. Those words are full of wisdoms and shed light on both good and evil. Their examples are everywhere in the Qurʾān, such as Qāf (50:1), which means the Divine Pen, namely the Universal Intellect. See some more such words, such as *ṣidq*, which means that the main place of truthfulness is the rank of Intellect because its last letter *qāf* means the mount of Intellect; *ʿamiq*: depth of Intellect; *baytuʿl-ʿatiq*: the ancient house of Intellect; *ʿazābuʿl-ḥariq*: intellectual punishment, namely to burn in the fire of ignorance; *ḥaqīq*: the one who recognises the true one, he who has access to the rank of intellect; *ṭabaq*: Intellectual heaven; *sābiq*: the one who advances to the light of Intellect; *sāq*: shin, namely Intellect, who is the *azālī* foundation of the hierarchs; *ʿayn-sīn-qāf* (42:2): True love, which can be [only] with the recognition of Intellect.

Q.13 Who was sacrificed in the path of God? Whose title is *zabiḥu'llāh* - Ḥaẓrat-i Ismā'īl<sup>(c)</sup> or Ḥaẓrat-i Ishāq<sup>(c)</sup>? What is meant by *zibḥ<sup>in</sup> 'azīm<sup>in</sup>* (37:107)?

A. The command of sacrifice was about Ḥaẓrat-i Ismā'īl<sup>(c)</sup> when instead of his body being sacrificed his soul was sacrificed and this spiritual sacrifice was performed by Ḥaẓrat-i Ishāq<sup>(c)</sup> as well. Thus, instead of one pure individual, the spiritual sacrifice of two great souls was called a 'great sacrifice'. In fact, it is the soul of every Perfect Man which is sacrificed.

Q.14 Please explain the wisdom of the blessed verse (40:16): "Whose is the Kingdom today? God's, the One, the Omnipotent."

A. No *mu'min* has any doubt in God's being the eternal King, yet it is also a great wisdom that in the personal world, His Kingdom is established simultaneously with the manifestation of the resurrection and this, His Kingdom is in the form of vicegerency. Thus, this Kingdom certainly belongs to Him, Ḥaẓrat-i Qā'im<sup>(c)</sup> and to *mu'mins*.

Q.15 Please present an example of the greatest spiritual progress of *mu'mins* from the Qur'ān so that they may realise all their responsibilities in the true sense.

A. Through obedience to the Prophets and Imāms and by following them, *mu'mins* can cross all the stages of spirituality until they see with their inner eye that the light of *azal* rises in the world of the forehead. This light is also called the sun of intellect, whose east and west are the same place (57:12; 66:8). It is here that the greatest Divine vision (*didār*) and rank of merging (*martabah-yi fanā'*) are attained and it is here where all hidden treasures and their keys are. Thus, Ḥaẓrat-i Mawlānā Sulṭān Muḥammad Shāh<sup>(c)</sup> in a special *majlis* in Hasanabad (Bombay), as an example pointed to his blessed forehead and said: "Here is the paradise, attain it."

This blessed *fārmān* revives the memories of the pleasant days of the Diamond Jubilee (1946).

18 Jumādā I 1410 AH/ 18<sup>th</sup> December, 1989 AD

## Topmost Questions

### Part 2

- Q.1 Regarding verses (6:18, 61) you [may] have noted that: “God’s overwhelming power is in force over His selected servants and there is great wisdom in this.” What is the secret in it?
- A. The blessed words in both verses are: “*wa huwa’l-qāhiru fawqa ‘ibādihi*”, that is, “He is overwhelming over His servants.” There is evil and corruption in the overwhelming of every tyrant of this world, but there is goodness, welfare and great wisdom in God’s overwhelming. This verse therefore does not refer to disbelievers, it is related only to the believers, because the disbelievers are given respite in this life, until the day of resurrection (40:16-17).
- Q.2 In verse (40:15), it is mentioned: “The Exalter of ranks, the possessor of the Throne.” What is its *ta’wili* significance?
- A. Ranks mean the hierarchs of religion (*hudūd-i dīn*) and the Throne means the Universal Intellect. This means that God exalts [believers] to the Universal Intellect, where there is the *azali* and *abadi* paradise of knowledge, recognition and Divine secrets and all its bounties.
- Q.3 *Taqiyyah* (precautionary secrecy) is a different matter, but it is injustice to conceal spiritual knowledge, as God says: “And who is more unjust than he who conceals a testimony he has from God?” Would you kindly explain what this means?
- A. If someone has witnessed the wonders and marvels of the Qur’ān and Islam in the illumination of the light of God’s

guidance, it becomes a sacred obligation for him to explain this witness as desired by the Guide of the time, otherwise, he will be considered a greatly unjust person.

Q.4 What is the difference between an *‘āshiq* (lover) and an *‘ārīf* (one who has attained recognition)? What is the rank of perfection of an *‘ārīf* and *ma‘rifat*? What has the holy Prophet said about *ma‘rifat*? What is the sublime guidance of the exalted Imām about it?

A. Divine love or *‘ishq* is found in faith (*īmān*) in degrees, but *ma‘rifat* or the recognition of God, based on the knowledge of certainty, starting from the eye of certainty becomes perfect at the place of the truth of certainty and this very truth of certainty is its rank of perfection or culmination. In this regard, an excellent maxim is: “*Subhānaka mā ‘abadnāka ḥaqqā ‘ibādatika, subhānaka mā ‘araḥnāka ḥaqqā ma‘rifatika* = You are free from any attribute! We could not do Your *‘ibādat* (worship) as ought to be done; You are free from any attribute! We could not recognise You as ought to be recognised.” The holy Prophet says: “The one among you who recognises more their soul, recognises more their Lord.” This ordains many ranks of *ma‘rifat*. Corroborating this Mawlā ‘Alī<sup>(c)</sup> says: “The one who recognises their soul (i.e., higher “I”) indeed recognises their Lord.” Study also, those precious *farmāns* of [other] Imāms which are about *ma‘rifat*.

Q.5 You have said: “Once in Misgār at the residence of Qurbān ‘Alī *Khān ṣāhib* on the occasion of *da‘wat-i baqā’*, the assembly of the vigil was continuing, during which for some moments I experienced the state of half-sleep. All of a sudden, the glorious Qur’ān, which was half its size appeared in front of me and its sacred pages started to automatically turn rapidly and stopped at *āyatu’l-kursī*.” What does this mean?

A. Its meanings are extremely wondrous and marvellous, such as:

- i. The Imām<sup>(c)</sup> of the time is mentioned in it as being at the rank of the Supreme Name.
- ii. It is the greatest *āyat*, therefore it is necessary to recite it.
- iii. It was a glad tiding for the people of the house and the people of the assembly.
- iv. It was also alluded in it that complete access is possible to the Qur’ānic spirit and spirituality and at the rank of Intellect, the *ma’rifat* of the glorious Qur’ān is also possible.

Q.6 Satans are both in human as well as *jinnī* form (6:112). Please tell us which ones are more dangerous. Further, please tell us what is the meaning of the statement that satan attacks the travellers on the straight path from the front and behind, right and left (7:17).

A. It is necessary to be cautious of human satans. The front represents the present and the future, the behind means the past, the right means the exoteric (*ẓāhir*) and the left means esoteric (*bāṭin*). Since satan in reality is *rajīm* (stoned and one who stones), he attacks from these four sides with the stones of misleading questions. Defence from these is possible only by the knowledge of the possessor of Divine authority [i.e., the Imām<sup>(c)</sup> of the time].

Q.7 The event of the People of the Elephant happened a year prior to the birth of the holy Prophet, but the wise Qur’ān speaks of it as though it happened in front of him: “[O Muḥammad] Did you not see how your Lord dealt with the People of the Elephant?” What is the secret in it?

A. Spirituality is such a miracle that in it even the past and the future are centred in the present. Thus, the holy Prophet used to observe every necessary thing with the inner eye, as alluded to in the Qur’ān (see the verse “removal of the veil”, 50:22).

Q.8 Some years back, you had told some of your students that wherever the word “*ka-zālika*” occurs in the Qur’ān, its

preceding and following verses should be studied very carefully because some pearls of secrets are hidden there. Also, according to your guidance, an intelligent student made a list of such references and presented it to you. Would you kindly explain an example of the very great importance of this keyword?

A. In this word, *kāf* is the particle of comparison and *zālika* is a remote demonstrative pronoun. Thus, *ka-zālika* means ‘like that’, such as: “*wa ka-zālika ja‘alnākum ummat<sup>an</sup> wasaṭ<sup>an</sup> litakūnū shuhadā’a ‘ala’n-nāsi wa yakūna’r-rasūlu ‘alaykum shahidā* (2:143) = And like that (i.e., O the group of Imāms! According to the previous law of guidance) We have appointed you a just *ummat* so that you may be witness over humankind and the Messenger may be witness over you.” The clear wisdom of this verse is that the light of Prophethood is always witness, present and seer over the Imām [of the time] and the light of Imāmat is always witness, present and seer over the people as mentioned in verse (9:105): “Say: Act! Allāh will see your action, and His Messenger, and the believers (i.e., the Imāms.)”

Q.9 In what state will the going to God’s presence be? Will it be individually, that is, one by one (6:94) or will it be in groups (17:104)?

A. God will enfold all human beings in the Single Soul or the Perfect Person (*shakhs*). Now, the Perfect Person will go to God singly (31:28), because when people were coming to this world they were in the form of spiritual particles in the Single Soul and their return will be in the same way. Thus, from one aspect the Single Soul is all, and on the other it is single (4:1; 6:98; 7:189; 31:28; 39:6).

Q.10 Since this is the state of returning of the Single Soul, namely the Perfect Human Being to God, as mentioned above, could you refer to a Qur’anic verse, the wisdom of which will show

us that the people in the time of the holy Prophet had their *in<sup>m</sup>bi<sup>c</sup>ās* in him?

A. There are several such verses, such as (110:1-3): “When Allāh’s help and (personal resurrection and universal) victory came, you saw the people of the entire world (in the form of particles) entering Allāh’s religion (i.e., your personality). Therefore, at the rank of the Intellect, recite the *tasbīh* together with the praise of your Lord and seek His forgiveness. Indeed, He accepts repentance (*tawbah*).” That is, when somebody practically returns to Him in the spiritual journey, He accepts him and makes him merge in Himself. Thus, this is the real meaning of repentance.

Q.11 From Q.9, it is evident that on the day of resurrection, people have to go to God, but on the other hand, it is mentioned in verse (89:22): “And your Lord shall come and the angels rank on rank.” Please explain whether on the day of resurrection, people have to go to God’s presence or God and the angels have to descend to this world?

A. The world of Command is space-less and timeless, therefore its recognitions and realities cannot be confined within one single similitude or allegory, therefore, they are explained in diverse similitudes and allegories. Thus, for He Who is beyond coming and going in reality, it can metaphorically be said that people are going to His presence and it can also be said that He is coming to the people.

Q.12 If God as such is beyond coming and going, what is exemplified by the example of the descent of the Lord and the angels?

A. The example of this extremely magnificent event is that of the manifestation of Ḥaẓrat-i Qā’imu’l-qiyāmat<sup>(c)</sup>, which is related to the world of religion and the personal world. Praise be to God for His grace and beneficence!

22 Jumādā I AH/22<sup>nd</sup> December, 1989 AD



## Topmost Questions

### Part 3

Q.1 You have repeatedly mentioned that prior to Ḥaẓrat-i Ādam<sup>(c)</sup>, God's select, there have been many Ādams in many cycles. You have also mentioned that the Ādam<sup>(c)</sup> of the present major cycle was born in Sri Lanka. Would you kindly tell us what was the name of the father of Ḥaẓrat-i Ādam<sup>(c)</sup> who was born in Sri Lanka?

A. Ādam is a collective appellation, which is applied to every first Perfect Human Being of every major cycle, every *nāṭiq* and every Imām. The personal appellation of the Ādam<sup>(c)</sup> of the present major cycle was 'Abdu'llāh and his real name was Takhūm and his father's name was Bijlāh bin Qawwāmah bin Warāqatu'r-Ruyādi (*Sarā'ir*, p. 31).

Q.2 It is stated in verse (37:77) that God made only Ḥaẓrat-i Nūḥ<sup>(c)</sup>'s progeny survive, whereas from the verse (11:47) it is evident that there were also the communities (*ummats*) of the believers with him. Did the progeny of those believers who were promised peace and blessings perish gradually?

A. Not at all, rather as many and their progeny or spiritual particles who were in the ark had the honour of being Ḥaẓrat-i Nūḥ<sup>(c)</sup>'s spiritual progeny, and in the above verse is mentioned the preservation of this progeny.

Q.3 Verse (32:17) mentions: "No soul (person) knows what coolness of the eyes is kept hidden for them as a reward for what they used to do." What does 'coolness of the eyes' mean? Why is the soul mentioned here?

A. 'Coolness of the eyes' means the holy *didār* of the Imām,

which the righteous will be blessed with at the rank of Intellect, and in which all the bounties of paradise are available. The soul (person) is mentioned in this verse (32:17) because this is the story of the rank of intellect, not of the ranks of the soul. That is, this *ma'rifat* is attained only by the intellect.

Q.4 Every Prophet in his Qur'ānic story is the interpreter of all other Prophets and Imāms. Similarly, in the stories of the believers of the past, there are numerous examples of those who are going to come, such as the believers who were angels spiritually and human beings physically in Ādam's time. Now, please tell us what is alluded to in the name of Isrā'il (Jacob) and his children.

A. Isrā'il is a Hebrew name, which means 'Abd Allāh: '*Isrā'* means servant and '*il*' means God. '*Abd* is a chosen servant and '*il* is Allāh. That is to say, a chosen servant of God, and thus Banī Isrā'il means the children of the chosen servant of God, by which are meant the spiritual children of the True Guide. This is so that in every place and in every example, the direction of Qur'ānic knowledge and wisdom should be towards the believers and the [message of the] Qur'ān had to be so. Thus, in the light of this explanation, you must understand that all those miracles, bounties and virtues mentioned in Ḥaẓrat-i Mūsā<sup>(c)</sup>'s story are found spiritually today (2:47, 55; 5:12; 17:101), as well as all those bounties mentioned in the other Prophets' stories.

Q.5 Verse (10:87) mentions: "And We revealed to Mūsā and his brother: Build houses for your people in Miṣr, and make your houses *qiblah* and establish prayer and give glad tidings to the believers." Although this is the mention of Ḥaẓrat-i Mūsā<sup>(c)</sup>'s *shari'at*, see also verses (24:36-37) and please tell us what wisdom is there in the word '*qiblah*' and the meanings of "In houses which Allāh has permitted to be exalted and His name to be remembered therein."

A. Every blessed verse of the Qur'ān has countless virtues, the most important of them is that its wisdom-filled guidance has the absolute capacity to make a believing servant merge in God. Thus, 'making physical houses' and 'spiritual house *qiblah'* alludes to attain the rank of merging in God (*fanā' fi'llāh*). This is the reason God, in addition to emphatically commanding the believers to perform collective worship, has also allowed personal *zīkr* and *tasbīh* in their respective houses. Since the Qur'ān commands us to do abundant *zīkr* (33:21, 41; 62:10), it is obvious that a great part of it is only possible to do at home.

Q.6 According to the law of nature there are twelve months in a year (9:36); the *in<sup>m</sup>bi'ās* of twelve *naqībs* happened among the children of Isrā'īl (5:12); twelve springs gushed forth from the revered rock (2:60) and Ḥaẓrat-i 'Īsā<sup>(c)</sup> used to have twelve *ḥawāris*. What is the wisdom in number twelve?

A. Its wisdom is that the *nāṭiq*, *asās* and Imām, each has his twelve *ḥujjats* in their respective times.

Q.7 It is known to all that a human being consists of the body, soul and intellect. Once you compared the human body to a piece of land, which is chosen and prepared for the royal *darbār*. The soul is that best dais which is built in the *darbār* of the body and upon which the throne of intellect is decorated with great glory so that the King may manifest upon it. The excellence and superiority of the intellect is very clear and evident from this comparison. Now, if a believer wishes to see the manifestations of the intellect in every verse of the wise Qur'ān, how would it be possible to do so?

A. This question is related to the very recognition of the holy Qur'ān, which is not different from the recognition of God. The way of recognising the Qur'ān is self-recognition, by which it will [also] be possible to recognise God and His speech. The glorious Qur'ān has three ranks: the first is the *zāhir*, i.e., the physical rank, the second is spirituality and

the third is intellectuality, which is at the pinnacle of the ranks and the same is the true paradise.

Q.8 Could you kindly shed more light on the above-mentioned ranks of the Qur'ān, particularly spirituality and intellectuality?

A. The *zāhir* of the Qur'ān is in front of you. Furthermore, the Qur'ān has a great soul (42:52) and a perfect intellect, which is also called light (42:52). The Qur'ān was revealed to the holy Prophet's blessed heart in the form of a living soul and light (intellect), but it was not possible to transfer living and moving things into writing. Thus, the holy Prophet had the exoteric aspect of the heavenly Book written down by the scribes of revelation, but its spirituality and intellectuality (i.e., luminosity) were transferred to the holy Prophet's successor. It is therefore said that the light and the Book are two separate things (5:15).

