

CASKETS of PEARLS

VOLUME 1

ʿAllāmah
Naṣīr al-Dīn Naṣīr Hunzai

CASKETS OF PEARLS

Volume 1

‘Allamah Nasir al-Din Nasir Hunzai (S.I.)

Institute for Spiritual Wisdom

Translated from Urdu into English

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**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for the benefit of humanity

Published by

Dānishgāh-i Khānah-i Hikmat

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www.monoreality.org

Important Note

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

(s) = *ṣalla'llāhu ʿalayhi wa-ālihi wa-sallam* (May Allah send blessings and peace through him and his progeny).

(c) = *ʿalayhi's-salām/ʿalayha's-salām/ʿalayhima's-salām/ʿalayhimu's-salām/ʿalaynā salāmuḥu* (May peace be through him/her/them both/them/may his peace be upon us).

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Table of Contents

Dedication	i
Acknowledgements	ii
Preface	1
Golden Services	7
Casket of Pearls 1	9
Casket of Pearls 2	13
Casket of Pearls 3	17
Casket of Pearls 4	21
Casket of Pearls 5	26
Casket of Pearls 6	30
Casket of Pearls 7	34
Casket of Pearls 8	38
Casket of Pearls 9	42
Casket of Pearls 10	46
Casket of Pearls 11	51
Casket of Pearls 12	55
Casket of Pearls 13	59
Casket of Pearls 14	63
Casket of Pearls 15	67
Casket of Pearls 16	78
Casket of Pearls 17	83
Casket of Pearls 18	87
Casket of Pearls 19	92
Casket of Pearls 20	97
Casket of Pearls 21	101
Casket of Pearls 22	105
Casket of Pearls 23	109
Casket of Pearls 24	113
Casket of Pearls 25	118
Casket of Pearls 26	124
Casket of Pearls 27	129
Casket of Pearls 28	133
Casket of Pearls 29	138
Casket of Pearls 30	142

Casket of Pearls 31.....	146
Casket of Pearls 32.....	151
Casket of Pearls 33.....	155
Casket of Pearls 34.....	160
Casket of Pearls 35.....	163
Casket of Pearls 36.....	166
Casket of Pearls 37.....	170
Casket of Pearls 38.....	175
Casket of Pearls 39.....	179
Casket of Pearls 40.....	183
Casket of Pearls 41.....	188
Casket of Pearls 42.....	193
Casket of Pearls 43.....	198
Casket of Pearls 44.....	203
Casket of Pearls 45.....	208
Casket of Pearls 46.....	212
Casket of Pearls 47.....	217
Casket of Pearls 48.....	222
Casket of Pearls 49.....	226
Casket of Pearls 50.....	231
Casket of Pearls 51.....	236
Glossary	240
Index of Qur'ānic References	253
Index of <i>Aḥādith</i>	259
Index of <i>Aḥādith-i Qudsī</i>	262
Index of Sayings	263
Index of Verses of Poetry	265
Index of Proper Names	266
Subject Index	268
Bibliography	273
End Notes.....	275

Dedication

The honour and happiness of sponsoring the publication of Volume I of the English translation of “*Ṣanādiq-i Jawāhir*” or “Caskets of Pearls” goes to Mehdi Ali Qassam Ali Dhanji, his dear wife Naheed and their two angelic sons: Abdu’r-Rahim and Abdu’l-Karim.

Mehdi Ali and his family have been associated with Dānishgāh-i Khānah-i Hikmat for a relatively short period through the introduction of ILG, Member, President Committee, Nasrullah Qamruddin Sahib. However, during this short space of time, in the spirit of “*Sābiqū!*” (57:21), he has overtaken many in his devotion to and service of *ḥaqīqatī* knowledge. His ardent love for Imām-i zamān has, in a short time, given him a deep attachment to the esoteric knowledge of the Ismaili *ṭariqah*. Not only do he and his family sacrifice and struggle to acquire knowledge themselves, but Mawlā has blessed them with the strong urge to share it with all the members of the Jamā‘at and further.

Both Mehdi Ali and Naheed have for many years served the Jamā‘at in the capacity of uniformed volunteers - the former in Nazimabad Jamā‘at Khānah and the latter in Garden Jamā‘at Khānah. With the sponsorship first of “*Imām Shināsi*” and “*Kitābu’l-Walāyah*” and now this unique book of 500 questions and answers, they have attained the crown of service, that is the service of true knowledge.

Knowledge for a united humanity

It is the profound prayer of all *‘ilmī* friends that may Mawlā grant Mehdi Ali and his family *barakah* manifold in their physical, spiritual and intellectual lives. May they and other *mu’minin* be inspired to do similar service of the sacred knowledge of our *ṭariqah*. *Āmin! Yā Rabba’l-‘ālamīn!*

Acknowledgments

Al-ḥamdu li'llāh! The first volume of the English translation of “*Ṣanādiq-i Jawāhir*” consisting of 500 questions and answers is complete by the grace of Imām-i zamān, which manifested in the dedication and co-operation of a number of the students of Dānishgāh-i Khānah-i Ḥikmat.

Ustād-i mu^cazzam, Buzurgwār ^cAllāmah Naṣīr al-Dīn Naṣīr Hunzai has stretched and challenged our capacities by writing this unique book of 1000 questions and answers. The sheer size of the book necessitated that the English translation be done in two volumes. The first volume has been completed by the united contribution of the following in an alphabetical order:

Azeem Ali Lakhani is presently studying for his M.Sc. in France under the sponsorship of Pakistan Space and Upper Atmosphere Research Commission. Despite his extremely busy schedule of studies, he found the time to read the final version of the translation and as usual with his meticulous care enhanced its accuracy greatly. It is our sincere prayer that his daughter, LA Meherangeez will follow in her father's footsteps in acquiring both secular and spiritual knowledge.

Ishrat Rumi Zahir is to be commended for the effort and time she spends on her personal development in the field of esoteric knowledge, whilst fulfilling a demanding nursing profession and bringing up two little angels, Durr-i Maknun and Nasiruddin. It was Mawlā's special *ta'yid* that she could check the numerous Qur'ānic references in this book and thus ensure their accuracy.

Nizar Fath Ali's many efforts in the field of publishing are too many to enumerate here. However, special mention is due to the tremendous progress he has made in the designing of the attractive and meaningful covers of our books. His two children, LA Durr-i Samin and Faquir Muhammad are fortunate indeed to belong to a family with such a tremendous record of ^c*ilmi khidmāt*.

Zahir Lalani not only does the layout and formatting of the book, but for the past many publications he has given his precious time to editing them. His patience in having to do a number of drafts is indeed exemplary, in the context of the competitive and meritocratic environment he works in and also the seriousness with which he executes his parental responsibilities.