Whoever merges in the holy Prophet's successor through self-recognition will witness what kind of universes there are in the spirit and spirituality and the intellect and intellectuality of the holy Qur'ān! Take the example of the mention of earth and heaven in the Qur'ān, although it is correct to conceive of the material earth and heaven, but it should always be remembered that this is also the mention of the spiritual world and the intellectual world. Thus, physical, spiritual and intellectual things are simultaneously mentioned in the entire Qur'ān.

Q.9 The worshippers of Jerusalem who were yearning to bring up Ḥaẓrat-i Maryam<sup>(c)</sup> disputed among themselves about it and finally it was decided that they should all cast their pens in the water. The one whose pen floated on the water would become her guardian. During this dispute, Ḥaẓrat-i Zakariyyā<sup>(c)</sup>'s pen miraculously remained on the surface of the water, whereas all the other pens drowned. What is its *ta'wil*?

A. The pen is the name of the light of intellect, which continues to float in the forehead of the holy Imām. Thus, the rising of the pen to the water's surface or floating signifies that the Imām's light surrounds and encompasses the ocean of knowledge. Ḥaẓrat-i Zakariyyā<sup>(c)</sup> was holding the office of Imāmat therefore what competition could there be with his knowledge and wisdom! Thus, Ḥaẓrat-i Maryam<sup>(c)</sup> was brought up in knowledge and spirituality by the light of Imāmat.

Q.10 There are words such as *ihbiṭ*, *ihbiṭā* and *ihbiṭū* in the glorious Qur'ān, which are derived from *hubūṭ*. They mean 'go down' (singular), 'go down you two' (dual) and 'go down all of you' (plural) respectively. The word *hubūṭ* is used in the sense of going down from a height, but what is the wisdom in the Divine command in which He says to the Children of Isrā'īl: "*Ihbiṭū Miṣrā* (go down to a city)", whereas they were not on a physical height?

A. Intellect is the place of oneness, therefore only a single food of 'manna and quails' is given there (2:61). Therefore, how was it possible for the Children of Isrā'īl of the first rank to always stay at the height of the intellect? They had to descend from there.

Q.11 The book *Wajh-i Dīn* is a treasure of *ta'wīlī* wisdoms. At the end of Chapter 33, it is written: "No one can recognise the Qā'im, except through five *hudūd*, such as *asās*, Imām, *bāb*, *hujjat* and *dā'i*." Why is it so? Why is his recognition not easy and general for all believers?

A. God has kept Ḥaẓrat-i Qā'im<sup>(c)</sup>, *qiyāmat* and its knowledge a secret like His Supreme Name, in fact even more secret, so that the common people may not know His secrets before time.

Q.12 What is the original meaning of Islam? When was the name 'Islam' given to the true religion? Why?

- A. The original meaning of Islam is ‘To submit oneself to someone else’. The true religion is called Islam in the sense that whoever accepts it, submits themselves to God. This name of the true religion is from the very beginning because whoever accepts it, submits to God. Under this submission and resignation, other names of Islam can also be correct, but here to put it succinctly, the most comprehensive definition of Islam is to submit one’s spiritual face (*chihrah-yi jān*) to God. The same is the rank of *fanā’ fi’llāh wa baqā’ bi’llāh* (merging in God and surviving in Him) and which is mentioned in the verses related to the Face of God and the face of <sup>c</sup>*Ārif* (28:88; 55:27; 6:79; 3:20; 30:30, 43; 2:112; 4:125; 31:22).

7 Jumādā II 1410 AH/5<sup>th</sup> January, 1990 AD

## **The Secret of the Preceders' (*sābiqūn*) Precedence (*sabqat*)**

1. ***As-sabqu***: Literally it means to precede someone in walking or racing and *sābiq* is derived from it as a present participle. Its plural (in nominative case) is *sābiqūn* and in other cases is *sābiqīn*. Thus, it is mentioned in verse (56:10): “The preceders are the preceders.”

2. **Wisdom of the word ‘*sābiq*’**: The letter *qāf* which is at the end of the word *sābiq*, is the sign of the rank of intellect. Thus, *sābiqūn* or preceders are those fortunate people who continue towards the fountainhead of intellect before all others, and thereby they also precede in spiritual states (*aḥwāl*) and physical [good] deeds, because it is the intellect through which the well-being of the soul and body is possible.

3. ***Sābiqūn* and the Book of Deeds**: Study carefully the first twelve verses of the *sūrah-yi Wāqī'ah* (56) and you will come to know that the mountains (frozen souls) are pulverized into particles by the quake of resurrection and start to fly. You will also come to know that at this time people will be in three categories: Those who will have their book of deeds in the right hand, those who will have their book of deeds in the left hand, and the *sābiqūn* or preceders who are the nearest, whose book of deeds is in front of them (forehead) and in *°Illiyīn* (83:18-23).

4. **What is *°Illiyīn*?** Although there have been several explanations of the word *°Illiyīn*, how is it possible for a Divine treasure to be finished by taking only a few coins from it? Thus, the further wisdom of *°Illiyīn* is that on the occasion of spirituality and resurrection, the light of the *°Alī<sup>(c)</sup>* of the time will be glowing and shining in the forehead of every true believer (6:122; 57:12, 19; 66:8). Since every Imām is the *°Alī<sup>(c)</sup>* of his own time, the collective

name of all the Imāms is *‘Illiyūn* or *‘Illiyīn* (83:18-19). You may have studied in the book *Wajh-i Din* that it is the Imām<sup>(c)</sup> himself who is the neck (*‘unuq*, 17:13) of the believers and their book of deeds is in it. Thus, those fortunate believers of the exalted Imām who have done the luminous *didār* of the holy Imām in their own forehead, have seen their book of deeds in *‘Illiyīn* (= *kitāb<sup>un</sup> marqūm*, written book) before their physical death. What a great bliss and what a great glad tiding is it that the friends of God can see the light of Intellect with their insight!

5. **Luminous Shirts (*ṣarābil*, 16:81):** God by His perfect power has created such shirts of light which can protect you from the heat of the fire of ignorance, and such shirts too which are extremely necessary for true believers in the battle of resurrection (spiritual *jihād*), namely, the shirts of the light of *asās* (‘Alī<sup>(c)</sup>), and the shirts of the light of Qā’im<sup>(c)</sup>. In the former is the knowledge of religion and in the latter the knowledge of resurrection. You may have heard that the above-mentioned shirts are made from the true Imām’s light at the place of soul and the place of intellect, and they have many names, one of them is *‘Illiyīn* as well.

6. **Run! Vie with one another!** You can see this command in verses (3:133; 57:21), but what is the meaning of this running and vying with one another whereas in religion every word and deed is done with seriousness and sobriety?

Answer: This command is related to vying in knowledge and action and mostly related to the stations of intellect because there the true believers’ light continues to run (57:12; 66:8). Nonetheless, the allusion to vying with one another in collective deeds is that it is easy to enter paradise, but to make oneself a paradise for the sake of others by attaining Divine pleasure is extremely difficult work.

7. **The Best Way:** The straight path is set up by Qur’ānic and Islamic guidance(s) and teachings and its purpose is to go ahead step by step and stage by stage on it. Indeed, in this process the best thing is followed until in its ultimate stage the miracle of the intellect occurs, which is the best thing of all as Ḥaẓrat-i Mūsā<sup>(c)</sup>



was told in verse (7:145): “So take them (i.e., the tablets of the Old Testament) forcefully and command your people to take the best of them.” If those Qur’ānic verses in which the word ‘*aḥsan* (best)’ occurs are studied carefully, it will become clear that Qur’ānic guidance(s) are in degrees and its teachings are gradually leading to the light of intellect. Thus, this intellectual path is its best path.

8. **Ladders of Ranks:** The holy Qur’ān mentions rank and ranks in eighteen places altogether. Ladders (*ma‘ārij*) are mentioned in verse (70:3) and stages (*tabaqāt*) in verse (84:19). In short, on the different rungs of the highest ladder are Prophets, under whom is the ladder of the Friends of God (*awliyā*) who are climbing it step by step; under their ladder is joined that of the martyrs, which is based on the ladder of the righteous (*ṣāliḥīn*) and that in turn on the ladder of the followers (*tābi‘īn*) and that in turn is raised on the ladder of the common people. This is the concept of the straight path (4:69). However, the important question here is: “Based on what difference and disparity are the ranks of these countless people made?”

Answer: Knowledge is the main thing on which the difference and distinction is made, as God says: “Whomsoever We will, We raise in ranks, over every man of knowledge is another man of knowledge.” (12:76). Undoubtedly from this verse it is evident that Qur’ānic knowledge and recognition rises step by step and ultimately merges in the sun of intellect and from there an aspect of this descends with revealed light and spreads.

9. **Two Names of Islam:** The religion of the Qā’im<sup>(c)</sup> and the religion of nature are among the special names of Islam. The religion of Qā’im<sup>(c)</sup> (9:36) is in the sense that it is erected on its own inner roots and there cannot be the slightest change in it. The religion of nature is because, in its external movement and evolution, it is exactly according to the law of nature so that there should be no impediment in the progress of human beings (22:78). Thus, there is a need of progress for every believer not only in a material sense but greatly more so in a spiritual sense, so that they may be able to see with their inner eye how the realities and recognitions of Islam

are preserved intact in the treasures of the personal world.

10. **Universal Guidance:** If a wise person wants to observe the Divine universal guidance with their physical eye, they can do so in the form of the circular movement of the circumferential ocean of this universe where the heaven, the stars, the earth and the four seasons are constantly revolving. It is in this sense that the Qur'ān says: "And everything revolves in an orbit." (36:40) This is its circular guidance. Now, let us discuss its subsidiary guidance which works in an evolutionary form. That is, to make vegetables from the minerals, to make the vegetables merge with the animals, to sacrifice the animals for the sake of human beings, and to make the common human beings merge in the Perfect Human Being. This shows that, apart from the holy Qur'ān, the written command of "Go ahead and progress!" is mentioned in many places in the book of the universe. Therefore, O brothers! Intensify your endeavours for the sake of knowledge and action!

11. **The Best Model of Nature:** Ādam and the human being are rightly considered the masterpiece of the law of nature, because he is the best model of the Divine hand's creation, as the Lord of Honour says in verse (30:30): "So set your face for religion as a monist (*ḥanīf*), Allāh's nature according to which He created human beings. There is no change in Allāh's creation. That is the straight religion, but most people do not know." Its wisdom-filled meaning is: 'Thus, O Messenger! Like Abraham avoiding falsehood, make your spiritual face the luminous body for the sake of religion at the rank of intellect. That is God's nature according to which He created human beings. There cannot be any change in this nature of God. This is the firm and straight religion, but most people do not know.' See in this book: 'The Light from the Qur'ānic Minarets', Part 2, 8: A very great secret.

12. **The Great Secret of the Beneficent's Image:** When God, as such, is free from and beyond being a body, He is also free from organs, limbs and form. He is free from such a comparison and likeness. Yet, by making the Prophet and Imām His vicegerent, He can say about them: My light, My soul, My face and My hand and

this habit (*sunnat*) of God has continued forever. Thus, the Imām who preceded Ādam held the rank of the Beneficent’s Image and God created him [i.e., Ādam] according to the previous Beneficent’s Image, yet you must understand the secret that in this creation is mentioned the spiritual creation and that of the spiritual forehead, and the same forehead at the place of Intellect represents Allāh’s face (28:88; 55:27). Thus, in the above-mentioned blessed verse, it is said in the language of wisdom that the Ever-true Religion (*dīn-i ḥanīf*), the Religion of the Qā’im<sup>(c)</sup> and the Religion of Nature means to accept the spiritual face of the Prophet of God and the Imām<sup>(c)</sup> of the time as the Beneficent’s Image (*ṣūrat-i Raḥmān*) and Face of God (*wajhu’llāh*).

[The *sābiqūn* or preceders know such realities and recognitions and it is because of the very great importance of such realities and recognitions that they, the *sābiqūn*, are praised in glowing terms. “And our duty is nothing but to deliver the clear message.” (36:17)]

27 Jumādā I 1410 AH/27<sup>th</sup> December, 1989 AD

## The World of Intellect – The World of Oneness

1. When reciting the holy Qur’ān, it begins with: By the name of Allāh, the Compassionate, the Merciful. Praise be to Allāh, the Sustainer of the worlds! In the minds of the seekers of reality, the question arises: which are these worlds and how many are there? The correct answer would be that each individual is a personal world and since there are countless individuals, therefore personal worlds are also countless. Nonetheless, fundamentally these worlds are on three levels: The world of multiplicity, the world of particles and the world of oneness. In other words, they are the physical world, the spiritual world and the intellectual world. This article is intended to explain some realities and recognitions (*ma‘ārif*) about the world of intellect, which is the world of oneness and monoreality.

2. The world of multiplicity is the name of the external or physical world, in which all people who live are different, diverse and scattered. This diversity and scatteredness can decrease more and more on the day of resurrection in the world of particles and can come to an end in the world of intellect. Nonetheless, the event of resurrection is greatly wondrous and amazing, in which those who have died to their carnal souls or physically have undergone the stages (*marāḥil*) of resurrection, as the holy Prophet says: “Whoever dies with respect to the carnal soul or physically, indeed his individual resurrection takes place”, whereas those who have not entered the door of death and are not aware of its knowledge even from the aspect of a bookish form, are awaiting it.

3. How is the world of oneness one? What can be its example? Answer: The confluence of the ocean of intellects (Universal Intellect) and the ocean of souls (Universal Soul) is called the junction of two oceans (*majma‘u’l-baḥrayn*), about which it is said in the Qur’ān (55:19-22): “He let forth the two seas that meet together, between them a barrier, they do not cross. Then which of

the bounties of your Lord will both of you deny? From them come forth pearls and corals.” [The ‘barrier’ here stands for the Perfect Man] whose intellect and soul adjoin and are united as well as separate in his personality, just as there is a barrier indeed between the flame of the lamp and its light, but there is nothing between them. There is but union in them. Reflect carefully on the words *maraja* (he set forth), *yaltaqiyān* (meeting together) and *majma<sup>c</sup>* (conjunction)

4. Some people deny the existence of the Universal Intellect. However, it should be remembered well that wherever the Single Soul (Universal Soul) is mentioned in the Qur’ān, the Universal Intellect too, is mentioned hiddenly because there cannot be a great soul without a perfect intellect, nor can the Divine Vicegerent’s concept be correct without the perfect Intellect and the supreme Soul. It is also a fact that the great angel whose name is ‘Throne’ (*‘arsh*) is also the Intellect of the intellects and the great angel whose name is ‘Pedestal’ (*kursī*) is also the Soul of souls, and there is oneness between the two.

5. The grandeur of *āyatu’l-kursī* and its being an angelic panacea is due to the wonders and marvels of knowledge and wisdom and the secrets of rhetorical devices contained in it, as said in verse (2:255): “His *kursī* has comprised [within itself] the heavens and the earth.” It is thus a very wondrous and an amazing point that the Universal Soul has comprised within itself the world of intellect, namely the Universal Intellect. Thus, the Single Soul is the world of oneness and the same is the confluence of the two seas whence emerge the pearls and corals of knowledge and recognition. This is what monoreality is.

6. The way the ‘verses of light’ scatter the light of true guidance in the great Qur’ān and the religion of Islam is not hidden from the *mu’mins* and they also know that the mention of light in the noble Qur’ān is, in fact, the mention of the Prophets and Imāms. However, the question here is: are the lights of the Prophets and Imāms separate? The answer is “No”. Not at all, rather according to “Light upon light” (24:35), there is the oneness of all lights which

can be observed in the world of Intellect, where one single light is the whole and everything.

7. Reflect carefully on the points concerning ‘human oneness’ in the article “Topmost Questions”, Part 2. How did God create all the people of the world from the Single Soul/ $\bar{A}$ dam/Universal Soul and how eventually their conscious or unconscious *in<sup>m</sup>bi<sup>c</sup>ā $\bar{s}$*  takes place in the same rank, [namely the Single Soul]! You must note and remember the pleasant point that the world of particles exists with every Prophet and every Imām, where the people become unconsciously present in the form of particles. Read in  $\bar{A}$ dam<sup>(c)</sup>’s story (7:11) and Nūḥ<sup>(c)</sup>’s story that people have continued to live in the world of particles of every Perfect Man and simultaneously they are linked and related to the world of Intellect as well but unconsciously. Thus, people have undergone many spiritual events. However, except for the Prophets and Imāms, nobody is aware of them. In short, all human beings are one in the Single Soul and it is in this sense that the Single Soul is everything.

8. The best model of God’s nature and workmanship is a human being, therefore the wise Qur’ān emphatically draws attention towards the recognition of their own selves. Some such examples are: (i) The nature of God (30:30), (ii) The best of creators (23:14), (iii) in the best stature (95:4), (iv) And in your souls (51:21), (v) And indeed We have honoured the children of  $\bar{A}$ dam (17:70), (vi) Say: the spirit is from the command of my Lord (17:85). Their explanation:

9. If the question occurs to you: How did the Creator of the universe create the primordial  $\bar{A}$ dam and the first human beings, the answer is right there in the state of nature and creation of the present human beings (30:30). God is the best of creators because He created “another creation” (*khalq-i ākhar*) (subtle human being/*mubda<sup>c</sup>*, 23:14). God created human beings in the form of ascension and evolution, to the extent that they have reached *‘Illiyīn*. Now, from there, their descending or not depends on their knowledge and action (95:5-6). All these signs of power and recognition are within your own souls (51:21). Those who are called the children of  $\bar{A}$ dam

in the true sense, their dignity and excellence are higher than even the great angels (17:70). Soul has come into existence from the word 'Be!' (*kun*), therefore it is linked with the [Divine] Command and its access of *ma'rifat* also reaches the Divine Command (17:85), where there are only the [abundant] treasures of the secrets of *azal* and the universal oneness is the greatest wealth of human beings which is unprecedented and everlasting.

10. Humankind in its present existence is a single individual, therefore he is an example of the world of oneness. However, can you tell us how many cells are there in him? Countless. How many particles of the vegetative soul? Countless. How many parts of the animal soul? Countless. How many representatives of the human soul? Beyond counting. If every representative particle is potentially a universe, these universes or personal worlds can be counted by God alone. From this, it can be estimated that there is everything in the world of intellect (world of oneness). Although it is one single light, its manifestations and theophanies are the treasures of all the worlds. Thus, the running of the *mu'mins'* light is a chain of endless manifestations (57:12, 19; 66:8). It should [however] be remembered that without merging in the Imām, in the Prophet and God, the light cannot be attributed to *mu'mins*.

11. The Qur'an's heart (i.e., *sūrah* of *Yā-sin*) verse (36:12) mentions: "Surely We it is Who revive the dead with respect to the carnal soul and the body and We write down whatever deeds they have done and whatever traces they have left and [that intellectual writing is such that] We have gathered together all things in the speaking Guide and made them the Pearl of Intellect." The word '*aḥṣay-nā*' is from the root letters: *ḥā*, *ṣād* and *yā*' and from them is *al-ḥaṣā*, another is *ḥaṣāt*, which means pebbles or little stone, and '*mubīn*' means speaking as mentioned in verse (43:18). Thus, the meaning of "*Imām<sup>in</sup> mubīn*" is the Imām<sup>(c)</sup> who explains the *ta'wīl* and who is the light of guidance and the hidden Book. He is the manifest and the present [and speaking] Imām<sup>(c)</sup> not only in the physical world but also in the spiritual and intellectual worlds, so that thereby the secrets of human oneness may become known.

12. The Divine Throne is the fountainhead of knowledge and wisdom, therefore the rank of knowledge of its bearers is most exalted and the highest. They observe mercy in everything. Therefore, the holy Qur'ān describing their position says in (40:7): “[They say:] O our Lord! Your mercy and knowledge include everything.” We are sure from this Qur'ānic command and decree that there is mercy for the soul and knowledge for the intellect in everything. Therefore, first, our attention and thought should be centred on Qur'ānic things to understand how mercy and knowledge are mentioned in every example, every story, every allusion, every *āyat* (sign), every sentence and every word in it. Now, in the light of this fundamental exposition, we have to ask ourselves and provide a reasonable and desirable answer to the question of whether God enfolds the universe materially or in a spiritual and intellectual state (21:104; 38:67)? Surely its correct answer would be that its material expanse is there in its place, but all its values are enfolded in the personal world in the form of particles and spiritual values at the rank of intellect. Therefore, it is said that the world of intellect is the world of oneness, in which the Pearl of knowledge of each and everything of the heaven and the earth makes itself manifest. This marvel is extremely amazing that on one side of it is pure oneness and on the other countless manifestations! God is free from every attribute! What can be said about the glory of the wonders and marvels of the confluence of two oceans, the world of oneness!

15 Jumādā II 1410 AH/13<sup>th</sup> January, 1990 AD



## **The Miracles of *Laylatu'l-Qadr* (the Night of Estimation)**

1. ***Laylatu'l-Qadr* in the Personal World (97:1-5):** It is extremely important for every *mu'min* to comprehend with the utmost effort the *sūrah* of Qadr, not only with its translation and commentary but also its wisdom. It is obvious that the night of Qadr is the blessed night in which descend angels, the Holy Spirit and other spirits in which Ḥaẓrat-i Isrāfīl<sup>(c)</sup> and Ḥaẓrat-i 'Izrā'īl<sup>(c)</sup> also do their respective work. Thus, whenever the revolutionary progress of spirituality starts and individual resurrection takes place, it is by the blessings of the night of Qadr, which is the fountainhead of good and blessing and which [in *ta'wil*] means the *ḥujjat* of the Qā'im<sup>(c)</sup> (7:3; 44:3).

2. **Address of the Angels:** Check verses (41:30-32) meticulously about how the angels are addressing those *mu'mins* in whose personal world the night of Qadr has taken place: The angels descend/will descend (*tatanazzalu*); because this word is an aorist. They say: We are your friends in the life of this world and in the hereafter ... (41:31). There are many allusions in the angels' friendship of *mu'mins*, such as spiritual help (*ta'yid*), progress in the spiritual destinations and intellectual stages and attainment of perfections, etc.

3. **The Purpose of the Descent of the Angels and Souls:** If the question here is: Why did the descent of all the angels and souls become necessary in the night of Qadr? The answer is that their presence is necessary to accomplish all those deeds which are necessary for the practical recognition and the renewal of similitudes in the personal world as God Himself says in verse (97:4): "The angels and the Spirit descend in the night of Qadr by the permission of their Lord for the sake of every matter." If you look carefully at 'the universal mirror' of the verse: "For the sake

of everything” (97:4), it will be crystal clear to you without any doubt that all those matters mentioned in the Qur’ān related to the angels and souls are renewed in the personal world, so that there should not be any deficiency in connection with the observation of spirituality and attainment of recognition. Remember that the renewal of similitudes is the exegesis and explanation of the Divine *sunnat*. Thus, it is necessary to explain the realities and recognitions through renewal [of similitudes].

4. **Concentration of the Past and Future in the Present:** There is neither the past nor the future in paradise, there is only the present. The reason for this is that there is no movable time, rather there is only the immovable time there. Thus, when paradise is brought near in the spirituality of the personal world, the same condition of the past and the future being concentrated in the present exists and so the *‘arīf* observes everything in the very present. In the light of this law, it becomes evident that through the night of Qadr, the door of such spirituality opens, that the miracles of all the Prophets and Imāms are in it, as well as the living events of the final resurrection and the manifestations of the great secrets of *azal* and *abad*. It is thus in this sense that the blessed night of Qadr, that is, the *hujjat-i Qā’im*<sup>(c)</sup> is the universal good (*khayr-i kull*).

5. **Ascent in the Background of the Descent:** The coming of the Lord and the angels was mentioned in the second part of the Topmost Questions, similarly we can say here that in the night of Qadr, there is the ascent of the personal world, in which the angels and souls descended. In fact, from another aspect, it is also correct to say that according to verse (70:4), the angels and souls also ascend to God in the night of Qadr, because the spiritual and the Qur’ānic reality is the same, but its examples are mentioned in various ways (17:89; 18:54) so that people can understand it easily.

6. **The Night of Qadr and Ḥazrat-i Ādam<sup>(c)</sup>:** From the *ta’wīlī* point of view, when the angels prostrated to Ḥazrat-i Ādam<sup>(c)</sup>, it was also the night of Qadr, while there countless souls were a part of his chosen personality, just as every individual is a compendium of countless souls. Thus, you can see in the glorious Qur’ān that

when the angels prostrated to Ḥaẓrat-i Ādam<sup>(c)</sup>, he was not alone (7:11). And how is it possible to be alone while there is a world of particles in every Perfect Man? He has numerous copies too, which are observed not only in the stage of ʿIẓrāʾīl<sup>(c)</sup> but also at the level of Intellect. Reflect and conceive how every time a new luminous birth takes place there!

7. **The Renewal of the Covenant of “Am I not?”:** Every spiritual event and every intellectual miracle of the glorious Qurʾān is related to the personal world. Therefore, it is a must for all the miracles of the past to appear in every personal world. Thus, the night of Qadr is the occasion on which their *zurriyyat* are brought forth from the loins of the children of Ādam and they are made to observe their own soul and in view of this spiritual and intellectual upbringing, God asked them: “Am I not your nourisher?” (That is, the nourisher of every kind) They said: “Why not?” This is the covenant of “Am I not?” which is taken from all human beings by making them present in the spirituality of each and every Perfect Human Being.

8. **Single Soul (*nafs-i wāḥidah*, 31:28):** It is mentioned in verse (31:28): “Your creation and resurrection (i.e., *ibdāʿ* and *in<sup>m</sup>biʿās*) is but like a Single Soul (i.e., a Perfect Human Being). This translation is not enough to lift the veil of the main secret. Let us therefore see its other meaning. The other meaning of ‘*wāḥidah*’ on the pattern of ‘*fāʿilah*’ [in Arabic] means that which unifies. Thus, *nafs-i wāḥidah* means Ḥaẓrat-i Ādam<sup>(c)</sup>, every Prophet, every Imām, i.e., the Perfect Human Being who unifies all souls in his *ibdāʿ* and *in<sup>m</sup>biʿās*. It is because in reality, every whole becomes whole when all its parts are merged in it. Thus, every individual is linked not only to the *ibdāʿ* and *in<sup>m</sup>biʿās* of the Perfect Human Being but also possesses the full capacity of undergoing the individual resurrection within himself. Had it not been so, God would not have sworn and said that the human being is in loss (103:1-2). It is obvious that a human being’s loss is only in spiritual progress.

9. **The Morning of the Night of Qadr (97:5):** In this verse, is said: “It is peace (*salām*) till the breaking of dawn (*fajr*).” What

wisdom is hidden in this blessed verse?

Answer: Peace (*salām*) means spiritual help (*ta'yīd*) and dawn means the morning of the resurrection, which is the rising of the light of the Intellect and the morning of *azal*. This means that the spiritual cycle of the personal world is the night and the intellectual cycle is the day. Thus, the night of Qadr comprises all spiritual stations and its perfection is that it leads [a human being] to the manifestations and theophanies of *azal*, from where the human being has come and has to return.

**10. The Night of Qadr and Collective Resurrection:** You may have read that resurrection is both individual and collective. Thus, the night of Qadr of the collective resurrection of this cycle is the *hujjat* of the Qā'im<sup>(c)</sup>. And in such a night of Qadr Ḥaẓrat-i Qā'imu'l-qiyāmat<sup>(c)</sup> has secretly descended and the resurrection has taken place secretly and now the chain of its far-reaching effects and results continues to occur. One day of God is equal to a thousand years of our [reckoning] (22:47), therefore the day of resurrection which is Saturday, comprises a thousand years with respect to its decision and results. It will be the last cycle of seven major cycles. Very great events and miracles will appear in it, there will be the reign of international alliance and unity, the planet earth will be a model of paradise, the light of Islam will spread throughout the world, spiritual science will be common, people will fly with the help of flying saucers and tour other planets and miracles will start to manifest from staunch *mu'mins* similar to God's friends (*awliyā'u'llāh*).

**11. The Universal Purpose of the Descent of Angels and Souls:** One purpose of the descent of angels and souls is in the personal world, which has been mentioned briefly. The other is worldwide and universal. The meaning of the latter is that by the inner action of these heavenly powers the same revolution, which is mentioned in the noble Qur'ān by the name of resurrection, will take place. However, it is necessary to understand all these wisdom-filled prophecies in their true sense, which are related to the great changes and advancements of the cycle of resurrection.

Do not forget the fact that at the level of spirituality angel and soul are something else and at the level of materiality something else. Thus, it is a fact that every scientific discovery took place as a result of a thought [process] and in such a thought there was an angel or soul. Similarly, today's unprecedented tempestuous progress is controlled by the angels and souls of the night of Qadr, so that the condition of the world may change completely, and the Divine promise may be fulfilled. That promise which He has mentioned in the Qur'ān, and is related to the illumination of the planet earth by the lights of religion, ethics, humanity, knowledge and science (wisdom) (39:69).

12. **An Ordinal Wisdom:** This ordinal wisdom is in verses (15:85-87) of the Qur'ān. In the first verse (15:85) the creation of the universe is mentioned, and together with assuring the coming of resurrection, the Prophet is told: "Do not be sad because of the ignorance and disobedience of the people, rather pardon them graciously." In the second verse (15:86) God's attributes of creativity and knowledge are mentioned [saying] that your Lord is *khallāq* (constantly creating) and knowing. *Khallāq* is the emphatic form of *khāliq* (creator) just as *razzāq* is the emphatic form of *rāziq* (sustainer). Thus, in this command in the language of wisdom, this glad tiding is given that in the position of the vicegerency of the Prophet for the work of religion exoterically and esoterically, God will continue to create the persons of Imāmat from the Family of the Prophet one after the other. The third verse (15:87) mentions the tremendous favour of God that He has graciously given the Prophet the luminous chain of the heptads of Imāms like the days of the week and Ḥaẓrat-i Qā'im<sup>(c)</sup>, who is the *ta'wil* of the glorious Qur'ān, because the *ta'wil* had to come in the form of spirituality and resurrection, which is linked with the light of the night of Qadr and Ḥaẓrat-i Qā'im<sup>(c)</sup> (53:7). Praise be to God, the Sustainer of the worlds!

22 Jumādā II 1410 AH/20<sup>th</sup> January, 1990 AD

Note: Read *Wajh-i Dīn* carefully so that your knowledge of the night of Qadr and Ḥaẓrat-i Qā'im<sup>(c)</sup> may increase tremendously.

# Soul and Matter

## Part 2

1. **External Difference:** Externally soul and matter are opposite of one another because the soul is subtle, living and invisible, it is indivisible and is beyond time and space, it has neither spatial nor temporal distance, it does not have three dimensions (length, width and depth), nor has it any direction, it cannot be stopped because it does not have any obstacles. Things like air can be blocked or stopped but this is not possible for the soul. As for matter, it does not have these characteristics. It is dense, dead (when there is no soul in it), and it is visible and divisible, it is under time and space, it is restricted by the distance of time and space and has three dimensions. Therefore, it has sides and many obstacles. This shows the great difference between soul and matter, which has been mentioned here briefly.

2. **Participation of Soul and Matter:** The characteristics of soul and matter mentioned above belong to them when they are separate from each other. However, as long as they are bound together, their characteristics are different. For instance, the soul which was originally indivisible in its essence, became divisible through many bodies, just as the world adorning sun that is indivisible in itself, can be seen in as many mirrors as are placed in front of it. The example of the body in this participation is that by itself it is dead and will remain dead, but as long as the soul is with it, it will remain alive. The gist of this description is:

- a) One has to reflect upon soul without body or abstract body,
- b) The body without soul,
- c) Then there will be the need to observe their bound existence together so that it will become known what is the reality of each of these three states and this may help in recognising oneself, in which is hidden the recognition of God.

3. **Oneness of Soul and Matter:** It is only through the concept of *azal* that the knowledge of the real state of everything becomes possible. You have heard several times that the renewal of *azal* occurs in the personal world. You may also call this the demonstration in which the light of unity and monoreality rises. It is impossible to know which are the things whose unity is in this light except through the mighty Qur'an and the true Imām<sup>(c)</sup>. That sacred and pure light, despite being one, is comprehensive as well as representative of all the realities and recognitions. It is so because it is the Hidden Pearl by expanding which both the worlds come into existence and then again, the Divine hand enfolds the entire universe into this unique Pearl. Thus, the same Pearl is the Pearl of pearls, the Reality of realities, the Comprehensive of comprehensives, the Essential of essentials, the Intellect of intellects and the Light of lights. Thus, the same Light is the Soul of souls as well as the white Stone, that is, here soul and matter are two names of the same thing. This means that the same light is the gradational ladder of the universe and existents as well as the roof or the royal Throne of Divine Equality (*Musawāt-i Raḥmānī*). Here all questions that raise objections come to an end.

4. **One Place and One Reality of Every Name and Named:** The Benevolent Lord gave Ḥaẓrat-i Ādam<sup>(c)</sup> the knowledge of names in three levels: In the physical world (*ẓāhir*), in the spiritual world (*rūḥāniyyat*) and in the intellectual world (*‘aqlāniyyat*). On the first level in the physical world, he was taught only one Supreme Name, on the second level were given several Supreme Names and on the third level were taught the Perfect Words (3:31, 37). At their end was given the Divine Word (*kalimah-yi bārī*). The Divine Word (Be!) [which because of its completeness and perfection] was considered to be the first. Now, God's Elect, Ādam<sup>(c)</sup> observed the place of *azal* where was the scene of the togetherness and monoreality of every name and every named (*musammā*) because it is appropriate to say at this point that just as in the world of multiplicity, things are scattered and many, in the world of oneness they are centred, organised and are one. In other words, there is only one and that is the Light of oneness, which has countless names, because He is the real and *‘irfānī* (related to *ma‘rifat*) representative of every named.

Thus, He is not only soul and matter but everything of the universe and existents. The same Light is the symbolised of every symbol of the wise Qur'ān and the object of each and every wisdom-filled indication (*mushār<sup>am</sup> ilayhi*) of every verse.

5. **Heaven and its Things:** Since every knowledge and everything is mentioned in the exoteric and esoteric of the wise Qur'ān (16:89), definitely the knowledge of names too is preserved in it, by acquiring which Ḥazrat-i Ādam<sup>(c)</sup> became eminent. Thus, the wisdom-filled allusion of the holy Qur'ān is such that in the world of oneness (the world of Intellect) the light of *azal* itself is everything. Thus, the truth is that every named and the name exists in the luminosity of this Light, for instance, it is the light itself which is the heaven and all its things: sun, moon, stars (whether in singular or plural), cloud, lightning, rain, day, night, morning, evening, east, west, week, month, year, solar eclipse, lunar eclipse, constellations, missiles, also all the allusions related to the Throne, the Pedestal (*kursi*), Pen and Tablet are moving in the light of Intellect. In short, in the light of the knowledge of names (knowledge of the realities of things) [we have] the concept of the world of Command and the light of *azal*. We therefore come to know that [even] this material heaven and everything of it exists in the form of a living light. Thus, it is evident that even matter in reality is an eternal soul, which at present due to Divine power and wisdom is frozen, but when the Resurrection of resurrections occurs, this frozen state will be shattered and the soul concerned will wake up.