Zulfiqar Jamani is a partner in a business. As the father of two little angels, Raziyyud'din and Zuhaa, he has also undertaken the religious education of the children in his immediate family in addition to striving hard for knowledge himself. He also contributed his time to preparing the indices of the present book.

May Mawlā bless all our dedicated students of the east and the west who by their numerous contributions and united efforts have ensured the publication of another esoteric piece of Ismaili literature. Future generations of readers will pray for them as we do now with our hearts and souls.

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Preface

In the name of God, the Compassionate, the Merciful

O Allah! Grant me now eyes weeping tears of gratitude for your bounties,
Grant me the yearning, every moment to be merged in love for you.

May my obedience and my ^ʿ*ibādat* be with flowing tears,
May I have love with tears overflowing, grant me a faith such as this.

Giryah-u zārī has in the past always energised and refreshed me, O Allah!
Grant me *giryah-ū zārī*, the tested remedy for all my ailments.

Friends, all of them implore in their supplications,
O Allah! By Your grace, grant them the treasures of the Qurʾān.

The tears, like scattered pearls look so appealing,
O Lord! Grant us the favour of the pearl-scattering eye.

There are but pearls in Your holy Qurʾān,
O Allah! From this ocean of mercy, grant us precious corals and pearls.

He is the beloved of God, he is the crown of Prophets,
He is the Chosen Muḥammad^(s), grant us his *furqān* (Criterion).

^ʿAlī^(c) is the speaking Qurʾān, ^ʿAlī^(c) is the door to wisdom,
Through his (gracious) guidance, grant us the light of recognition.

The Imam and *ḥujjat-i qāʾim*^(c) is *sulṭān* and the beloved,
O Lord! Grant Naṣīruddīn forever, union with the Beloved.

The Long Chain of Divine of Favours:

Dear friends! It is true that in many senses we are like a single individual. Therefore, come and let us express our gratitude to the Lord of the worlds for the countless favours which He has bestowed upon us, and seek success and guidance from Him to accomplish this agreeable task; let us immerse ourselves in the ocean of supplication and *giryah-ū zārī*; fall down in prostration time and again with flowing tears and if by His mercy we feel that our hearts have been sufficiently cleansed, then in that state let us pray for everybody.

The Theme of this Book:

Originally it was suggested that this book be called “Wisdom-filled Questions and Answers”. However, it was superseded by “*Ṣanādiq-i Jawāhir*” (Caskets of Pearls). *Ṣanādiq* is the plural of *ṣandūq*, which means a box, trunk, chest or casket. This name was chosen because this book contains many caskets, each full of extremely precious pearls of knowledge and wisdom. *Al-ḥamdu li’llāhi ‘alā iḥsānih!*

The Qur’ānic name for ṣandūq is tābūt:

“*At-tābūtu fihi sakinatum-mir-rabbikum*” (The chest or ark in which there is peace from your Lord) (2:248). It is not possible for material things to provide this peace from the Lord. Therefore, this peace refers to the supreme spiritual miracles, which are the signs of the Imam’s being the spiritual king. It should be noted that Ḥaḏrat Saul^(c) was the Imam and the one who walks on the spiritual path according to the special guidance of the Imam of the time, receives this spiritual chest that is full of these great spiritual miracles.

The Qur’ānic story of Ḥaḏrat Saul^(c) is the story of every Imam (2:246-251). Study it with wisdom and in order to do so, it is necessary to concentrate on the special meaning and wisdom of some key words, such as “*ba‘atha*” (he was revived, resurrected), both at the place of soul and at the rank of intellect. The second word is “*malik*” (king), by which is meant the Imam; the third word is “*qitāl*” (fighting) in the path of Allah, the *ta’wīl* of which is the major *jihād* and the battle of knowledge that is possible only under the guidance of the Imam. The fourth wisdom is that Allah has given the Imam the noble knowledge and the subtle body, due to which the Imam surrounds the universe and is everywhere and everything is also encompassed in him (36:12).

“*Tābūt-i sakīnah*” (the ark of peace) is an example of the compendium of spiritual miracles. This chest, namely the treasure of spiritual secrets is given to those physical *hudūd* who have become very close to the Imam spiritually. This very great miracle is the clear proof of the fact that Allah has granted the spiritual kingdom to the Imam. He is therefore the true Imam.

Some ‘*ulamā*’ maintain that there were some material relics in the *Tābūt-i sakīnah*, namely the pictures of the Prophets, the staff of Ḥaẓrat Moses^(c), the turban and shoes of Ḥaẓrat Aaron^(c), etc., etc. But how can the rank of “Divine peace” be given to such things? The *sakīnah* (peace) that is from Allah is mentioned in six places in the Qur’ān. Study them all together, so that God willing, you will come to know that *sakīnah* or peace from God is a very great thing. The verses are 2:248; 48:4, 18, 26; 9:26,40.

Remembrance of friends with ardent longing:

There are many friends who are earthly angels therefore there is wisdom in remembering them. They will keep company with you in paradise too and you will have tremendous happiness from their companionship. The eternal and universal paradise is not in this world, but the paradise for the sake of recognition is definitely here. Therefore the friends are also here. Paradise for the sake of recognition is the personal world, in which from the beginning to the end, the light of Ḥaẓrat Mawlā continues to work. However, the amazing thing is that the human being is very ungrateful.

Time and again I remember my friends in knowledge. The workshop of *khayāl* (imagination) works very rapidly and with the speed of lightning. This is a very great miracle of God. Imagination (*khayāl*, *takhayyul*, *taṣawwur*) is your personal world, in which the external world is potentially subjugated. When you will actualise it, everything will be present in front of you, just as today by using your imagination you can go wherever you want or you can bring any place or any person you want into your thoughts. Is this power of imagination not like that powerful *jinn* who wanted to bring the throne of the queen of Sheba in front of Ḥaẓrat Solomon^(c), or was he disclosing the secret that the throne already existed there?

My *jinn* of knowledge and recognition (power of imagination) works for me a lot. He has become a part of my existence, therefore, it does not appear that he is a *jinn* separate from me. Similarly, there are many other *jinn*s/angels

that have become a part of human existence, because God has enfolded the entire universe in man. When God expands man in the form of the universe, then an ^c*arīf* knows what things are hidden in the human existence.