6. **Divine Treasures:** These are mentioned in verse (15:21) of the holy Qur'ān. Where are these treasures? They are with God (*'indanā*). There is nothing in this material world which has not come down from the Divine treasures, even if it is a black stone. Think of the Light of *azal*, what a great treasure there is with the Benevolent Lord. There are such other treasures of the intellect and soul. Every kind of blessing continues to descend from all these treasures, and some of these spiritual blessings are transformed into physical form. This is one very great secret of materiality, the knowledge of which was extremely necessary [to discover] so that



the harmony of religion and science can be understood.

**7. Matter is from Soul and the Soul is from Command:**

There are three worlds. The highest is the world of Command, which is the world of intellect and the world of oneness. Below it is the spiritual world and the lowest is the physical world. It is evident from this that not only the physical but the spiritual world too is under the Command, i.e., “Be” (*kun*). Thus, it is a fact that in reality the soul and body are both from the fountainhead of instantaneous origination (*ibdāʿ*) as the following blessed verse of the Qurʾān shows: “He (Allāh) is the Originator (*badiʿ*) of the heavens and the earth. And when He decrees a thing, He says to it only: Be! and it is.” (2:117). There are three fundamental wisdoms in this verse:

- (a) There are two states, spiritual and material of the universe (the heaven and the earth). In a spiritual state it originated instantaneously from the command of “Be!”, then materiality completed in it gradually.
- (b) Similarly, every star and planet comes into existence.
- (c) Just like night and day, there are great cycles of mergence (*fanāʾ*) and survival (*baqāʾ*) or non-existence and existence and this is a never-ending chain (28:88; 2:117). The same is the allusion to the concept of *azal*, in which the sun of light, by its constant rising and setting, shows the rotation of things on the circle of mergence and survival.

**8. Proof of the Whole from the Part (Universal from Particular):**

The universe and the existents, such as the heaven, elements, minerals, vegetables, animals, human being, jinn and angel are all from the same single origin and that is the Treasure of treasures (15:21). Their being very different and separate from one another is due to grades or ranks. In grades, there is the possibility of ascent [progress] and descent [regress], as it is said in the glorious Qurʾān (17:50): “Say: Become stone or iron.” This is not an impossible hypothesis, rather it is the overwhelming law and powerful command of the Omnipotent God Who can transform a fire into a garden (21:69) and a human being into a monkey (2:65). Thus, indeed the souls of those people who were commanded

so became frozen in the form of stone or iron after their death. It is clear from this Qur'ānic proof that the existence of matter is created from the soul, therefore scientific preponderance and inclination of matter is towards the soul itself. There are many examples of this, such as the transformation of matter into any kind of power.

9. **The Initial Habitation of the Planet Earth:** The wisdom of the law of treasures says that a thing does not descend from a single treasure. It descends from the first to the last of them so that this may be a means of receiving the blessings of all of them. Thus, the inner form (soul) of the planet Earth descended in this way. It [appeared] dressed in the attire of materiality of the frozen soul, in which elements as well as mountains are mentioned. *Ibdā'ī* seeds were sown in order to grow vegetables and trees. Insects and tiny animals were also created from *ibdā'ī* eggs. Large animals such as human beings and others appeared in the beginning in subtle bodies and then gradually, they appeared in the present physical state. This is evident from the story of the descent of the primordial Ādam (2:38), who together with all his companions, descended on the planet earth in subtle bodies. Human beings have continued to be transferred from one planet to another and will continue to do so (84:19) [in the future].

10. **Subtle Life:** The external universe is immersed in the luminous circumferential ocean of the Universal Soul. The same luminous ocean of the Supreme Soul, i.e., the Universal Soul is called the manifest Imām and the Guarded Tablet, in which without any exception, the subtle, living and speaking pictures of all things are swimming like fish and are preserved forever. This is the most extensive and understandable concept of the Guarded Tablet. This boundless ocean of Soul and souls is the third invisible treasure after the Divine Word and the Divine Pen, from which according to the above-mentioned Law of Treasure things continue to descend on the planet earth, without the slightest decrease in the Divine Treasures. Finally, I humbly pray that may the Benevolent Lord illumine the planet earth with the knowledge of His treasure of light (39:69).

30 Jumādā II 1410 AH/28<sup>th</sup> January, 1990 AD

Note: Read the first part of this article in the book “*Sublime Realities*”. For the wisdom of freezing, see the *farmān* of Ḥazrat-i Imām Jaʿfar aṣ-Ṣādiq<sup>(c)</sup> in the *Book of Healing*, p. 291.

## Explanation of one Qur'ānic Verse by another Verse

1. **Obedience of the Prophet:** Amongst the countless beauties of the wise Qur'ān is that one verse in it is explained by another verse or verses. One such example is verse (4:59) which is related to the subject of obedience, the greatest subject of religion. It is verse (4:80): “He who obeys the Messenger, surely obeys Allāh.” This Divine teaching makes it evident that to obey the holy Prophet is of very great importance. However, for the wise people, the question arises whether this obedience is direct or indirect. The explanatory verse which answers this question is as under:

2. “O you who believe! Obey Allāh and obey the Messenger and those vested with authority from amongst you” (4:59). It becomes clear from this luminous guidance that obedience to Allāh's Messenger is possible through the pure Imāms who are those vested with authority because other than them there is no such chain which continues and lasts as long as the world lasts. The proofs for this are in the Qur'ān and the *Ḥadis*. It is they whom God has considered His light and He has considered the chain of Imāmat His light (5:15; 7:157; 24:35; 4:174; 57:28; 9:32; 61:8).

3. **The Verse of *Bay'at*:** It is stated in verse (9:111): “Verily Allāh has purchased from the faithful their souls and their properties because in return paradise will be theirs.” Thus, in order to renew and to explain this transaction between God and the people of faith, it was commanded to perform the *bay'at* or the pledge of allegiance, which is in verse (48:10): “Those who pledge *bay'at* to you (Muḥammad), they do pledge *bay'at* to Allāh, Allāh's hand is above their hands.” It must be remembered that the word '*bay'at*' is derived from '*bā'a*', which means both to sell and to buy, and it also means covenant. Further, you should also understand the wisdom that the demonstration of '*irfānī bay'at*' (*bay'at* in the light

of *maʿrifat*) takes place in the world of intellect, about which Ḥakīm Pīr Nāṣir says in his *Dīwān*:

*Dastam ba-kaḥ-i dast-i nabī dād ba-bayʿat*  
*Zīr-i shajar-i ʿālī-yi pur-sāyah-ū muṣmar*

My great spiritual teacher placed my hand in  
the holy Prophet's blessed palm to do *bayʿat*  
Under the shady and fruitful tree

(This is mentioned in the Qurʾān (48:18), and is remembered as “*Bayʿat-i Rizwān*” in history and exegesis)

4. **The Prophet(s)'s Hand is Allāh's Hand:** Just as it is mentioned that the Prophet's obedience is Allāh's obedience, similarly it is also mentioned that the very *bayʿat* of the Prophet is Allāh's *bayʿat*. Does this not mean that the Prophet's hand had the status of Allāh's hand? If this is the case, why should it be surprising that this very great bounty continues after the Prophet by the blessings of his vicegerency, the Imāms, whose blessed hand has the status of Allāh's hand because the religion of Islam has been completed based on two weighty things: the Qurʾān and its Teacher or the Light and the Book (5:15), otherwise the absence of Light would cause a very great vacuum in religion. For instance, see verse (9:104), where it is said: “Allāh is He Who accepts repentance from His servants and takes *ṣadaqāt*.” A very great wisdom is hidden in this heavenly guidance, which follows as under:

5. If Allāh had wished He could have used the word “to accept (*qabūl*)” for both repentance and *ṣadaqah*, but He did not, rather for *ṣadaqāt* He used “He takes (*yaʿkhuzu*)”, which is the act of the hand. In the time of Prophethood, the Prophet had to carry out this act. After the Prophet, it is the Imām's function to do so, so that Allāh's perpetual command “take (*khuz*)” may continue forever. That perpetual command is: “(O Prophet!) Take *zakāt* from their wealth so that thereby you may purify them (from the impurities of the soul and intellect) and pray for them, indeed your prayer for them is the source of satisfaction (9:103).” Understand too, the hidden secret that *ʿarīḥānah zakāt* (*zakāt* in the light of *maʿrifat*) is taken in the world of intellect.

6. **The Qur'ān's Doors are never closed:** After the demise of the Seal of Prophets, although the doors of revelation (*wahy*) closed, the doors of knowledge and wisdom of the Qur'ān and the teaching of the embodied Light remained open forever with the same glory. It is far from Divine mercy that He should spread the table of bounties of the Qur'ān and Islam for the Muslims and *mu'mins* in the beginning and deprive those who came later of those exalted bounties merely because of temporal distance. Thus, it is a fact that the way °Alī<sup>(c)</sup>'s light, i.e., the light of Imāmat was the door to the holy Prophet's knowledge and wisdom, in the same way, and the same meaning, it was the door of the Qur'ān as well, because in reality the holy Prophet's knowledge and wisdom is nothing but that of the Qur'ān.

7. **The Addressor and the Addressee of the Qur'ān:** Allāh, may He be blessed and exalted, is the addressor of the Qur'ān and the addressees are the holy Prophet and the *mu'mins* of the time of Prophethood. Thereafter they are the Imām of every time and the people of faith of that time. Nonetheless, there are historical events, whose external aspect belongs to that time, even though they also have *ta'wil*, which belongs to all times, such as *Bay'at-i Rizwān* is a historical event in the holy Prophet's time. However, you have heard above how Ḥaẓrat-i Pīr Nāṣir-i Khisraw<sup>(q)</sup> did the same *bay'at* at the place of intellect.

8. **Explanation of the Verse of Lamp (24:35):** This glorious verse that is greatly blessed is: "Allāh is the light (i.e., the light of guidance) of the heavens and the earth." The explanation of this verse is the verse (33:46), the door to whose knowledge and wisdom is the verse (57:28): "O you who believe! Fear Allāh and believe in His Messenger. He will give you twice as much of (physical and spiritual) mercy and will appoint for you a light (i.e., the recognition of Imāmat), wherein you will walk .... (57:28)." Let us accept that we have to walk in the light of this (i.e., the lamp of Imāmat), but where? In which direction? On the straight path (*ṣirāṭ-i mustaqīm*)? In the stages of the spirit and intellect? Towards the Prophet's light? Towards the secrets of the Qur'ān and *Ḥadis*? Towards mergence in the Prophet? Towards mergence in God? The

single answer to all these questions is: Yes!

9. **Examples of Walking:** There are numerous words in the Qur'ān, which mean 'walking', such as *hidāyat*, *ṣirāt*, *sabil*, *shir'ah*, *minhāj*, *ṭarīq*, *ṭarīqah*, *sabab*, *sayr*, *sulūk*, *zāhib* (*mazhab*), *manākib*, *ittibā'*, *sa'y*, *sāri'ū*, *sābiqū*, *masāq* and many more such words, which mean 'to walk'. The purpose of 'walking' is spiritual progress and intellectual running (*sa'y*) (66:8), so that the everlasting wealth of the treasure of *azal* may be attained. Remember that light is not only for the eyes alone, but it is extremely necessary to illumine all the external and internal senses of a human being and each and every particle of their personal world. Check on page 140 of 'Qur'ānic Healing' in the "Book of Healing" how Ḥaẓrat-i Imām Ja'far-i Ṣādiq<sup>(c)</sup> has wisdomfully expounded the need for light. This makes the fact crystal clear that Allāh is the light of the heavens and the earth of the personal world, therefore each and every particle of the intellectual world [of the personal world] has become illumined, and the world of Religion, upon which the luminous rain continues to pour, is internally in the personal world.

10. **Compendium of Compendia – Universal of Universals:** Allāh, may He be blessed and exalted, has made the sacred light of the manifest Imām the compendium of compendia and the universal of the universals and has included all things in it, as mentioned in verse (36:12). Those most comprehensive ones are: Universal Command (Divine Word, the Word of 'Be'), Universal Intellect (intellectual heavens, 21:30; 55:7), Universal Soul (seven earths, 39:10, like them, 65:12), Universal Soul (Supreme Soul, Soul of souls, 17:85), Single Soul, Universal Book (the Mother of the Book, 78:29; 43:4), the Book and the Balance (57:25), Hidden Book, the written Book (*ʿIlliyīn*), the speaking Book, the silent Book, immovable time (*dahr*), *azal* (*ḥin*, 76:1), *āzāl*, the treasure of *azal*, the light of *azal* (Pearl of Intellect), the light of lights, treasures of things, the Divine Pen, Guarded Tablet, Great Throne, Pedestal (*kursī*), eternal Kingdom, Secrets of *abad* (Perfect Words), *ābād*, the House of God, the ancient House, the House of Honour, the Prosperous House, Paradise, *Riẓwān*, personal world, microcosm, macrocosm, the subtle world, the higher world, the world of Religion, the world

of humanity, the world of angelicity, the world of Divine attributes, the world of Divinity, the world of particles, spiritual world, the world of intellect (the world of oneness), Supreme Name, Revered *naqsh*, ring of wisdom, the beautiful Names, miracle of Prophets, events of the world, realities of things, recognition of mergence and survival, etc. Thus, the Imām of the time is the compendium of compendia and the universal of universals and the allusion of the enfolding of the universe is towards this reality.

**11. The Interpreter and Giver of *Ta'wīl* of the Qur'ān:**

According to the purport of one *Ḥadīṣ* the Imām<sup>(c)</sup> of the time is that embodied light, who continues day and night to shed the light of interpretation and *ta'wīl* on those who have his real recognition. Truly speaking all his excellences and miracles of knowledge and spirituality belong to this field. Since they are intellectual miracles and they are to spread the light of Qur'ānic knowledge and wisdom, the numerous religious benefits, which the light of the Imām<sup>(c)</sup> of the time scatters in every direction, have neither any enumeration nor any estimation.

**12. Final Interpretation and *Ta'wīl*:** Just as first there is obedience to God, then to the Prophet and to those in whom is vested Divine authority (i.e., the Imāms<sup>(c)</sup> of guidance), similarly the final interpretation and *ta'wīl* lies in those verses, which are revealed about the light of Imāmat, so that according to wisdom, the gradual guidance of the mighty Qur'ān may manifest through the chain of Imāmat. This is because of the fact that the Qur'ān's *ta'wīl* is based on many evolutionary levels and thus from the beginning to the resurrection, it covers the entire cycle.

Praise be to Allāh, the Sustainer of the worlds!

10 Rajab, 1410 AH/7<sup>th</sup> February, 1990 AD



## Questions of the ‘Azīzān of America

Chairman Noordin Rajpari and Adviser Shams al-Din Jooma are among the staunch *mu'mins* of the first rank. These two chosen students and faithful friends have come here from a faraway country like America (which is on the other side of the earth) to ask questions related to knowledge. From this you can estimate, may God be hallowed! how intensely they and those who study together with them in America and other countries feel the necessity of knowledge about Imāmat and to what extent they are the lovers of recognition (*maʿrifat*). Is it not the excellence of these courageous wise *mu'mins'* religious zeal that they are diligently rendering service to knowledge in a country like America where there is a strong storm of every kind of material progress? Do they not have worldly difficulties and obstacles? They have many, but when *mu'mins*, due to their *azali* bliss, walk on the straight path, in the illumination of the light of guidance, they forget every kind of worldly difficulty considering it to be transitory. All of you pray that the difficulties of every servant of religion and knowledge be eased gradually and come to an end! *Āmin!*

These are their questions:

- Q.1. In the book “*What is Soul?*” in answer to question 57, alluding to a secret you have mentioned “*nūn, sin, lām*”. Would you kindly shed some light on it?
- A.1. The secret which is in verse (36:51) still remains a secret, however, I will verbally convey it to you secretly on the condition that you put aside for a while pen and paper and also stop the recording button on your devices.
- Q.2. Concerning verse (7:11): “Verily We created you, then We made your form, then We said to the angels: prostrate yourselves to Ādam.” In the order of this verse, why is the

physical creation mentioned first? Where there is the place of prostration to  $\bar{A}dam^{(c)}$ , why are so many other people present? Further, when a *‘arīf* passes by the event of  $\bar{A}dam^{(c)}$ , why does the *shayṭān* face him? Is it necessary to be so? Why?

A.2. Each and everything related to knowledge and recognition and every wisdom-filled example is in the exalted personality of the manifest Imām (36:12). Therefore, the Imām<sup>(c)</sup> of the time is certainly the model of  $\bar{A}dam^{(c)}$  as well. Thus, by observing the blessed personality of the True Guide, we come to know that the creation of  $\bar{A}dam^{(c)}$  starting with the physical creation completed in the spiritual and intellectual state. The second part of the answer: People are created anew in the personal world of every  $\bar{A}dam^{(c)}$  therefore where the angels prostrate to him, they are present unconsciously. Third part: If *shayṭān* is removed from the event of  $\bar{A}dam^{(c)}$ , how can such an event and its recognition be correct and complete while *shayṭān*, in reality, is a part of it?