Treasure of the pearls of Aḥādīth:

This blessed, extremely useful and brilliant book “*The Holy Ahl al-Bayt in the Prophetic Traditions*” cannot be described here in a few words. However, when readers will study it with ardent love like the moths of the lamp of the light of Imamāt, its praise will always rise from the earth to the heaven. *Āmin!* Why not, since this invaluable treasure is a unique compendium of those sound *aḥādīth* that are about the holy *ahl-i bayt*. It is not easy to search for these special *aḥādīth* of the holy Prophet from the huge treasures of *ḥādīth* works, to ascertain the different narrations, to do a comparative assessment sometimes and to do a reliable translation after collecting them. The Holy Lord has blessed Dr. Faquir Muhammad Hunzai with invisible Divine help (*ghaybī ta’yīd*), therefore this feat has also been accomplished. It is true that all those works that he has translated into English are considered his works. The following beautiful poem has been composed about *Ra’isu’l-mutarjimīn*, *Baḥru’l-^culūm*, Dr. Faquir Muhammad Hunzai:

Pearl Showering Cloud

The reason for his success is that he rises in the night
In *giryah-ū zāri* he is as if a pearl showering cloud.

When the Almighty granted us this great friend
He granted us an incomparable world of knowledge and wisdom.

O *Baḥru’l-^culūm*! Let the streams of knowledge flow everywhere
O *Baḥru’l-^culūm*! Let a resurrection of knowledge begin!

Mawlā has made you cup bearer of the water of life,
Lest anyone perish from ignorance and negligence.

Whoever, in your view, thirsts for the water of life
O cup bearer with exalted attributes! Let him sip overflowing cups.

The fragrance of paradise has come from the musky pen of the friend
The stream of paradise has come for the sake of the heart's prosperity.

The friend's pen is like the cascade of rubies and pearls
Countless gems are contained in the "Treasure of Pearls".

Without doubt Şamşām is helping him in the translations
Hundreds of thanks that she as an angel is with us.

Why should not the one who is an angel on earth be miraculous?
And why not a treasure of mercies and blessings?

Zahir is another angel with the title of "*Jān-i Naşīr*"
An excellent servant of knowledge and an excellent recipient of it is he.

The book of Traditions (*Aḥādīth*) about Imam ʿAlī^(c)
Will ever remain in this world as a unique treasure.

O well-known Faqīr! This is your favour
Our soul and our faith are in these Traditions.

O pure-hearted Faqīr! O the one renowned in knowledge and wisdom
O the ʿazīz of the ʿazīzān! O the one rich in religion and wisdom!

Why should I not be sacrificed for the lovers of Murtaẓā,
When you have already been sacrificed (for the people)
O indigent Naşīr!

New Dedication:

Mr. Shamsuddin Jooma is among my special friends of knowledge, therefore he loves and appreciates Qur'ānic and religious knowledge. He is proud of the magnificent progress and unprecedented feats of his organisation. Whenever he meets his teacher, he becomes very happy. Shamsuddin is a life governor and has continued to hold many positions. He is among the *mu'mins* of the first rank. His father's name was Jan Muhammad Jooma and his mother's name is Nathi Jooma. His secular education is Bachelor of Commerce from Karachi University, Pakistan.

Mrs. Karima Shamsuddin Jooma is making tremendous progress. She has so many degrees, responsibilities and positions that it is difficult to give a detailed description of them. However, we will ask Mrs. Shahnaz Salim Hunzai to record and publish them all in the book of history for which she has been given responsibility. The secular degrees that she has are important, but what I am writing is also very important. Karima is one of my “young hands” and she has acquired pen-power. I, as a *darwish*, pray with humility for every kind of progress of my *‘azizān*. Karima Jooma comes from a devoted family. From her praise-worthy manners, we are sure that she is a very beloved daughter of Mawlā. Wherever there are *mu’mins*, men and women who have melted in love for Mawlā, they are like evergreen gardens and meadows, where souls and angels continue to come and go just as butterflies, bees, etc., come and go where there are flowers.

Karima Jooma’s father’s name was Mansur ‘Alī Habib [who was martyred] and her mother’s name is Tajuddawlah Habib. This name was given to her by Ḥaẓrat Prince ‘Alī Salman Khan.

N.N. (Ḥubb-i ‘Alī) Hunzai,
Karachi, Wednesday 24, Safar 1420/9th June, 1999.

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Golden Services

1. By the grace and beneficence of Almighty God, our extremely dear friends have rendered magnificent services in the great projects of true knowledge, which we have been mentioning from time to time. The holy Prophet says: “Everything has a chief”, therefore service too, has a chief and that is the service of knowledge, which is the sovereign of all services. *Al-hamdu li'llāh!*

2. Life President and life governor Fath[°] Alī Habib is extremely fortunate that he has been attached to and has taken interest in this service of knowledge for a long time. The year 1385/1965 was very auspicious for him in that a kind friend introduced him to a *darwish*. Since that time, his studentship and friendship started to progress towards perfection.

3. Mercies and blessings started to descend from the Holy Lord, that is countless *majālis* of knowledge took place at his house. They were magnificent and the house became full of the books of knowledge and God gave them a printing press too. The people of his house became teachers of knowledge. Allah increased His favours, and bounties of knowledge are distributed from their house, press, computer, etc. Mrs. Gulshakar, Advisor (Begum Fath[°] Alī), due to her angelic nature, is called the heavenly daughter of her teacher. Their three children are successful in knowledge and skills and are enriched with the wealth of faith. These three dear children are a great fortune.

4. Joint President and life governor, Nasrullah (son of Rai Qamaruddin, son of Itmadi Rahim) is my cordial friend since 1972. He tested the coin of knowledge and said that it is absolutely pure, *Al-hamdu li'llāh!* My dear Nasrullah is very religious and prudent. He has inherited the zeal for religious service. His begum Amina, is a very righteous lady. It is the great favour of the benevolent Lord that their three beloved children, Yasmin, Fatimah and Amin Muhammad have the pure and wisdom-filled love for the holy *ahl-i bayt*. Affable Amina Nasrullah and their lovely children are working as first governors.

5. Nasrullah's esteemed father was the Mukhi of Akala *Jamā'at khānah*, which is in Maharashtra state (India). He was also the President of the Yeotmal Council. His begum, Alijiani Mukhiani Shirinbai has also rendered many services. Nasrullah's grandfather Itmadi Rahim was Mukhi of Akala *Jamā'at khānah* for six years.

6. Our eminent friends in the Northern Areas have collectively rendered countless golden services. I have been praising their prudence, far-sightedness, high ambition and love for knowledge again and again. Today, I would like to make a special suggestion to all my friends, which is that Divine law addresses human beings in a symbolic language: Behold! Acquire knowledge with ardent love. The treasure of knowledge, the house of knowledge, the fountain of knowledge, one of your own books, the *farmān* of 1940, the army of Isrāfil and their resurrecting voices, your continuous success, the open (*zāhiri*) and hidden (*bāṭini*) approval of the Imam of the time are all blessings for you to appreciate and be grateful for. Therefore, progress in knowledge with soul and heart!

N.N. (Hubb-i °Alī) Hunzai,
Karachi,
Saturday, 27 Safar 1420/12th June, 1999.

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Casket of Pearls

1

Q1 The extremely great praise of Allah in the beginning of the *sūratu'l-Fāṭihah* is that He is “*rabbi'l-^cālamīn* (the Sustainer of the worlds)”. Please tell us what is meant by *ālamīn* here? How many kinds of sustenance are there from God? Please tell us also how many times the word *ālamīn* is mentioned in the holy Qur’ān?

- A1
- According to Imam Jaʿfar aṣ-Ṣādiq^(c), by *ālamīn* (worlds) are meant the personal worlds.¹
 - God provides three kinds of sustenance: physical, spiritual and intellectual.
 - The word “*al-^cālamīn*” is mentioned 73 times in the Qur’ān.

Q2 Which is the nearest world to a human being? From which world can he or she attain his or her own recognition?

- A2
- The personal world is the nearest world to a human being.
 - He or she can recognise his/her self through the recognition of the personal world.

Q3 Which evergreen tree gives its fruit in every season and in which *sūrah* of the Qur’ān is it mentioned?

- A3
- The evergreen tree, which gives fruit in every season, is the pure tree, “*shajarah-i ṭayyibah*”.
 - It is mentioned in the Qur’ān in verses (14:24-25).

Q4 By which human soul has God sworn and why? In which book is this mentioned?

- A4
- God has sworn by the self-accusing soul (*nafs-i lawwāmah*).
 - This is because it has become able to reach the rank of the satisfied soul (*nafs-i muṭma'innah*) by practising the golden principle of “self-criticism” and “self-censoring”. God has sworn by this soul because of its spiritual progress and greatness.
 - It is discussed in “*Sawghāt-i Dānish*” and “*Qurratu'l-ʿayn* (Coolness of the Eye)” in the subject of *sūratu'l-qiyyāmah*.²

Q5 Who is the speaking Qurʾān? What is his link and relation with the Messenger and the silent Qurʾān? How can one benefit from these three treasures of God?

- A5
- The speaking Qurʾān is first the light of the holy Prophet and then that of the Imam of the time, who is his successor.
 - Their relationship is such that spiritually, according to the principle of “light upon light” they are one and physically the speaking Qurʾān is the teacher and the silent Qurʾān is the Book, as mentioned in a *ḥadīth*: “ʿAlī is with the Qurʾān and the Qurʾān is with ʿAlī”.³
 - Due obedience of the Imam of the time is the means of benefiting from them.

Q6 Could you shed some light on the laden ark? When does the Divine Throne appear in the personal world? In the beginning or at the end?

- A6
- The laden ark means the personal world of the Perfect Man, and according to “And We have encompassed everything in the manifest Imam”, all things are confined and centred there.
 - The Divine Throne appears at the end of the spiritual journey in the personal world.

Q7 What is the *ta'wil* of “Allah created the heavens and the earth, then He turned His face to the Throne” (7:54)?

A7 The *ta'wil* of this verse is that Allah created the world of religion and the personal world in six cycles, namely the cycles of Ḥaẓrat Adam^(c), Ḥaẓrat Noah^(c), Ḥaẓrat Abraham^(c), Ḥaẓrat Moses^(c), Ḥaẓrat Jesus^(c) and Ḥaẓrat Muḥammad Muṣṭafā^(s), and then He turned His Face to the cycle of Ḥaẓrat Qā'im^(c).

Q8 What type of Imamāt was that of Ḥaẓrat Abraham^(c)? Please describe it in the light of the wise Qur'ān.

A8 God says in verse (2:124) regarding the Imamāt of Ḥaẓrat Abraham^(c): “And (remember) when his Lord tried Abraham with certain words, and he fulfilled them. He said: Verily, I make you an Imam for humankind”.⁴

Q9 From which world has the human soul come? How has it come: as a drop of rain, as a ray of the sun or as a rope, one end of which is in the higher world and the other on the earth?

A9

- The human soul has come from the world of command, as mentioned in verse (17:85): “Say: the spirit is from the command of my Lord.”
- It has come from there as the rays of the sun or as a rope, one end of which is in the world of command or the higher world and the other is on the earth.

Q10 Could you give us some explanation of “*tajaddud-i amthāl* (renewal of similitudes)”, which is a *Ṣūfī* term? Please give us three examples.

A10 By the renewal of similitudes is meant the Divine habit or law, which continues without any change or alteration and the locus of its manifestation is the personal world of the Perfect Man (40:85). It is in everything of the universe, since all existents continue to always move on the circle of possibility and there is no beginning or end to the circle of creation. For example (a) the unending

journey of water on its circle of going up and coming down, (b) the continuous recurrence of seasons, (c) the circulation of blood, etc.



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Casket of Pearls

2

Q11 The world of religion is compared to a special tree. Please tell us how many roots (*uṣūl*, sing. *aṣl*) and branches (*furūʿ*, sing. *farʿ*) it has and what their names are?

A11 The tree of religion has four roots (*uṣūl*) and six branches (*furūʿ*). The roots are the Universal Intellect, the Universal Soul, *nāṭiq* and *asās* and the six branches are Jadd, Faṭḥ, Khayāl, Imam, *ḥujjat* and *dāʿi*. Among the roots, the first two are spiritual and the remaining two are physical. Similarly, among the branches, the first three are spiritual and the remaining three are physical.

Q12 In verses (18:94; 21:96) Gog and Magog are mentioned. Please tell us what you know about them?

A12 By Gog and Magog are meant subtle particles, human offspring, souls of people, spiritual army and the world of particles. They have various names as they perform various tasks.⁵

Q13 According to a *ḥadith*: “*al-arwāḥu junūdum-mujannadah* (the souls were/are [as] arrayed armies)”.⁶ Where? When? What for? With whom were/are they?

A13

- These souls were/are in the form of “arrayed armies” in the personal world of the Perfect Man.
- Since he is present in every age, it is his personal world where the demonstration of all the examples of the past takes place.
- When his personal or representative resurrection takes place there is also a demonstration of two opposing armies of souls, the purpose of which is spiritual victory and the establishment of the spiritual kingdom in the personal world.

Q14 What do you know about *‘ālam-i dharr* (world of particles)? Please tell us.