Q.3. With reference to verse (7:13): It is said to *shayṭān*: “Go down from here. It is not for you to show pride here, so get out.” Which is the place from where *shayṭān* was commanded to go down and to get out from?

A.3. This is the supreme paradise (the place of intellect) of the personal world, from where *shayṭān* fell down on the ground of the soul, then he got out from there, because the first command is to ‘go down from here’ and the second command is ‘get out’. Remember that these are two different commands, one is going down from a height and the second is getting out of a pure place.

Q.4. The period of nine months is assigned for physical birth of a human being, is there such a time assigned for spiritual birth? If it is, what type of and how much is that time?

A.4. Physical birth is beyond the control of a human being

therefore its time is assigned. However, spiritual birth is within their control therefore it can be short as well as very long. Nonetheless, after the cessation of the respite of free will, there is also a time assigned for it, which is nine hundred thousand years, during which a human being experiences spiritual birth and weaning. The Qur'anic formula to understand this is:

A human being's time of bearing and weaning is completed in 30 months (46:15). An average month consists of 30 days. Thirty days multiplied by thirty months is equal to 900 days. Since one day of Allāh is a thousand years (22:47),  $9000 \times 1000 = 900,000$  years. As it is said:

*Nuh ṣad hazārān sāl shud tā qālibam rā sākhtand*  
It took 900,000 years until my body was created

- Q.5. Kindly explain this Divine command (5:51): “O you who believe! Take not the Jews and Christians for friends.”
- A.5. Outward friendship is permissible with Jews and Christians, but cordial friendship is prohibited, as mentioned in verse (3:118): “O you who believe! Do not take intimates other than your own.” Thus, in this command (5:51) intimate friendship is prohibited, which has been explained in verse (3:118).
- Q.6. Regarding “*Balance of Realities*”, p. 72: “... in addition to the human beings inhabiting this planet, there are eight other groups of human beings”, that is, there are nine groups altogether. Can we give different names to these nine groups, which are created from different substances, according to order and the difference of bodies? What are these names? Where are those subtle bodies in the universe?
- A.6. Human beings in the dense body are one group. Their group-wise ranks by the name of paradise are eight, which are related to different planets because each paradise is a subtle

human group. Thus, the ranks of these spiritual entities are the same as assigned to the paradises, such as: Immortal home (*Dāru'l-khuld*, 41:28), the Abode of peace (*Dāru's-salām*, 6:127), Enduring home (*Dāru'l-qarār*, 40:39), Gardens of everlasting bliss (*Jannat-i ʿAdn*, 9:72), Garden of Abode (*Jannatu'l-ma'wā*, 53:15), Garden of delight (*Jannatu'n-naʿim*, 26:85), ʿIlliyīn (*ʿIlliyīn*, 83:18) and Gardens of Paradise (*Firdaws*, 18:107).

Q.7. On p. 73 of the same book, it is said: “The bodies of these eight kinds of spiritual entities (*rūḥāniyyūn*) can be of different substances, free from heat, cold, wetness and dryness.” You have not included the ninth group among the spiritual entities, would you kindly shed some light on this?

A.7. In this statement one of the nine bodies is elemental, and the rest of the eight are subtle bodies, in such a case, how is it possible to include the dense body among the subtle bodies? That is, the present dense body cannot be called paradisaal attire.

Q.8. Which of the seven groups apart from humankind and jinn, first recognising themselves recognised their Sustainer and the universe which He has created?

A.8. Since this question has arisen from the above-mentioned book “*Balance of Realities*”, read the answer to this question on p. 73: “For their reality is the same. In the beginning, they were human beings and even now their features are (like) human beings. The only difference is that they have reached the highest stages of the subjugation of the universe.” It is evident from this that although the Perfect Human Beings attain *maʿrifat* in this world, on the whole, it becomes complete on higher levels. And yes, those who are admitted in the first paradise, after the punishment of the hell of ignorance, their recognition starts from there.

Q.9. It is said that Ḥaẓrat-i Nūḥ<sup>(c)</sup> lived for 900 years and

according to a tradition he was also eight yards tall. What is the reason for this? Why do people today have comparatively short statures and why are their lives shorter? Is there any possibility of lives and statures increasing in any cycle?

A.9. Yes, Ḥaẓrat-i Nūḥ<sup>(c)</sup> has the longest age in the history of prophets. According to a tradition he received Prophethood at the age of forty years and delivered sermons for 950 years. Then he lived for sixty years after the Deluge. On this account, his age spanned 1050 years. There are several wisdoms in this:

- a) His age was a Divine miracle
- b) It was to demonstrate forever for the people of the world that those who reject the True Mission (*da'wat-i ḥaqq*) despite repeated exhortation for a long length of time, become such enemies that punishment befalls them.
- c) The numerous diseases which we have today, due to the continuous sins of people, did not exist in that time (30:41).
- d) If someone is yearning for a long life similar to that of Ḥaẓrat-i Nūḥ<sup>(c)</sup>, they should prepare themselves for the subtle body, the length of whose life can be estimated from how long life can be from conception to weaning, that is, 900,000 years (see Q&A 4 above). However, the most important point is in the sacred *Ḥadīṣ*: “O the child of Ādam! Obey me, I will make you like Myself, ever-living so that you will never die ....”

Q.10. Concerning the article “Miracles of the night of Qadr”, point 10, referring to verse (22:47), you have said: “The day of resurrection, which is Saturday comprises a thousand years with respect to decision and results. This will be the last of the seven major cycles.” Could you please describe any specific characteristic of these thousand years? What will happen after this [cycle]? What will be the duration of the following cycle?

A.10. One resurrection was hidden in the personal world of the holy Prophet, one resurrection was together with him (*asās*

= <sup>c</sup>Alī<sup>(c)</sup>), every Imām is a resurrection, every seventh Imām is a big resurrection; three hundred years after the Prophet there was a big resurrection, a very great resurrection has taken place after  $7 \times 7 = 49$ . Now we have entered the cycle of resurrection. Now there will be revolutions after revolutions: first of all, spiritual revolution, then a revolution of knowledge, a revolution in science, a revolution in technology, etc. There is no room here for details.

19 Rajab 1410 AH/16<sup>th</sup> February 1990 AD

## Ḥaẓrat-i Saul<sup>(c)</sup> (Ṭālūt)

(Important suggestion: The story of Ḥaẓrat-i Saul<sup>(c)</sup> is in one place in the Qur'ān, therefore study the translation of verses (2:246-252) carefully.)

1. **His rank?** He was an Imām, for which there are several bright proofs in the wise Qur'ān. Study his story in the Qur'ān carefully so that you may be aware of those Qur'ānic treasures which are full of precious pearls of the secrets of Imāmat, of which every pearl is a unique pearl in the sense that it is the capital of both the worlds.

2. **The Chiefs of the Children of Isrā'īl:** After Ḥaẓrat-i Mūsā<sup>(c)</sup>, the Chiefs of the Children of Isrā'īl requested their Prophet Shamū'īl<sup>(c)</sup> (Samuel) to appoint a king (i.e., Imām) so that they could do *jihād* (externally and internally) in the path of God (2:246). It is obvious that these chiefs were not worldly ones, rather they were religious chiefs. Therefore, it is established that they were *ḥudūd-i dīn* and hence their request was for a King of religion, because it is only the Imām who can be the fountainhead of spirituality and knowledge and wisdom and without him, the inner *jihād* is not possible at all.

3. **Malik (King, i.e., the Imām):** In reality, the wise Qur'ān has never used 'king' for a secular and worldly king. It is an extremely important point to note that [in the Qur'ān] the word *malik* [i.e., king] is used only for the exalted Imām. [Now] if in the example of this world a worldly king according to the extent of his capacity is plenipotentiary and legislator, why should not the Imām be called 'king' as he is the possessor of the Divine command and plenipotentiary on behalf of God. In fact, a very great spiritual wisdom is hidden in the Imām's being the spiritual king.

4. **The Secret of *In<sup>m</sup>bi'ās*:** The word '*ba<sup>c</sup>a<sub>s</sub>a*' is mentioned in the Qur'ānic story of Ḥaẓrat-i Saul<sup>(c)</sup> (Ṭālūt), which literally means

he sent, revived, raised, quickened the dead. The secret of *ibdāʿ* and *in<sup>m</sup>bi<sup>c</sup>ās* is hidden in it. Thus, it shows that Ḥazrat-i Saul<sup>(c)</sup> was not easily conferred the rank of Imāmat rather he underwent all the stern trials of spiritual stages and then was granted this office.

5. **Imām is on behalf of God:** “And their Prophet told them: Verily God has chosen Saul to be a king for you (*ba<sup>c</sup>asa*, i.e., He sent him after his undergoing *ibdāʿ* and *in<sup>m</sup>bi<sup>c</sup>ās*) .... God has chosen him over you [even if not necessarily in wealth] in [spiritual] knowledge and [astral] body which He has increased. And God grants His kingdom to whoever He pleases (2:247).”

6. **Expanded Knowledge and Body:** Many people are convinced of the holy Imām’s status of knowledge, but it is not possible for everybody to know about his miraculous body. Thus, the part of the verse where it is said: “And He expanded him in knowledge and body” (2:247) is extremely amazing and wondrous. Usually, body is mentioned first and then knowledge, but here since ‘body’ does not mean the elemental body (i.e., the dense body), but rather the expanded body (i.e., the subtle body), which is attainable only after attaining a special amount of knowledge and recognition. Therefore, in the order of words ‘knowledge’ comes first then the body, so that wise people may be able to understand this coded sign (*ramz*).

7. **The World of Particles or the Atomic Body:** The primary meanings of the word ‘*zarr*’ are atoms, tiny ants, motes, particles floating in the air; ‘*zarrāt*’ (sing. *zarrāh*) means progeny, offspring, children, etc. The term ‘*ālam-i zarr*’ (the world of particles) is coined from this root, which means such a subtle world whose things are in the form of extremely subtle particles. Each and every thing of the external world is represented in the world of particles and the same is the atomic body of the manifest Imām. Just as each human being’s body consists of countless cells and in every cell a universe is asleep, similarly in the atomic body of the Perfect Man [i.e., the manifest Imām] the universe in every cell is awake and aware in a real sense due to personal resurrection and the *ṣūr* of Isrāfil<sup>(c)</sup>. Therefore, it together with the ocean of given knowledge (*ilm-i*



*ladunni*) has expanded and encompassed [everything].

8. **Manifestations of the Subtle Body:** It is mentioned in Ḥaẓrat-i Saul<sup>(c)</sup>'s story that the excellence and selection of the True Imām is due to two things: spiritual knowledge and the subtle body. Had these two things been open and general before all, the trials of *ma<sup>c</sup>rifat* and all the levels of success [in it] would cease completely. However, this was not acceptable to God, the Knowing, the Wise, therefore these two all-reaching and all-encompassing miracles are conditional on love and obedience. This universal reality was known to the people of *ma<sup>c</sup>rifat* that everything from one aspect is confined in the blessed personality of the manifest Imām and coloured in the colour of the light of Imāmat and fragrant with its perfume of love and recognition (36:12). Therefore, a secret of the recognition of the Imām is hidden in everything and nothing is outside this law of recognition (*ma<sup>c</sup>rifat*). Thus, there are allusions to the miraculous manifestations of the manifest Imām in the subtle body of jinns, in the example of Flying Saucers and in the analogy (19:17) of the Holy Spirit. (*Subḥāna'llāh!*) Hallowed is God! The True Imām<sup>(c)</sup>'s glory!

9. **The Holy Prophet's Two Miracles:** The Divine Law (*sunnat*) has certainly continued from eternity that fundamental miracles of the Imām<sup>(c)</sup> of the time have to be two, like Ādam and Eve, so that gradually they will give birth to countless miracles. Thus, the holy Prophet left behind him two permanent and intellectual miracles: The Book of Allāh (i.e., the Qur'ān) and his *Ḥirat* (Imām), in whom are the same heavenly knowledge and the pure personality, in the background of which is the subtle body as mentioned in Ḥaẓrat-i Saul<sup>(c)</sup>'s (Ṭālūt's) story.

10. **The Sign of Imām's Spiritual Kingdom:** And their Prophet said to them: Verily, the sign of his (being) king (on behalf of God), i.e., the Imām, is that the ark (chest) shall come to you wherein there is peace from your Lord, and there are the relics of what the family of Mūsā and family of Hārūn left behind, and it is borne by the angels ... (2:248). Numerous kinds of examples are used for spirituality [the Imām]. One of them is a locked chest which is full

of extremely precious relics. Thus, the Imām and sovereign of the spiritual kingdom can be the one to whose *hujjats* and *dā'is* comes the satisfaction from the chest of peace, particularly the miracles of knowledge of the True Imām<sup>(c)</sup>. The fact that it is borne by the angels means that this chest is not material, rather it is spiritual, in which are preserved all the miracles of Prophethood and Imāmat by way of the renewal of similitudes. (The relics of what the family of Mūsā<sup>(c)</sup> and the family of Hārūn<sup>(c)</sup> left behind, 2:248).

11. ***Asāsu't-ta'wil***: Qāzī Nu<sup>c</sup>mān in his *Asāsu't-ta'wil* says: “And in the cycle of Mūsā the Imāmat reached Ṭālūt.” (p. 247) “And Ṭālūt was the Imām of the time.” (p. 248)

12. ***Sarā'ir wa Asrāru'n-nuṭaqā'***: On p. 182 of this book, it is mentioned that Ṭālūt<sup>(c)</sup> was from the progeny of Binyāmīn, who was the son of Ḥaẓrat-i Ya<sup>c</sup>qūb<sup>(c)</sup> and *hujjat* of his brother Yūsuf<sup>(c)</sup>. When Ḥaẓrat-i Hārūn<sup>(c)</sup> passed away during the lifetime of Ḥaẓrat-i Mūsā<sup>(c)</sup>, Ḥaẓrat-i Yūsha<sup>(c)</sup>, the son of Nūn was made the guardian of his younger son, i.e., the Imām (Ibid, 171). That is, God revealed to Ḥaẓrat-i Hārūn<sup>(c)</sup> to appoint Yūsha<sup>c</sup> guardian of his younger son. This event is also among the secrets of Imāmat.

13. ***Da'ā'imu'l-Islām***: Ḥaẓrat-i Imām Muḥammad Bāqir<sup>(c)</sup> says: It is we whom God has granted the exalted rank of Imāmat therefore people envy us. After this God says: “Indeed We gave Ibrāhīm's children the Book and wisdom and We gave them also a great kingdom.” (4:54). That is, We made Prophets, Messengers and Imāms from Ibrāhīm's children. In short, the great kingdom means the rank of Imāmat and wherever in the Qur'ān the word '*malik*' (king) is mentioned, it is used for the exalted Imām and not for any secular ruler.

14. **The Word '*Mulūk*' in the story of Bilqīs**: “She (Bilqīs) said: Verily when kings (*mulūk*) enter a town (as conquerors) they ruin it and make the noblest of its people its meanest.” (27:34) Its *ta'wili* wisdom is that Imāms who are the spiritual kings conquer the exalted personal worlds of their respective times and they are ruined as in the example of war and new construction, and wayward

and disobedient ones are demeaned and vehement powers are weakened.

15. **Hierarchs of Religion or Successful *Mu'mins*:** God has made the Imām<sup>(c)</sup> of every time the king so that people by obeying him will become kings, as said in verse (5:20): “And He made you kings.” The example of this is that the personal world is a huge country and kingdom, which has been captured by an infidel army. You can call this infidel *shayṭān*, devil or carnal soul. In any case, this kingdom is controlled by the enemy and therefore *jihād* is inevitable, which is not possible without the Imām<sup>(c)</sup> of the time, because it is not child’s play at all. Thus, the hierarchs of religion or successful *mu'mins*, with the *ta'yid* of the Imām<sup>(c)</sup> of noble descent, do *jihād* in their personal world, which is very severe. However, eventually they become victorious by Divine grace and become the owners of the everlasting kingdom. This is an explanation of the “Rule of kings” (27:34) and also the centre of the entire narration, because from the beginning to the end is described the habit of Imāms<sup>(c)</sup> (i.e., kings), how they always conquer the personal worlds using their armies.

21 Rajab 1410 AH/18<sup>th</sup> February, 1990

## Some Intricate Questions

Q.1. From what source is jinn created?

A.1. Jinn is hidden, invisible and subtle (*laṭīf*) [creature] and is created from dense (*kaṣīf*) [creature] i.e., human being. There are good and evil amongst human beings; from the good ones good jinns are created who are also called angels and from the evil ones are created evil jinns who are called satans.

Q.2. Does the same satan of the time of Ādam<sup>(c)</sup> still exist now?

A.2. No. This is not the law, rather the law in force is that of representation. That is, as in every time, there is a successor to Ḥaẓrat-i Ādam<sup>(c)</sup>, similarly Iblīs or satan also has his successors. It is not only the personality of the [True] Guide (*hādī*) that changes, the delusive satan also changes his representative.

Q.3. Was there only one satan during the time of Ādam<sup>(c)</sup>?