A14 With regard to the world of particles, it can be said that in it there is the representative soul of everything, including stone and iron. There is nothing whose soul cannot be found in the world of particles. The world of particles has numerous names from which you may estimate its numerous tasks and you may also be astonished that there are so many wisdoms in them.⁷

Q15 What is the difference between *jinn* and *parī*? What is the relationship between the *jinn* and the human being? How does the angel come into existence? Is the subtle human being himself *jinn*, *parī* and angel?

A15

- *Jinn* and *parī* are two names of the same people, therefore the question of difference and relationship does not arise.
- The word *jinn* is an Arabic word, which has the meanings of hiding and invisibility, whereas *parī* is a Persian word, which is derived from *paridan* (to fly).
- The angel comes into being from the flame of the heavenly love of a *mu'min*.
- That is, an angel is a *mu'min's* subtle body or *jinn*. Thus, *jinn*, *parī* and angel are the names of the subtle body of a *mu'min*.⁸

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Q16 *Al-qābiḡ* and *al-bāsiṡ* are two of the attributive names of Allah, may He be exalted. Is it correct to say that Allah confines a human being in a single body, as well as expanding him in the entire universe?

A16 Yes, it is absolutely correct that God confines a human being in one body and also expands him in the entire universe.⁹

Q17 In verse (50:31) the wise Qur'ān says that on the Day of Resurrection paradise will be brought near to the *muttaqīn* (righteous). Please tell us where paradise will be placed in such a case?

A17 When paradise is brought near to the righteous (*muttaqīn*) on the Day of Resurrection (50:31), it is placed in [their] personal world.

Q18 Could you tell us something about the “new creation” (14:19) and “renewal (*tajaddud*)”. Are they two different things? Or, are they the same reality?

A18 New creation (*khalq-i jadīd*) means the *ibdāʿī* body, and renewal (*tajaddud*) means the act, which continues in this flame of the lamp [i.e. *ibdāʿī* body]. Due to this act, the *ibdāʿī* body can be the most modern despite being the most ancient body. Its characteristic is that it appears and disappears at will. Nothing can be an obstacle in its path. For further explanation of renewal, see: Answer 10.

Q19 Is it true that whenever Allah enfolds the universe He does so in the personal world, and whenever He unfolds it He does so from the personal world?

A19 Yes, it is absolutely true, as God says in verse (2:245): “And, indeed, Allah seizes (*yaqbiẓu*) [the universe in His fist] and expands (*yabsutu*) [it].” Here *qabẓ* (seizing) and *bast* (expansion) are the two names of the Universal Intellect, whose *maẓhar* is the Imam of the time, who in reality is the personal world.

Q20 In verse (2:125) Almighty Allah has commanded us to take *maqām-i Ibrāhīm* (Abraham’s station) as *muṣallā* (place of prayer). Where is this place? In the Kaʿbah? In the sacred Sanctuary? Or is it the limit of [spiritual] progress that *muʾmins* can reach?

A20 The example of *maqām-i Ibrāhīm* is in the Kaʿbah and its reality (*mamthūl*) is in the sacred Sanctuary, which is the destination of spiritual progress. The primary meaning of *maqām* is a station or place of standing. Its secondary meanings are the place of *inbiʿāth*, which is the rank or stage of the Intellect, where the miracle of *ibdāʿ* and *inbiʿāth* appears. It is said that Ḥaẓrat Abraham^(c) stood on a stone to raise the walls of the Kaʿbah. This stone means the Pearl of Intellect through which the renewal of the construction of

the Ka'bah takes place in the personal world. In view of this possible progress, God commanded us to take Abraham's station as *muṣallā* (place of *ṣalāt*) (2:125). You should progress in spirituality to such an extent that the light of the Imam of the time may rise in your heart, in the illumination of which you will truly observe the construction of the real Ka'bah and reach Abraham's station which is in the sacred Sanctuary.



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and
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3

Q21 It is mentioned in a *ḥadīth* that the Qur'ān has a *ẓāhir* (exoteric meaning) and a *bāṭin* (esoteric meaning) and the *bāṭin* can be seen only in the illumination of the light (5:15). Would you kindly explain this point further?

A21 Further explanation of this point is that in order to show the esoteric meaning or meanings of the wise Qur'ān, God revealed the Light together with the Book. In his time the holy Prophet himself was this revealed Light. After him, the pure Imams are in the position of this Light. They know the esoteric meaning or the *ta'wīl* of the Qur'ān. Thus, concerning this reality, God says that the *ta'wīl* of the Qur'ān is known only to Him and the *rāsikhūn fī'l-ʿilm*, that is, those who are well grounded in knowledge (3:7).

Q22 Just as exoterically the *sūrah* of *Fātiḥah* is the *ummu'l-kitāb* (the mother of the Book), esoterically ^{ʿAlī}(^c) is the *ummu'l-kitāb*. It is mentioned in verse (43:4): “And verily it (the Qur'ān) is in the *ummu'l-kitāb* (^{ʿAlī}(^c)) with Us, sublime and wise.” Reflecting on this verse, can you say that with God the Qur'ān is sublime and wise in the *ummu'l-kitāb* (^{ʿAlī}(^c))?

A22 The meaning of the Qur'ān being sublime and wise in the *ummu'l-kitāb* with God is that the *ummu'l-kitāb* in reality is the guarded Tablet, which is a living and speaking light in the form of the Perfect Man. The main reason for the wise Qur'ān's being sublime and wise is God's closeness (*ʿindīyyat*) which is granted to the Perfect Man, namely the Prophet and the Imam. When the Qur'ān is within (*bāṭin*) the Perfect Man, it is in the form of light and therefore it is sublime and wise.¹⁰

Q23 If it is accepted for a while that by the *Imām-i mubīn* is meant a

guarded Tablet (*lawḥ-i mahfūz*), which is hidden, this interpretation would be very incongruous because both words denote only the blessed personality of the exalted Imam, not a thing that is hidden. Please comment on this in detail.

A23 Indeed, such a guarded Tablet, which is hidden has no relationship with the manifest Imam, neither verbally nor in meaning. Thus, when the *Imām-i mubīn* is accepted as the guarded Tablet, then by this is meant the Universal Soul which has encompassed the universe spiritually and whose *mazhar* is the Imam of the time.

Q24 Is the holy Prophet's light not the Supreme Pen? Is the same light not the archangel Universal Intellect? Is 'Alī^(c)'s light not the guarded Tablet? Is the same light not the Universal Soul? Please provide an answer for this.

A24

- Indeed, the holy Prophet's light is the Supreme Pen.
- The same light is the archangel Universal Intellect.
- Ḥaẓrat 'Alī^(c)'s light is the guarded Tablet.
- The same light is the archangel Universal Soul.

Q25 The holy Perfect Man who is physically the manifest Imam is also the guarded Tablet spiritually, because things that are in the proximity of God are with perfect intellect and soul. In this sense it is said that everything is in the guarded Tablet. It is also said that everything is in the manifest Imam. Are these two different things?

A25 From answers to questions 23 and 24, it is evident that the manifest Imam and the guarded Tablet are not two separate things rather they are the apparent and hidden aspects of the same one reality.

Q26 In verse (72:28) it is said: "And He has encompassed everything in a number, i.e. single number." Please explain the wisdom of this.

A26 By the number one is meant the holy personality of the Imam of the time. When God reckons all things in the holy personality of the Imam of the time, then in it their multiplicity becomes unity or

oneness.

Q27 In verse (78:29), it is said: “And We have encompassed everything in a book.” Is this book the manifest Imam, or is it a different book?

A27 Indeed, this book is the manifest Imam, otherwise how is it possible to encompass all intellectual, spiritual and physical things in a lifeless book?

Q28 The Divine treasures are mentioned in verse (15:21). Can these treasures be separate from the exalted Imam, while God, according to verse (36:12) has encompassed everything in the manifest Imam?

A28 Since God has encompassed all things in the manifest Imam (36:12), these Divine treasures are definitely also encompassed in him and therefore they cannot be separate from him.¹¹

Q29 When the *‘irfānī* resurrection takes place where does God enfold the universe? In the personal world of the *‘ārīf*? In the sacred Sanctuary? Or in the manifest Imam? In this case, does the light of the Imam of the time not rise in the personal world of the *‘ārīf*?

A29 When the *‘irfānī* resurrection takes place, God enfolds the universe in the personal world of the *‘ārīf*, especially in the forehead, which is the sacred Sanctuary of the personal world. Such an *‘ārīf* becomes merged in the manifest Imam and the light of the Imam of the time rises in his personal world.

Q30 In the light of the knowledge of certainty that you have about the observation of the miracles of God in the external world (*āfāq*) and the inner world (*anfus*), tell us whether the *farmān* of Mawlā ‘Alī^(c): “I am the miracles of Allah”,¹² is not the wisdom-filled exegesis of verse (41:53)? Is it not the greatest sign and the greatest miracle that the exalted Imam can manifest himself in his luminous body

(subtle body) in front of you?

A30

Certainly this *farmān* of Mawlā ʿAlī^(c) is the wisdom-filled exegesis of verse (41:53). In this world God's greatest sign and greatest miracle, which is the compendium of signs and miracles, is the Imam's manifestation in his luminous body (subtle body).



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and
Luminous Science**

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4

Q31 Mawlā ʿAlī^(c) has never said that he is one of the miracles (*āyāt*) of God, rather he has said that he is (the compendium of) all His miracles. One living example of his being the compendium of all miracles is his coming in the luminous body, which in reality is the enfolded living world. In this context is it not the resurrection and the hereafter, which is explained throughout the Qurʾān? Is it not the beatific vision (*didār*), the meeting (*mulāqāt*), angel, *jinn*, soul, subtle body, paradisaal attire, paradise itself, the subtle world, the heaven and everything else?

A31 Since the manifestation of the exalted Imam in his luminous body is the compendium of all miracles and the enfolded living universe, therefore, it is everything. It is the resurrection, the hereafter, beatific vision, angel, *jinn*, subtle body, paradisaal attire, paradise itself, the subtle world, the heaven, etc., etc.

Q32 It is known that a promise is made in view of the future and it is also known that most of God's promises take place spiritually, whereas the masses expect them to happen physically. Thus, the promise of God related to the miracles of spirituality and resurrection, which is conditional on spiritual exercise and *jihād* against the carnal soul, becomes fulfilled for every ʿarīf. Please explain this to us.

A32 Resurrection actually takes place in two forms. In one form its time is fixed, in the other it is beyond time. That is, the major resurrection does not come before its fixed time, whereas the minor resurrection, which is for the sake of attaining *maʿrifat*, has continued to take place in the chosen friends of God (40:85), so that the door of realities and recognitions may remain open for the people of *maʿrifat*. As for the awareness of the resurrection, it is evident from the wise Qurʾān that it takes place secretly and

unconsciously (6:47; 26:202) with respect to the ordinary people, who will thus remain blind to it (27:66) and only the people of *ma^crifat* will know and be aware of it.

Q33 In verse (74:30) it is said: “Over it (Hell) are nineteen [angels]”. There are also nineteen letters in *Bismi’llāh*. Could you tell us the *ta’wīl* secret of the number of these angels? Why is it this number? Also what task are they appointed for?

A33 The *ta’wīl* of the nineteen angels who are appointed over hell and the nineteen letters of *Bismi’llāh* are: the seven lords of the major cycle (six *nāṭiqs* and the *qā’im*) and their twelve *ḥujjats*, and the seven Imams and their twelve *ḥujjats* of *jazirahs* of the minor cycle, who are appointed to guide people towards the paradise of knowledge from the hell of ignorance.

Q34 Was the holy Prophet’s *mī^crāj* (spiritual ascent) physical or spiritual? If you accept that his *mī^crāj* was spiritual, then necessarily you also have to accept that by the word *masjid* in verse (17:1), which is related to the story of *mī^crāj*, is meant *‘ibādat* (*ism-i a^czam*), as it is used in this sense in verses (7:29, 31). Thus the *ta’wīl* of the carrying of the holy Prophet from the sacred *masjid* to the farthest *masjid* is that previously he was doing *‘ibādat* with the initial *ism-i a^czam*, but then he was commanded to do so with the final *ism-i a^czam* that causes the resurrection to take place. That is, Ḥaẓrat-i qayyūm^(c).

A34 The *mī^crāj* of the holy Prophet took place spiritually because it is the name of the unveiling of the spiritual world and spiritual elevation as a result of Divine remembrance (*dhikr*) and *‘ibādat*. Divine closeness or proximity is in an esoteric and spiritual state, not in a physical state. By the higher world is meant the spiritual world, which is found in a non-spatial state. Since *mī^crāj* is a spiritual event, therefore these *ta’wīls* related to it must be accepted.

Q35 The wisdom-filled mention of *mi^crāj* is also made in verses (53:1-18), whose wisdom nobody knows except the *rāsikhūn fi'l-^cilm* (those who are well-grounded in knowledge), i.e. the Imam of the time. It is from him that we receive the *zakāt* of knowledge. Thus, the question is: have you heard that the light of guidance also runs (57:12; 66:8)? In which destination? In the ultimate destination, in *mi^crāj*, or in the sacred Sanctuary?