A.3. No. It is also a greatly amazing secret that Ḥaẓrat-i Ādam<sup>(c)</sup> had some human satans and some *jinnī* satans, as mentioned in verse (6:112): “And similarly We have appointed to every Prophet, enemies of human and jinn.” To say: “To every Prophet” is a universal law and therefore human and *jinnī* satans are also for the successor to every prophet so that the chain of trial may continue without any differentiation and discrimination. The fundamental laws of religion always remain the same.

Q.4. What is the main sign of satan?

A.4. There is no doubt that satan has many vices, but their root

is that he does not bow his head down in front of the True Guide, and considering himself better and higher than the Ādam<sup>(c)</sup> of the time, displays arrogance towards him. It is because of this act that he, in reality, is considered a *mushrik*, because the greatest *shirk* is not to accept the vicegerent of God (*khalīfah-yi Khudā*).

Q.5. How do human satans and *jinnī* satans help one another?

A.5. “They insinuate one another with tawdry discourses to deceive.” (6:113), so that thereby they may be able to mislead people by deceiving them because ordinary people are greatly impressed by tawdry speech and these poor people are unable to understand if there is any truth in that speech or not!

Q.6. Who is called *gor-khiz*?

A.6. *Gor-khiz* (the one who rises from the grave) is a person, who immediately upon dying and being buried, appears in a subtle body and spreads terror among the people. The fact is that sometimes jinn in the disguise of a haunted dead person act in this way, as mentioned in verse (2:275): “Those who gorge themselves on usury behave but as those whom satan has confounded with his touch ....” This is the *ta’wil* of usury, which should be discussed separately. In short, the one who is possessed by jinn, from one aspect is jinn and from another himself.

Q.7. Has anyone seen *gor-khiz*?

A.7. Late Ḥamīd °Alī Shāh was among the nobles and trustworthy members of our town (Ḥaydarābād). He had mentioned that Buzurgwār Shāh Nawāz Shāh (Bulbul Pīr) and his revered father Pīr Shāh °Abdu’l-Ḥamīd were returning home on their horses in the evening. Suddenly a *gor-khiz* (jinn) by the name of Baro appeared on a horse and unsuccessfully tried to harass them from the right, left, front and back. In response, Buzurg Pīr Shāh °Abdu’l-Ḥamīd *ṣāhib* prayed

and blew over some pebbles and threw them at him. They reached their residence and the *gor-khiz* disappeared. Such an event had also happened in Sarīqūl (China) before our going there, which used to be mentioned by Faṭḥ ʿAlī Khān ṣāhib and others. This is a very important event for research, therefore the ʿazizān of Misgar should enquire about it and do more research.

Q.8. Could you kindly shed more Qurʿanic light on this event?

A.8. God willing! See the verse (19:17) with deep esoteric meaning that when Ḥaẓrat-i Jibrāʿil<sup>(c)</sup> made an exemplary appearance in front of Ḥaẓrat-i Maryam<sup>(c)</sup>, it was not in the form of an ordinary man, rather it was in the form of a Perfect Man (*bashar<sup>am</sup> sawiyyā*, 19:17). This shows that if the angel can appear in the form of a Perfect Man, what doubt can there be if satan appears in the lowest person who is negligent, ignorant and misled because every creature's innate choice is different. For instance, butterflies and black beetles like flowers, but flies do not like them, rather they like filth. Human beings have a choice: if they wish, angels may descend upon them and it is also possible they may become the instruments of satan (43:36).

Q.9. Can satans be present?

A.9. Yes, satans not only whisper in the human heart, but they can also be present in the form of animals or human satans, as is said in verses (23:97-98): “And say: My Lord! I seek refuge in You from the suggestions of the satans and I seek refuge in You, my Lord, lest they be present with me.” Someone's presence means that they have to appear in front of our physical eyes. These satans can be both human and *jinnī* because the purpose of both is the same.

Q.10. Why is there stoning by invisible creatures?

A.10. Sometimes the satans, at a particular place pelt stones

symbolically. There is no fear or danger in that. It is only a scene related to experiment and knowledge of the law of nature alluding that stoning is satan's habit, as he is called *rajim* (the stoned and the stoning one) and he wants to make others like himself. The *ta'wil* of such an event is that satan's every question, every query and every taunt is such a dangerous stone that by its blow, a weak *mu'min* dies immediately or is wounded. This means that doubts and suspicions are born in the heart and the spirit of faith vanishes, which is the death of ignorance in this very lifetime. And this is the worst death.

Q.11. How can the subtle satan stone?

A.11. This question is extremely important because it concerns the action of every subtle creature, such as angel, spirit, jinn, etc. Its answer from a physical example is that a tree is dense whereas compared to it air is subtle, but you may have seen how a strong gust of wind can uproot and bring down a huge and strong tree with a single stroke. What gives an elephant strength? The spirit. What causes a horse to gallop? The spirit. By whose power do the birds fly? By the power of the spirit. What was the work of the jinns in Sulaymān<sup>(o)</sup>'s kingdom? They were doing all the work. Is it not mentioned in the Qur'ān that angels participated in *jihād*? Why not? In short, the main fountainhead of power is the subtle spirit, and it is through the spirit that the physical power is always provided

Q.12. Is there any famous event of jinns in the present time?

A.12. Apart from personal events, there is the famous story of how jinns or subtle bodies or spiritual entities or *pari* men entered the house of an honourable family in the Northern Areas [of Pakistan] without appearing [physically] and disturbed them with their diverse movements, such as throwing stones, turning the bed stand upside down, stripping the bed and pillows and throwing them away, etc. Such events mostly take place at night. Thanks be to God that the family used to

live there for one season of the year only. They did not suffer any loss, only harassment. Nonetheless, many allusions can be hidden in this event, including ample information about the subtle body upon which paradise is based.

Q.13. Can a jinn impersonate an animal?

A.13. Many people have become victims of the misunderstanding that jinn and *pari* are two different creatures, even though they are the same creature, which in Arabic is called jinn and in Persian *pari*. [This question is like asking:] Can a man or woman from the community of *pari* impersonate an animal? [Yes, indeed] To describe an actual event here is not without interest. This is a very old [family] story. My grandfather, Khalifah Muḥammad Rafi<sup>c</sup>, son of Fūlād Beg was returning home at night after exorcising a spiritually sick person when a calf appeared in the orchard of Dīwān Shāh. My grandfather thought that perhaps it belonged to Dīwān Shāh, who had forgotten to take him to the pen. However, a greatly amazing event suddenly occurred. The calf started to leap over the high walls and walk in the direction in which my grandfather was walking. He became alert and started to recite some prayers. As soon as he neared his home, the calf turned into a cat which mewed angrily. He understood that some deficiency was left in the exorcism. He gave the cat a portion of raw meat and it went away growling. This is a story of jinns, i.e., *paris*, which is described in the light of true knowledge.

Q.14. What is the remedy for a house haunted by jinns (*paris*)?

A.14. Its remedy is to remember God abundantly during the night time, to do loud *zikr* time and again, perform the Chirāg-i Rawshān to preserve the house in the Divine protection from every kind of evil, recite the glorious Qur'an loudly in it every day, and to supplicate at early dawn with *giryah-ū zārī* (weeping and shedding tears with utmost humility). If the trouble does not cease [after doing all these] it should be



understood that there is wisdom and expedience in it. It is extremely useful in such places to worship [God], remember Him, to do spiritual exercise and [regular worship for] forty days (*chillah*), etc. (9:52) and it is the guarantee of spiritual progress (2:155) because it is the place of the trial of fear.

29 Rajab 1410 AH/26<sup>th</sup> February, 1990 AD

## Two Questions from Portugal

*Minnat ma-nih kih khidmat-i sulṭān hamī kunam  
Minnat shinās azū kih ba-khidmat bidāsh ast*

Do not oblige the King saying: I am serving him.  
Recognise that it is his favour that he has kept you in his service

Millions of thanks to God that our King of religion has granted this golden opportunity of service to me and my <sup>c</sup>azizān in the East and the West! Praise belongs to Allāh for His favour and munificence! Gratitude belongs to Allāh for His favour and munificence!

We have received two questions from Portugal through our <sup>c</sup>azizān: First, from the spiritual point of view what is the position of a eunuch in Islam? This question is very difficult because there is no solution of it in any exoteric work. However, God almighty has granted the Imām<sup>(c)</sup> of the time the knowledge of everything (36:12), therefore we have recourse to him that he may bless us with *ta'yīd* (spiritual help), *Āmīn!*

The masses respond with aversion upon hearing the name of a eunuch, but in reality, this is not the correct response. When we check the issue of the eunuch in the world-renowned book *Da<sup>c</sup>ā'imu'l-Islām*, Vol. II the fact becomes clear that with respect to the place of urination, it is an individual between a man and a woman. However, with reference to this book, the way our Imāms have solved this question is that they either inherit as a man or as a woman. It is also possible to be in between, in which case they receive half the inheritance of a man and half the inheritance of a woman (*Da<sup>c</sup>ā'im*, II, 387-390; Urdu translation, II, 416-417, English translation, II, 383-386).

Now, we come to the main question: From the spiritual point of view what is the position of a eunuch in Islam?

Answer:

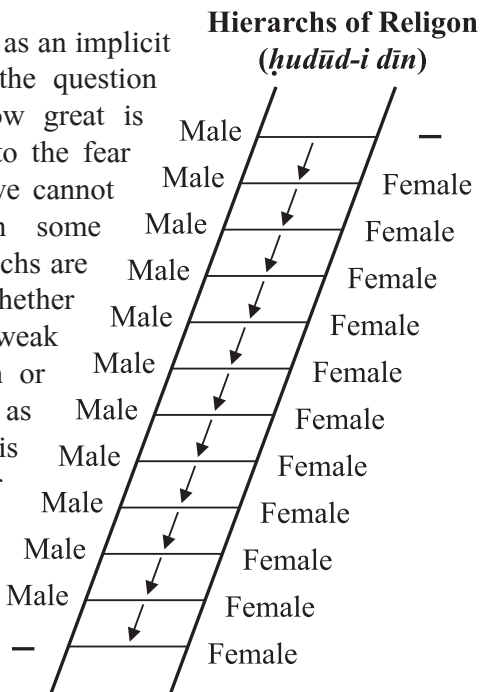
- a) The kind of human attire the human soul is dressed to come to this material world is a temporary matter. Therefore, it has no specific importance. What is important is to see what is the *azali* status of the soul and how it can be regained.
- b) The wise Qur'an never condemns those who are born with any disability, such as physically blind, deaf, dumb, etc. This shows that any physical disability is beyond the control of human beings. We can therefore say that there is Divine expediency in it. Thus, if somebody is a eunuch there is definitely a Divine secret in it and a trial for us the servants.
- c) With respect to soul and knowledge, the human soul is on the level of masculinity, femininity and as well as in between, but the ladder which has been placed to go beyond all these ranks or levels to merge in Allāh (*fanā' fi'llāh*) cannot be closed.
- d) Nowadays in the light of the cycle of resurrection and science, an amazing event is becoming famous, which is natural transsexuality, that is, sometimes a boy changes into a girl or vice versa. From this, we correctly conclude that attributes like masculine and feminine, etc. are temporary, whereas in the Higher "I", its real and permanent rank is merged in the origin (*aṣl sē wāṣil*) or merging and surviving in Allāh (*fanā' fi'llāh wa baqā' bi'llāh*).
- e) It is accepted that a human being is a universe, that is, a personal world in which there is a system of countless cells and innumerable souls continue [to work], in fact all the things of the macrocosm in subtle form are gathered together in it. In such a case to consider the human reality merely a physical man or woman or something in between would be a great injustice.
- f) Every individual, even a eunuch, due to the wisdom-filled abundance of spiritual particles, is hidden in all men and women of the entire world (6:122). Undoubtedly this position is in potential form today, but tomorrow in paradise being revived in the Universal Soul (Single Soul) in actual form may be able to manifest itself in the guise of favourite people.
- g) A human being has come to this world as the shadow of the

soul from the world of Command (17:85). In the world of Command, they are neither male nor female, but they are a reality higher than both, which you may call angel or light and also monoreality. Thus, when an individual returns to God, it is free from all attributes of male or female, etc. in its eternal state (6:94).

h) The hierarchs of religion (*ḥudūd-i dīn*) are like a ladder, as shown in the diagram below that the highest rank is that of a man only, the ranks in between for the higher rank are female and for the lower rank are male. The lowest rank is that of a female, i.e., a respondent (*mustajib*) who can acquire knowledge but cannot give it to anybody, because they are still a *mustajib* and have not become *ma'zūn* (licentiate).

i) Three types of people are evident from this *ta'wili* ladder: one who only bestows like a man, the second, those who receive beneficence like a woman as well as bestow it like a man, the last is in the position of a woman at present but can be a man through knowledge and good deeds as those above, in fact, they can go even higher.

j) An explicit as well as an implicit answer is provided to the question in this explanation. How great is our weakness that due to the fear of societal opposition, we cannot openly shed light on some problems? In short, eunuchs are also human beings, whether in the position of a weak man or a weak woman or in a middle position, as mentioned earlier. This position is related to their physical aspect and not the spiritual aspect at all because their soul is not different from the others.



The second question is by a religious sister whose profession is nursing. Her advice to other women is absolutely correct and true and the way she counsels them is permissible.

**Note:** Many precious points have been written in the answer to the first question, which consists of ten points. It is requested that those who read this answer should reflect carefully on it. For instance, it is not an ordinary statement to say that today every individual is potentially living in all the people of the world and tomorrow in paradise this miracle will take place actually, so that the soul which has attained salvation can have many true manifestations.

Sometimes such questions as will the women remain women in paradise and be inferior to men and restricted and confined within rights (*ḥuqūq*) are also asked. Or will they also have great ranks?

It must be remembered that masculinity and feminity belong to the physical body alone, which cease after death. As for the question of the *ibdāʿī* body, it is miraculous body. It comprises the manifestations of all, [such as] angel, jinn (*parī*), *hūr*, *ġilmān*, men and women. For what kinds of bounties will be available in paradise and which will not, refer to the glorious Qurʾān (14:34; 15:21; 31:20, 50:35).

6<sup>th</sup> Sha<sup>c</sup>bān 1410 AH/4<sup>th</sup> March, 1990 AD

## The Most Magnificent Service

There is not the slightest doubt that the greatest, most excellent and most magnificent work is that of knowledge and this is a crystal clear fact. This can neither be refuted nor can anybody differ, because knowledge comprises all things of the universe and existents. That is, knowledge controls everything. It can therefore be said that it is sovereign over everything. Thus, any work or service of knowledge is sovereign over all services and this is correct in many senses. For instance, all people are engaged in different kinds of services and nobody is without some kind of service. That is, some individuals serve their children and families, others serve their neighbourhoods, some do beneficial work for their villages [or towns], some are blessed with the service of their country or nation and for others their circle of service may be even wider. However, since there are countless services, which one is the most essential and most magnificent service, which can truly be called the sovereign of services? The intellect provides the answer that the sovereign of the world of services is the service of knowledge, that is, the service of the Qur'ān and religious knowledge, which surpasses all others.

Have certainty that all of our companions are together serving knowledge externally and internally. Externally we all work together in the same organisation and internally there is our representation in the heart and mind of every companion. There is no surprise in the fact that the collective soul of angelic friends comes as a *ta'yidi* idea, on which if one concentrates attentively, it can become known who it is, otherwise, it continues to do its work silently.

The services of knowledge of the Patron of Khānah-yi Hikmat and his fortunate Begum, Gulshakar, Advisor are manifold and their yearning for knowledge and their golden feats are praiseworthy. When on 6<sup>th</sup> October 1989, I came to Karachi, they hosted me at their residence until 4<sup>th</sup> March 1990, when I went to live in

Rahim Court. During this long time, their sincere hospitality and the way they rendered other manifold services are unprecedented. Further, for them to request finally with innocence and a torrent of tears: ‘Sir, please do not go to an empty house, because at your age you cannot bear difficulties [so] grant us the opportunity to do more service!’ How great is their kindness! God willing! We will continue to remember our cordial friend Fath Ali Habib, our heavenly daughter, Gulshakar and their beloved children Nizar, Rahim and Fatimah in our humble prayers. *Āmin!*

I “dust under the feet” of *mu’mins*, what status do I have and how can I claim to accomplish any feat of knowledge on my own, while a great Prophet like Jesus<sup>(c)</sup> was not able to accomplish the work of religion without helpers (*anṣār*), as mentioned in the Qur’ān (3:52): Ḥaẓrat-i ‘Īsā<sup>(c)</sup> said: “Who will be my helpers unto Allāh? The disciples said: We are the helpers of Allāh’s [religion].” In this context, you have to reflect in the light of true knowledge.

Āsiyah, the wife of Pharoah, was a very fortunate, pure-natured and a hidden religious lady. The unprecedented services which she had rendered to Ḥaẓrat-i Mūsā<sup>(c)</sup> are mentioned in the Qur’ān. One special favour of God upon her is that He made her a model of faith (66:11) and purifying her prayer and making it full of wisdom, kept it in the Qur’ān as: O Lord! Build for me a house near you in paradise and deliver me from Pharoah and his deeds and deliver me from the unjust people.”