A35 In verses (57:12; 66:8) it is mentioned that the light of *mu'min* men and women runs before them and on their right. This event takes place in the ultimate destination, the stage of oneness, where their souls merge in the light of the holy Imam and become one with him. This final destination is called *mi^crāj* as well as the sacred Sanctuary.

Q36 Is the spiritual journey individual or collective? Or, is it externally individual, but internally collective? If *mi^crāj* was externally individual but internally collective, then we have to accept that although the holy Prophet went to *mi^crāj* individually, yet internally and in reality many, rather all the souls had become merged in him actually or potentially and thus he went to the presence of God as the Soul of souls (*rūhu'l-arwāh*) of all human beings.

A36 Externally, the spiritual journey is individual, but internally it is collective. Therefore, although apparently the holy Prophet had gone to *mi^crāj* alone, yet internally he had certainly gone to the presence of God as the Soul of souls taking all the other souls with him, because all the other souls had become merged in him either actually or potentially.

Q37 In verse (53:1), why has God sworn by the falling star? What is its relationship with the story of *mi^crāj*? Is it true that it is not a star of the physical world, rather it is the light of the sacred Sanctuary, which has countless names and is the famous sign of the place of *mi^crāj*?

A37 Yes, it is true that it is not one of the stars of the external world

rather it is the light of the sacred Sanctuary. It has many names and it is the famous sign of the place of *mi^crāj*.

Q38 In the following verse (53:2), it is said as a complement of the oath: “Your companion has neither gone astray nor has he been misled.” Here the question is that if the holy Prophet had been alone in his spiritual *mi^crāj* and if the souls of *mu'mins* had not been with him, then in the ultimate destination of *mi^crāj*, God would not have described him as “your companion”. What is your observation about this?

A38 It is clear from the answer to question 36 that the holy Prophet was not alone in his spiritual *mi^crāj*. Rather, all human souls were merged in him either actually or potentially and were therefore with him. It is because of this that God describes him as “your companion” in this verse.

Q39 God has created every human being not only as an individual but also as a personal world, so that after entering paradise everybody may find himself among the *kāmils* (perfect ones). For instance, if someone in paradise yearns for the real bounty of *fanā' fi'r-rasūl* (merging in the Prophet), it is not impossible, because his soul, like all other souls, was in the personal world of the holy Prophet and all souls were merged in him before entering the world of oneness at the rank of *mi^crāj*. Is this reality not amazing and astonishing?

A39 Yes, indeed!

Q40 Would you be able to tell us something about the ranks of *wahy*? When the holy Prophet was experiencing the Divine vision during *mi^crāj*, were there not numerous signs: signs in the Divine Word, in the light of Intellect or the Divine Pen? Were there not also many signs of God's Hand?

A40 According to verse (42:51) *wahy* is in three great ranks. First, there is the general *wahy*, which takes place through Jibrā'il and other angels. Then there is the Divine speech, which is heard from

behind the veil, and finally there is the special *wahy*, which takes place through the supreme *didār*. *Wahy* means a sign. When the holy Prophet used to have *didār*, then indeed there were many signs, which were in the Divine Word, the light of Intellect and the Divine Pen and there were also many signs of the Hand of God.



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5

Q41 Did the holy Prophet see the secrets of *mi^crāj* with his external eye or the eye of his heart?

A41 *Mi^crāj* is related to the soul as it is obvious from answer 34 and as it is evident from verse (53:11) that the holy Prophet saw all the miracles of *mi^crāj* with his spiritual eye or the eye of the heart. In verse (53:11): “the heart did not belie what it saw” means that it is the heart, which saw, and it is the heart, which affirmed.

Q42 Is recognition of the soul and recognition of the Lord attained with the external eye or with the inner eye? If you say that the recognition of all inner or spiritual things (or realities) is with the inner eye (or the eye of the heart), then does not the event of *mi^crāj* from its beginning to its end takes place internally and hence is observed with the eye of the heart?

A42 In connection with recognition, it is necessary to understand verse (22:46): “Verily it is not the eyes that are blind, but blind are the hearts which are in the breasts”. It is evident from this verse that recognition is not in the physical, but rather in the spiritual state. Therefore, the recognition of all inner things (realities) is in the spiritual state. Since *mi^crāj* is a spiritual reality, therefore, from the beginning to the end it is a spiritual experience and can be observed with the spiritual eye.

Q43 The wise Qur’ān in verse (2:18) says about the disbelievers: “They are deaf, dumb and blind; so they do not return.” Are they in this condition physically or spiritually?

A43 In verse (7:179), God says: “They have hearts but do not understand with them, they have eyes but they do not see with them, they have ears but they do not hear with them. They are like

cattle, nay even worse than them”. This verse shows that they are spiritually deaf, dumb and blind, not physically.

Q44 The speaking book is mentioned in verses (23:62; 45:29). Please tell us what is meant by it? Is it an amazing speaking book? Or a writing, which reads itself? Or the speaking Qur’ān? Or the *Imām-i mubīn* (the manifest Imam)?

A44 The speaking Book is the Imam of the time, who is the manifest Imam and the speaking Qur’ān, as well as the book of deeds of the people.

Q45 Does the *sālik*, i.e. the *mu’min* who walks on the spiritual path who, by the mercy of God, is revived after dying spiritually in this life, receive his record of deeds or not? If he receives it, would it be speaking or silent? Is it possible that the Imam himself may be his record of deeds?

A45 The *sālik mu’min* who, by the mercy of God, is revived after dying spiritually in this life receives his book of deeds, which is speaking as is clear from answer 44. This book is the Imam of the time, who is witness over the people, as well as their book of deeds.¹³

Q46 Our *pīrs* and religious dignitaries had the complete experience of the spiritual death and resurrection and as a result had received a very complete record of deeds in the form of the speaking book by which is meant the light of the Imam of the time. What kinds of benefits do we receive from such dignitaries?

A46 We receive the everlasting wealth of knowledge, wisdom, secrets of resurrection, recognition of the Imam, hope and glad tidings from such dignitaries of religion.

Q47 What is the meaning of verse (69:19): “Then as for him who is given his book (record of deeds) in his right hand, he will say: Here take and read my book”?

A47 This means to discuss the miracles and secrets of spirituality and resurrection, to explain knowledge and wisdom and to make his friends and people aware of the recognition of the exalted Imam.