[Let us] reflect [on the above] in the form of questions and answers: Is paradise spatial or non-spatial? (Non-spatial) Are not palaces already built in paradise? (Yes, they are but they are reconstructed on the basis of a *mu’min’s* deeds). What is the place of proximity of God in the personal world? (The forehead and its miracles). As this is a human being’s prayer, so how can it be wisdom-filled according to the standard of God’s speech? (It is wisdom-filled because God raised it from the earth to heaven and merged it in His own speech). If paradise is non-spatial, what is the meaning of building a house near God? (This means the highest rank, that is, merging in God and surviving in Him). Can surviving in God be called proximity

(*qurb*) or unity (*waḥdat*)? (Yes, it is called proximity). Although Allāh does not need a house, yet He has a house in this world as an example. Does He also have a house in paradise? (Yes, there He has a house of soul and intellect, i.e., the Prosperous House (*baytu'l-ma'mūr*)).

Highly amazing examples of disbelief (*kufr*) and belief (*imān*) are mentioned in verses (66:10-12). One of them is how the wives of Ḥaẓrat-i Nūḥ<sup>(c)</sup> and Ḥaẓrat-i Lūṭ<sup>(c)</sup> could not enter the fold of faith even though they used to live in the physical proximity of the centre of *da'wat* and fountainhead of faith! It would not be wrong to say here that it is the humanity of Prophets and Imāms that is a talismanic trial on the path of the treasure of recognition (*ma'rifat*), to successfully cross which is the most difficult task.

The other amazing example is that of Bibī Āsiyah<sup>(c)</sup>, the wife of Pharaoh as mentioned earlier. The Pharaoh due to being an extremely unjust and haughty infidel king was the greatest enemy of religion and faith. He had killed thousands of innocent newborn babies of the Children of Israel. Despite being in the midst of such an extremely dangerous deluge of infidelity and injustice, Āsiyah<sup>(c)</sup> was that fortunate and courageous lady who secretly believed in Ḥaẓrat-i Mūsā<sup>(c)</sup>. However, in order to be granted the perfect faith God's friends had to undergo the final trial. Thus, somehow the Pharaoh came to know that she had accepted Ḥaẓrat-i Mūsā<sup>(c)</sup>'s religion, he flew into a passion of fury. First, he tried to make her abandon her belief. However, when she refused to do so, she was laid in the strong sun and a huge stone was placed on her chest and in that state, she attained the rank of martyrdom. The final example is that of Ḥaẓrat-i Maryam<sup>(c)</sup>. Her exoteric story is very famous, but the esoteric wisdoms are preserved in the treasures of Imāmat, such as:

- i) She is a model of spiritual progress for women.
- ii) She is an example of a *ḥujjat*.
- iii) She preserved her private parts, i.e., she did not accept the teachings of other religions through her ears.
- iv) The Divine Spirit was breathed into her through such pure



ears, that is, special knowledge, the Supreme Name and their results.

## Can Jinns be Subjugated?

1. The universe testifies to the fact and the holy Qur'ān contains the bright proof that God, may He be exalted and blessed, has [indeed] granted the children of Ādam<sup>(c)</sup> honour and excellence over many of His creatures and existents (17:70); and according to this supremacy He has subjugated a living picture of all the things of the heaven and the earth to His servants (45:13). It is necessary in this regard to carefully reflect with the intellect how the picture of the entire universe (45:13) can be subjugated. Does the spirit and spirituality of the universal paradise appear in every successful personal world because, in the individual resurrection, paradise is brought near (50:31)?

2. The fact is clear from many Qur'ānic verses that there is no such difficult work which cannot be eased by Divine help, and there is no temporarily impossible task which cannot be possible in its time and specific place (94:6; 14:34; 15:21), as it is implied in the Qur'ān that nothing is impossible in paradise, neither a bounty nor anything else (50:35). This verse contains powerful knowledge that can respond [to many questions].

3. A special reason for writing on this subject is that since this humble servant [author of this book] has been introduced widely by his friends and *'azizān* verbally as well as through writing, I receive diverse and manifold questions. For instance, somebody has asked: what is the easiest method to subjugate jinn? Another person has asked: How can *ham-zād* (jinn) be subjugated? From another place a telephone query was made: At night time in our house, we can hear a frightening noise; people advise us to abandon this house, what would be your advice? Another person's question was that he was yearning to complete the exercise of a *chillah*, kindly suggest the most appropriate place for it: should it be a shrine (*ziyarat*), a cemetery, a *zāwiyah*, a jungle, a mountain or a cave? Although the chain of questions is very long, they and their answers relating to

jinn are very interesting and useful. For example, to consider jinn and *pari* two different creatures is a veil or cover, whereas they are the [two names] of the very same creature. The word *pari* is Persian, which in Arabic is called jinn. *Parī* is not a feminine word [as commonly and mistakenly understood]. It implies the meaning of ‘flying’ because it is derived from the infinitive ‘*paridan*’ which means ‘to fly’.

4. It is mentioned in a noble *Ḥadīṣ*: “*Man kāna li’llāhi kāna’llāhu lahu* (The one who truly becomes Allāh’s, Allāh also truly becomes his). The most fortunate human being who has attained the rank of Divine proximity, why should not all things of the heaven and the earth be subjugated to him? Let alone jinn and co-born (*ham-zād*), the entire universe and existents may work as his personal powers or faculties in the personal world of such a friend of God. There is no doubt that at the apex of recognition (*maʿrifat*), where the Divine sacred light is the hidden treasure of *azal* and there together with and under it, not only every precious pearl but also the secret of subjugation and control of everything is preserved in the Treasure of treasures.

5. If you are certain of the [above] reality and you want to benefit from the secrets of recognition (*maʿrifat*), then by the grace of God Almighty a very great secret is going to be explained here. That is, there is everything within yourself, potentially a kingdom of Sulaymān<sup>(c)</sup> is hidden in your personal world, in which the armies of jinns, human beings and birds are sleeping separately. In order to awaken them all and to actualise one’s potential spiritual kingdom, there is no need of any *chillah*. What is needed is common and special Divine remembrance (*zikr*), and worship (*ʿibādat*) and specifically supplication (*munājāt*) and that is weeping and shedding tears with utmost humility (*giryah-ū zāri*). However, nothing should be without knowledge, because without knowledge and wisdom, all hard work is wasted and every effort fails.

6. You are well aware of the fact that all the bounties of knowledge and wisdom are found in pairs. Thus, God has two universal houses: The first is the Kaʿbah, which is silent and the

second is the Imām of the time, who is speaking. God also has two subsidiary houses: one is in a village or in a street and the other is in the heart or mind. Thus, these places are sufficient, approved by God and are miraculous for the purpose of the worship (*‘ibādat*) of the true Worshipped One.

7. Q: If mountains do not have any specific characteristics for *‘ibādat* and *‘itikāf*, why did some Prophets go to the mountains to perform *‘itikāf* there? If caves do not have any specific importance for worship and Divine remembrance, why does the glorious Qur’ān praise the People of the Cave? A: (a) There are certain matters in religion which are specific to only Prophets. (b) It can also be said about the holy Prophet that prior to the appropriate time, he could not propagate Islam by the indication of his open worship (*‘ibādat*), therefore for the sake of hidden *‘ibādat* (worship) he used to go to the cave of Ḥirā. (c) Every parable or allegory in which there is *ta’wīlī* wisdom can be coined only by the lords of *sharī‘at*, i.e., Prophets. Thus, by using [parables of] mountain and cave, it is said that the mountain is the head and the cave the forehead and by performing *‘itikāf* in the forehead one attains the recognition of the light of *azal*. (d) ‘Mountain’ has more *ta’wīls* as well, but the ultimate *ta’wīl* is the Ṭūr of Intellect, which is in the forehead. Ḥaẓrat-i Mūsā<sup>(c)</sup> used to definitely go to Mount Sinai, but he used to experience the Divine miracles in his own forehead. (e) The People of the Cave had no other means of escape than the cave.

8. Why do you wish to subjugate a jinn or a co-born (*ham-zād*)? Do you wish to seek help from them for worldly work? If such is your intention, it is completely impermissible. Do you want to use them for religious purposes? [If ‘yes’] When did the holy Prophet permit you to put the burden of religious obligations on the jinns? It is a different matter that by God’s command angels assisted the army of Islam in the battle of Badr and it is the good jinns who are angels.

9. The famous story about Ḥaẓrat-i Sulaymān<sup>(c)</sup> and his armies of human beings, jinns and birds is a fact, however, it is related to the personal world of particles, about which Ḥaẓrat-i Amīrū’l-

mu'minīn, Imām <sup>©</sup>Alī<sup>©</sup> has said:

“And you think that you are a small world,  
whereas the great world is enfolded in you.”

This blessed verse of the King of *walāyat* is the explanation of the two wisdom-filled Qur'ānic verses in which it is mentioned that on the day of (every Perfect Man's personal) resurrection, God enfolds the universe. (That is, He makes all the souls and intellects of the heaven and the earth and every creature present in the personal world (21:104; 39:67)). This is the most exalted and sublime place where not only jinns but each and every creature of the universe is subjugated and becomes subservient.

10. Paradise is based on the expanses of the heavens and the earth (3:133; 51:21). This indicates that the subsistence and survival of paradise depend on the heaven and the earth because it is the Universal Intellect, Universal Soul and Universal Subtle Body. Therefore, as long as paradise subsists, the universe also subsists (11:108). Thus, these are the four elements of paradise: the world of the dense body, the world of the subtle body, the spiritual world and the intellectual world. This means that the great kingdom which the people of paradise have (76:20) includes vicegerency and kingdom over the subtle creatures of the stars, and the jinns i.e., *parī* men and women and also Flying Saucers. That is, the kings of paradise will rule over all of them and one example of which is the kingdom of Sulaymān<sup>©</sup>.

11. When according to the command of God and the Prophet by real obedience you truly belong to the Imām<sup>©</sup> of the time, the latter (in whom there is everything, 36:12), will also belong to you. At that time, about your own reality, you will see all the marvels and wonders and miracles one by one from the beginning to the end. Each of the jinns of good and evil will demonstrate their amazing and wondrous model of action in front of you, so that you may be sure that the spiritual kingdom of the Sulaymān<sup>©</sup> of the time is your kingdom. It is important to remember that the word 'jinn' is a special 'code word' of the wise Qur'ān. It has therefore many meanings, such as angel, satan, good soul, bad soul, body

of similitude, co-born (*ham-zād*), Flying Saucers, the esotericists (*ahl-i bāṭin*), etc.

12. Although every kind of jinns used to work under Ḥaẓrat-i Sulaymān<sup>(c)</sup>'s rule and among them with respect to spiritual work there was no scarcity of powerful jinns, yet the one who was at the apex of them all was the person with the knowledge of the book of spirituality (27:40), i.e., Āṣaf bin Barkhiyā. Here it should be noted that some jinns are only jinns and similarly, some human beings are only human beings, but the Perfect Human Beings with respect to dense body are human beings and with respect to subtle body become jinns (angels). And Āṣaf, Ḥaẓrat-i Sulaymān<sup>(c)</sup>'s minister was such a person.

27 Sha<sup>c</sup>bān, 1410 AH/25<sup>th</sup> March, 1990 AD

## O Heart! Answer!

Q.1 O heart! In the light of the exoteric and esoteric guidance of the True Guide, tell us why the miracle of the personal quake occurred to me in 1946 in Poona (Pune) when this humble entity was blessed with holy *didār* of Ḥazrat-i Mawlānā Sulṭān Muḥammad Shāh<sup>(c)</sup>?

A.1 O ungrateful human being! Shed well tears of gratitude because in it was the glad tiding that your Imām is the Lord of resurrection and that the personal resurrection was going to happen to you.

Q.2 In Sarīqūl (China) in an amazing dream an unknown person had slaughtered me, my head was hanging on a wall in a north-to-south direction and my body too was lying on the ground in a similar position and I was observing towards the east a scene in which at some height from the ground there was a strange, shining atmosphere. I felt neither sadness nor sorrow, in fact, I was experiencing an inexplicable happiness. O heart! Tell me what is its *ta'wīl*?

A.2 O you sunk in the sleep of negligence! Wake up! Continue praying and supplicating that you have had God's grace and beneficence (2:71; 3:169). Under the wall there was the hidden treasure (18:82); it was also the example of Zū'l-qarnayn<sup>(c)</sup>'s wall (18:94) and that luminous atmosphere was the hereafter and the higher world.

Q.3 I saw a pellucid ocean in the world of dream, none of its shores are visible. I do not know how I fell into it and drowned. I thought that being suffocated I would die. However, this did not happen, rather I was extraordinarily happy. What was the wisdom in it?

- A.3 O shepherd! Do not be proud! Otherwise, you will perish. That pellucid ocean was the spiritual knowledge of the manifest Imām (36:12), which is pure.
- Q.4 I have observed countless wonders and marvels in wakeful state, imagination, dream and spirituality, a few of which are mentioned here. One of them was in prison, when I leaned against the wall to do *‘ibādat*, the moment my head touched the wall, I felt that something from within me was passing through the solid wall. What was that thing?
- A.4 O dust under the feet of *mu’mins*! If these questions are for the sake of spreading spiritual knowledge, fine! Otherwise, you must not ask them. Remember that that amazing miracle of passing through the wall was the miracle of the subtle body, for which nothing can be an obstacle.
- Q.5 When I was imprisoned for the first time and at night I was sleeping alone in a dark place, around midnight a small stone was pelted [towards me] similar to a catapult pellet, from which an unpleasant stench spread [in the room]. What was this event?
- A.5 Adopt the habit of shedding tears with utmost humility (*giryah-ū zāri*) lest you become the victim of the disease of self-conceit! The hoopoe had come to you from the Sulaymān<sup>(c)</sup> of the time with an invitation and that stench was its sign. Know that before receiving fragrance, such a stench is experienced so that you may be sure that in spirituality there are bad things and good things.
- Q.6 It is obvious that Satan does not have a single guise, he attacks in manifold forms. Thus, during the spiritual revolution, he came in the guise of a spider and addressed me with a title. In the meantime, a spiritual being (*rūḥāni*) cautioned me: Beware! You must keep utter silence and not reply to it. The question here is why did Satan appear in the guise of a spider in front of me?



- A.6 O dim-witted human being! You must prostrate in gratitude that the exalted Imām helped you and Satan came to attack you in the weakest guise, as alluded to in verse (29:41), otherwise, you would have been afflicted with great trouble.
- Q.7 The name of the village where I lived in Yaraqand (China) was Qarangu Tograq. From nearby a cock was giving the *azān* in greatly mysterious Burushaski. Although it has many other meanings, yet one of them was to awaken the people of the village for the sake of *‘ibādat*. However, the amazing thing is first that the cock had speech, secondly inviting people who knew only Turkī, in the Burushaski language. What is the secret in it?
- A.7 O the humblest servant! This secret is not such that it can be explained openly. Nonetheless, you must know the wisdom that this *azān* is mostly related to your personal world, because all those people of Turkistan in it, speak Burushaski because of you.
- Q.8 During my last solitary confinement, to keep me alive I was given only bare sustenance, perhaps to test my *darwīshī*. However, by Divine grace and generosity, Sulaymān<sup>(c)</sup> of the time had pity on my miserable condition and indeed commanded jinns to provide me with subtle food. Thus, some invisible jinns conversed with me and started to let me smell subtle food in the form of a variety of fragrances. They were conversing with me in extremely eloquent Burushaski. They used to ask me: Which fragrance would you like as food? I would reply: Rose, yellow rose, the flower of the sorb tree (aka service tree), violet, chrysanthemum, etc. or the name of a fruit, or medicinal herb. Instantly, I would experience the fragrance. What is the secret in this?
- A.8 O school boy! This [experience] is a great bliss. Continue to remember constantly the Lord of honour with utter humility! The secret of these fragrances is that they are linked with the fountainhead of Command (*amr*). That is, they come from

the treasure of “Be (*kun*)”.

Q.9 I was released from the last solitary confinement and sent back to my country. The journey was on horse-back. I started to remember a great Name in my heart. Instantly I felt that my horse was dancing ecstatically at some height from the ground. I opened my eyes, but I did not see any such thing. When I started to repeat the great Name in the same way, the same state recurred. What miracle of the great Name was this?

A.9 You have neither previous service (*bandagi*), nor gratitude for the favours shown you, yet it is amazing that this is the miracle of soul and the subtle body.

Q.10 The sun by its tongue of state says that the human soul is eternal and the moon shows that the soul despite being eternal also has novelty. Perhaps it was because of this fact that this prayer on the sighting of the new crescent: “*Thoş gaţu jo mayn şhuro jo* [O God!] Grant us new attire and give us eternal sustenance” was taught in our mother tongue. On our return journey, when we stopped at a place in the evening a voice could be heard from the ground level in which a soul was reciting this *tasbiħ* with modulation and an instrument was also harmonising with it. With this, most of the particles of my soul were being taken out and all these things were gradually rising on something. What was this event?

A.10 O careless human being! You have not as yet reflected on these allusions! You must therefore reflect carefully on the above-mentioned prayer in which there is a clear allusion. On the whole, this event has many meanings, such as the ascending of speech and action (35:10), reviving after death (20:55), etc.

Q.11 Once I saw some amazingly subtle and pure people, from whose symbol of silken dress it appeared that they were the people of paradise (22:23). They were concealing their faces

in veils and they were dancing and doing *zīkr* [God]. Who were those people?

A.11 O puppet of forgetfulness! They were jinns, that is, a group of *parīs*. Do not forget that jinns are very great as well as very small. Thus, the jinns of the world of particles are in the form of particles. If we have to speak about science in terms of the Qur’ān and the [story of] Sulaymān<sup>(c)</sup>, we can definitely say that all the good works of a human body are being done by atomic jinns. Study the story of Sulaymān<sup>(c)</sup> in the light of spirituality and wisdom and see that you will have complete assurance that definitely cellular jinns are subjugated in the village of our personality and are engaged in their work.

Q.12 This is an event of Balakot. I was staying in the residence of a commission agent. Only I and his clerk (*munshī*) were sleeping in one room. The clerk said: “To tell the truth on this second night I have been shaken due to intense fear because around midnight an extremely frightening person comes and stands at the head of your bed. Now as for me, I cannot sleep in this room.” Who was this frightening person?

A.12 O humble person! Instead of becoming happy, do *giryah-ū zāri* time and again that it was your friend jinn, that is your subtle body, whom you have seen many a time.

Q.13 Although an individual’s personal world is not Sulaymānī kingdom currently, it is indeed a small state as a model of it, in which countless armies of jinn, human beings and birds are working separately but in an orderly manner. They are all cells, spiritual particles and good germs (bacteria) and they can be observed in the light of Divine remembrance and spirituality. Is this correct?

A.13 Why not? However, you need to be consumed and transformed into dust and ashes in reverence of the knowledge of Imāmat, that is, serve it with utmost humility.

Q.14 A devoted and pious sister from my family, late Bibi Rahnumā, the wife of late *Munshī* Ġulām Muḥammad *Khān ṣāhib*, used to attain blessings from the assembly of *zīkr* in her village, Misgar. Once she performed more *giryah-ū zārī* than usual, so I thought that she had observed something. Later on, when I enquired of her, she told me that a *mu'min* (... *Shāh*) dressed in an inside out leather coat was dancing amazingly and doing *zīkr*. Who was he?

A.14 He was a *mu'min* jinn. May the people of faith (*imān*) be blessed with the path of guidance, i.e., the straight path and the stations of recognition (*ma'rifat*)!

4 Ramazān 1410 AH/31<sup>st</sup> March, 1990 AD

## The Qur'ān, Human Being and Jinn

1. It is a bright fact that the wise Qur'ān is the most complete heavenly guide (*hidāyat-nāmah*), which the Sustainer of the worlds revealed to the holy Prophet for the guidance of humankind. Therefore, inevitably all its subjects are based on such guidances and teachings, which are necessary for human beings. Yet, if I were to say that jinn is also included with humankind in this necessity of guidance, perhaps you may be surprised and counter that jinn is mentioned only forty times in the glorious Qur'ān, in which case how is it possible to include jinn in all those numerous places where humankind is mentioned in every respect? God willing, in the following I will try to substantiate this fact and present the answer to this question:

2. God Almighty says (51:56): “I have not created the jinn and humankind except to worship Me [and recognise Me].” According to this verse if the supreme purpose of the creation of jinn and humankind is worship (*‘ibādat*) and recognition (*ma‘rifat*), it necessitates that this supreme purpose may encompass and comprise all subsidiary and supplementary purposes. That is, there is nothing in the Qur'ānic guidances and teachings whose ultimate purpose is not worship and recognition as mentioned above, just as in a fruit-bearing tree, the purpose of each and every thing is to produce the fruit and kernel. Similarly, the fruit of the tree of Islam is worship and its kernel is knowledge and recognition, to fulfil whose requirements verbally and practically is the obligation of both humankind and jinn.

3. The *sūrah* of Raḥmān due to its esoteric elegance and beauty is given the name ‘Bride of the Qur'ān’. In such a *sūrah*, which is full of extremely wisdom-filled and spiritual pearls, why should there not be the keys of the treasures of secrets for the people of wisdom? Thus, one most amazing secret that humankind and jinn in reality are one creature is discovered here, because the subtle or

astral body of a human being is called jinn or *parī* (i.e., invisible creature). In the above mentioned *sūrah*, the creation of the dense body of the human being is mentioned first (55:14), then that of the subtle body (55:15), because the former is the external or physical shirt and the latter the internal or spiritual shirt. You know that there are living shirts for the human soul with God (16:81), therefore, if by Divine providence you wear many such shirts, they will all become one in your person, because their characteristic is to be one as they are living shirts.

4. If the *sūrah* of Raḥmān is studied with insight and reflected upon with intellect and wisdom, undoubtedly the fact will be clear that humankind and jinn participate in all Divine bounties and favours of this world and the next and therefore after mentioning the munificence of some great bounties they are reminded by the question: “Which of your Lord’s bounties will you two deny?” Thus, the Lord of the world, reminding both human beings and jinn of His special bounties and great favours, simultaneously alludes in a wisdom filled way that they are one so that the people of intellect may understand the hidden secrets of their oneness.

5. An example and a question: From “The Beneficent taught the Qur’ān, He created the human being, He taught him to speak (*bayān*)” to verse 12, there is no mention of jinn, neither in the exoteric translation nor in the commentary, nor are the bounties granted to them mentioned. Then, suddenly in verse 13, jinn and human being are asked about the Divine bounties, what is the secret hidden in this? The answer is: The Beneficent God taught (every Perfect Man) the Qur’ān, i.e., the heavenly Book and its knowledge and wisdom. He created man (i.e., the Perfect Man by His special power in the subtle body). He taught him to speak (*bayān*), that is, the knowledge of *ta’wīl*. Note here that when man is born spiritually, all the jinns of the personal world are also born. By “He created man (*khālaqa’l-insān*)” is meant the creation of the personal world, which comprises jinn as well as everything else.

6. It is true that “*allama’l-Qur’ān’s*” first relationship is with the Universal Intellect, because God taught the Qur’ān first of

all to him, and in “*khalāqa’l-insān*” is mentioned the creation of the Universal Soul, however, this Divine act is renewed in the Perfect Human Being, therefore it is also applied to him. Thus, the Beneficent enriched the Perfect Human Being with the Qur’ānic treasures at the level of Soul and Intellect, and because of this at the level of perfection, he was called ‘*khalq-i ākhar*’ (another creation). That is, he received the astral body, which is called jinn or *parī*. This revolutionary concept clearly evidences that wherever in the wise Qur’ān the perfection of human creation is mentioned, there necessarily the creation of jinn (subtle body) is also secretly mentioned. The one who is successful in the course of spiritual progress, the true King confers on them the paradisaal robe of honour (*khil’at-i bihishti*), which is living and speaking, i.e., jinn, *parī*, *ibdā’i* shirt, or another personality. Nonetheless, it is a different matter that for the sake of analysis and explanation, the wise Qur’ān has also mentioned the creation of human being and jinn separately, however when and where the human being is a microcosm, he is human being, jinn and everything.

7. It has already been mentioned that in verse (55:3) at the beginning of *sūrah* of Raḥmān, the ultimate and universal creation of a human being is mentioned, in which the creation of jinn is also included. Further on, in verses (55:14-15), the partial and subsidiary creation of human being and jinn is mentioned as: “He created human being from clay which tinkles like earthen ware.” ‘Clay’ means a *mu’min* and ‘human being (*insān*)’ the Perfect Man. The clay which tinkles like earthenware is a *mu’min* whose spiritual progress has reached the [stage of] the *ṣūr* of Isrāfīl<sup>(c)</sup>. That is to say, that this story belongs to the Perfect Human Beings (*kāmils*) and *‘arifs* (those who have attained *ma’rifat*), because in every personal world, there are two things. One is the manifestation of the Perfect Human Being and the renewal of similitudes and the other is the ascension of the *‘arif*. These two things are inseparable from one another.

8. Not only is the spiritual existence of a human being created in the station of *‘Izrā’īl*<sup>(c)</sup> and *Isrāfīl*<sup>(c)</sup>, but the jinns are also created there, as mentioned in the Qur’ān (55:15): “And He created the jinn

of smokeless fire.” When the personal resurrection of a *mu'min-i sālik* takes place, by the action of Isrāfil<sup>(c)</sup> and 'Izrā'il<sup>(c)</sup>, the soul rises up from the head like the flame of a lamp and this chain [of action] continues for approximately a week. Many angels are created from this emanated soul (which is compared to the flame of a fire). In order to keep them in a veil, it is appropriate to call them ‘jinns’, just as Jesus Christ<sup>(c)</sup> kept the angels concealed by giving them the name ‘birds’ (3:49). The lower part of the flame is visible, but the upper part is not, similarly jinns when they choose can appear and when not, they become invisible, which is among their wonders. If you wish to know more about jinns’ wonders and marvels, study this subject in the Qur’ān carefully and for more explanation study this kind of articles.

9. From the above, you have come to know the secret that jinns, who are angels, are never created from a fire, such as the physical fire, the fire of jealousy and enmity, fire of hell (i.e., ignorance), etc. They are created from the fire of the lamp of soul, the fire of ardent love and the fire of light, because when the name of angels became jinn for the sake of a veil, necessarily the light became fire, just as the fire of Tūr is famous and which is mentioned in the Qur’ān (20:10; 27:8; 28:29). The fire mentioned here is light and it is the fire (i.e., the flame of the lamp) with which is likened and compared the light of God (24:35) and the light of the Prophet<sup>(s)</sup> (33:46). Thus, the light of angels (jinns) is similarly likened to and compared with the flame of the lamp. Had it not been so, the creation of jinn would not have been counted among the special bounties of the *sūrah* of Raḥmān. It should be remembered that the spiritual creation of the human being and jinn is in the same station, which is very blessed, namely, the station of effacement and mergence, which is prosperous with the marvels and wonders and secrets of recognition (*ma'rifat*) of Ḥaẓrat-i Isrāfil<sup>(c)</sup> and Ḥaẓrat-i 'Izrā'il<sup>(c)</sup>. Study carefully the *sūrah* of Raḥmān, in which thirty-one times attention is emphatically drawn to the recognition of special spiritual bounties and gratitude [for them]. In this connection, the first station of the invitation to reflect is the creation of the human being and jinn (55:16). You can be sure that the deep relationship of “*Man 'arafa ...*” (whoever recognises ...) is related to this place.



10. Ḥazrat-i Sulaymān<sup>(c)</sup> was the entrusted (*mustawda<sup>c</sup>*) Imām in his time. His Kingdom mentioned in the Qur’ān is the example of the spiritual kingdom which is granted to every Imām by God. His twelve *ḥujjats* used to travel to the twelve islands of the world in astral body like jinns and accomplish the work of *da<sup>c</sup>wat*. Every *ḥujjat* can do this work through a person whom he chooses from the local people and he is the foremost among his thirty *dā<sup>c</sup>īs*. The open *da<sup>c</sup>wat* may be very little in the twelve islands of the planet earth, but the hidden *da<sup>c</sup>wat* and spiritual *jihād* is the most significant part of the minor resurrection, as mentioned in verse (27:17): “And there were gathered together to Sulaymān his armies of jinns and humankind and of birds and they were arrayed.” Armies are related to battle and to be arrayed means to prepare them for the battle. You must definitely be aware that “*ḥushira*” is one of the names of resurrection. Therefore “*ḥushira*” means they were gathered together for the minor resurrection. Praise belongs to God, the Lord of the worlds!

12 Ramazān 1410 AH/8<sup>th</sup> April, 1990 AD

## Library of the Treasures of Cassettes

You may not have heard this greatly wondrous and amazing name. Yes, this is the name of an extremely profound and wisdom-filled new cassette library, which was established on 2<sup>nd</sup> February 1990 A.D. by the *‘azizān* of our Karimabad Branch (Karachi). More than a thousand cassettes are stored in this library. Each of these cassettes, which runs for an hour or an hour and a half, contains the treasures of lectures, consisting of different subjects, such as: Qur’ānic wisdom, *ta’wil* (esoteric interpretation), *tawhīd* (oneness of God), Prophethood, Imāmat, spirituality, spirit, Divine remembrance, *‘ibādat* (worship), Supreme Name, Šūfism, spiritual discipline, knowledge, Islam, reality, *fanā’* (mergence), Divine love, *giryah-ū zārī* (weeping and shedding tears), supplication, prayer, miracle, intellect, carnal soul, satan, angel, jinn, subtle body, hereafter, paradise, *ibdā‘*, *in<sup>m</sup>bi<sup>c</sup>ās*, *azal*, *abad*, renewal of similitudes, questions and answers, spiritual experiences, Qur’ānic healing, healing through knowledge, also spiritual healing and many more subjects whose list is very long.

Truly speaking the treasures of the above-mentioned cassettes are the treasures of knowledge and wisdom. This is the reason our *‘azizān* of Karimabad have given this name to their local library. It is also important to note here that had the President of Idārah-yi *‘Arif*, Muḥammad *‘Abdu’l-‘Aziz* not planned to record the cassettes, purchase very expensive machines, worked hard day and night and had he not been helped fully by his fortunate wife, Secretary Yāsmīn, all these treasures would have been scattered in the air. Millions of thanks to God that this very great wealth of true knowledge and this great bounty of spirituality is saved from being wasted!

This library has been established by our very dear friends of Karimabad with their personal expenses, from which they want to benefit others as well as themselves. They are highly ambitious and

true lovers of knowledge and wisdom. Observing their endeavours, we are sure that, God willing, they will be great scholars in the near future. *Āmin!*

20 Sha<sup>c</sup>bān 1410 AH/18<sup>th</sup> March, 1990 AD

## A Letter of Appreciation

Chief of friends, pride of those who love [me], <sup>°</sup>*aziz* of <sup>°</sup>*azizān*, my benefactor and generous Dr. Faquir Muhammad Hunzai, may his favours last forever!

Longing a hundred times to meet you and yearning for *dast-būsi* (expression of mutual respect and affection), I present the bouquet of *Yā °Ali madad* from the rose-bed of my heart. The flowers of the external or physical world, fade gradually and by their mute language indicate the everlasting virtues of the flowers of the spiritual world. Indeed, every perishable thing alludes to an everlasting reality and everything is recognised by its opposite. We are attracted to these physical flowers, continuing to remember those everlasting imperishable flowers in the inner world, spirituality and paradise.

Your every translation is the supreme paradise with respect to the beauty and perfection of words and meaning. Your powerful pen has transformed a notebook into the meadows of paradise. How would we today have such eminent friends in the East and the West had we not had these beautiful and successful translations? It would not have been possible to have the felicity of receiving prayers from a very extensive circle today and particularly, how would it have been possible to earn those blessed words of the Imām of the time<sup>(°)</sup> when he said: “New literature is coming from the Northern Areas of Pakistan.” In another meeting, Mawlā said: “<sup>°</sup>Allāmah Naṣīr al-Dīn is a very staunch *mu'min*.” Last year when the Imām of the time<sup>(°)</sup> blessed this area with his visit, an important person congratulating me on the telephone said that Mawlā is very happy with you.

An important <sup>°</sup>*amaldār* told me Mawlā is very happy with you and if a special *mulāqāt* is arranged for you with Ḥāẓir Imām, you will be able to see for yourself the extent of his happiness. One *Wazīr* said that Mawlānā Ḥāẓir Imām<sup>(°)</sup> is extremely happy with <sup>°</sup>Allāmah

Naşir al-Dīn's books. How did we receive this extremely great bliss? I should emotionally state: May I be sacrificed for those who have accomplished the difficult work of translations and also for those who have rendered numerous kinds of services. When Dr. Faquir Muhammad rolls up his sleeves to start his translations, many advanced souls envy him and the heavenly angels pray for him.

Indebtedly yours,

Naşir al-Dīn Naşir Hunzai,

15<sup>th</sup> March 1990.

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### Imām Jaʿfar-i Ṣādiq<sup>(c)</sup>

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## Imām Sultān Muḥammad Shāh<sup>(c)</sup>

8. The believers were physically human beings and spiritually angels in the time of Ḥaẓrat-i Ādam<sup>(c)</sup> as well as in the time of Imām <sup>c</sup>Ali<sup>(c)</sup>.

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1. *Nuktah-hā chūn tiġ-i pūlād ast tēz;*  
*Chūn na-dārī tū sipar wāpas gurēz*

The points [of knowledge] are sharp as a sword of steel;  
If you do not have the shield [of intellect and understanding],  
turn away and flee

.....9

### Pir Nāṣir-i Khisraw<sup>(q)</sup>

2. *Dastam ba-kaf-i dast-i nabī dād ba-bay<sup>c</sup>at*  
*Zir-i shajar-i <sup>c</sup>ālī-yi pur-sāyah-ū muṣmar*

My great spiritual teacher placed my hand in  
the holy Prophet's blessed palm to do bay<sup>c</sup>at  
Under the shady and fruitful tree

.....139

### Anonymous

3. *Minnat ma-nih kih khidmat-i sultān hamī kunam*  
*Minnat shinās azū kih ba-khidmat bidāsh<sup>t</sup> ast*

Do not oblige the King saying: I am serving him.  
Recognise that it is his favour that he has kept you  
in his service

.....160

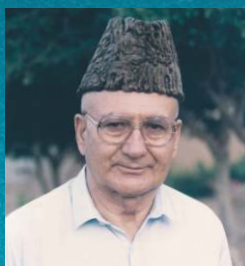
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In his 100 years life, overcoming all odds such as lack of secular education in the isolated mountain fastness of Hunza, Northern Areas of Pakistan, he has left a legacy of over a hundred books related to the esoteric interpretation of the holy Qur'ān. He has written both prose as well as poetry. He is the first person to have a Dīwān 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.