Q48 What is meant by verses (84:7-9) where it says: “Then as for him who is given his book in his right hand, he will surely receive an easy reckoning and he will return to his family joyfully.” Is it not the mention of the individual and representative resurrection? Is the joy that of the *‘arīf* or of all his people? Is this not a collective success and joy? By joy does it not mean the subjugation of the universe and the treasure of knowledge? Is it not the greatest joy that the Imam (= speaking book = speaking Qur’ān) has become the record of deeds of the *‘arīf*?

A48 This is the individual and representative resurrection of an *‘arīf* that takes place in this world. He undergoes it successfully and returns to his people with the boundless happiness of the treasure of knowledge and recognition. Thus this success and happiness is collective and by this is meant the subjugation of the universe and the treasure of knowledge. The greatest happiness is that the exalted Imam becomes the *‘arīf*’s book of deeds (speaking book = speaking Qur’ān).

Q49 It is mentioned in verses (83:18-21): “Nay, the book of the righteous is in *‘Illīyyūn*; and what makes you know what is *‘Illīyyūn*? A (living) book inscribed, which the close ones (to God) see.” This translation (God willing) is in the illumination of the light of recognition. Now tell us who are *‘Illīyyūn*? Are they the Universal Intellect, the Universal Soul, the *nāṭiq* and the *asās*? Are they all the Prophets and *awliyā’* (Imams)? Are they the (living) inscribed book? Is the book of deeds of the righteous in this living book? It is the truly amazing mercy of God that He has ranked the book of deeds of the righteous as the Universal Intellect, the Universal Soul, the *nāṭiq* and the *asās*. Is it the meaning of these verses?

A49 Since *‘Illīyyūn* is an inscribed (living) book, therefore it is the

Imām-i mubīn in which everything is encompassed. It is the Universal Intellect, the Universal Soul, the *nāṭiq* and the *asās*; it is all the Prophets and *awliyā*’ and the book of deeds of the righteous. It is indeed a highly amazing mercy of God that He has ranked the book of deeds of the righteous as the Universal Intellect, the Universal Soul, the *nāṭiq* and the *asās*.

Q50 What is the meaning of the bounties mentioned in verses (83:25-26): “They are given to drink of a wine sealed, whose seal is musk”? Is this the praise of the bounties of paradise, which are unique, incomparable and truly amazing? Is the diversity of knowledge and wisdom also so amazing?

A50 Indeed, this is the praise of the unique, incomparable, extraordinary and amazing bounties of paradise, which are in the form of the diversity of knowledge and wisdom.

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6

Q51 Each and every verse of the Qur'ān has an exoteric and an esoteric aspect, and hence there is no place in it in which a door of wonders and marvels of knowledge and wisdom does not open to the people of insight. In the light of this, please explain some points about the amazing subtle life of the people of paradise, known as the *sābiqūn* (those who excel others). What are the characteristics of the *sābiqūn*? Do they excel in everything? Or primarily in knowledge and action? Are they the closest ones [to God] according to the Qur'ān? Is there a command to excel in everything?

A51 The characteristics of the *sābiqūn* are described in verses (56:10-26, 88-89). They excel in everything, primarily in *ilm* (knowledge) and *amal* (action). According to the Qur'ān, the *sābiqūn* are the *muqarrabūn* (those who are near God). Yes, in the Qur'ān there is a command to excel in everything in verses (57:21; 2:148).

Q52 In verse (56:17) eternal youths (*wildānum-mukhalladūn*) are mentioned. Who are they? Since when do they exist? Whence have they come? Do they belong to the world of *ibdā'* or to the world of creation? Are they subtle or dense?

A52 These eternal youths are the people of paradise and they are the symbol and wisdom of “eternal life” (50:34). The people of paradise are initially the people of this world. When they die, they are renewed in the subtle body and are ushered into paradise. Initially they are related to the world of creation. Later on when they receive the subtle body, they become *ibdā'ī*. They are in paradise eternally and they also come to this world and are born. Therefore they have two “I’s”, the higher “I” and the lower “I” (6:99; 56:17).¹⁴

Q53 Who are the houris mentioned in verses (56:22-23): “And houris

with wide, beautiful eyes, like unto hidden pearls.” Are they not intellectual houris? Are their beautiful eyes not an example of the inner eye, which can see the secrets of the world of oneness (sacred Sanctuary)? Is there not an allusion to the Pearl of Intellect (hidden Book) in their being preserved like hidden pearls? Are the houris not extremely wonderful and marvellous, and due to their being in the sacred Sanctuary, are they not merged in God and in the *ṣūrat-i Raḥmān*? Is it not a revolutionary concept, in fact a bright proof that men and women can both progress spiritually up to merging in the *ṣūrat-i Raḥmān*?

A53 They are the intellectual houris. The beautiful eyes are the examples of the inner eye, which can see the secrets of the world of oneness (sacred Sanctuary). In their being preserved like hidden pearls there is an allusion to the Pearl of Intellect (hidden Book). Such houris are extremely miraculous because they are of intellect and knowledge and due to being in the sacred Sanctuary they are merged in God and in the *ṣūrat-i Raḥmān* (Image of the Compassionate). This is a very revolutionary concept, in fact, a bright reality that both men and women can progress up to *ṣūrat-i Raḥmān*.

Q54 Are the houris of the second rank also mentioned in *sūrah* (56)?

A54 Yes, they are also mentioned in verses (56:35-38): “We created them (houris) a [specially new] creation [i.e. in the luminous body], and we made them virgins, loving [their husbands] equal in age, for the people of the right.” In paradise both men and women will have the luminous body (subtle body). Since they are born simultaneously in the personal world (paradise), they will be equal in age, and since they will leave the dense body and enter the subtle one, the women will be virgins.

Q55 What is the *ta’wīl* of verses (55:72-74): “Houris, cloistered in pavilions, then which of the bounties of your Lord will both of you belie? Whom neither man nor *jinn* did touch before them.”

A55 The *ta’wīl* of these verses is that these are the untouched secrets of

the hidden treasure. It is true that in every example a pearl of knowledge is hidden and the supreme realities and recognitions are hidden in the beautiful examples of the houris of paradise.

Q56 In verse (7:189), the Qur'ān says: "He it is Who created you from a single soul, and from it made his spouse that he may rest in her (*li-yaskuna ilayhā*).” Is this the mention of physical creation of the people or their spiritual creation (in the form of particles)?

A56 This is the spiritual creation of the people. You may remember the wisdom search in which this truly great secret was mentioned that in the stage of Ḥazrat ‘Izrā’īl, countless subtle copies of the Perfect Man are created. These copies are man, *jinn*, *parī*, houris and *ghilmān* (youth) of paradise as well, and they have many names.

Q57 Is it true that the intellectual and real spouse of the Perfect Man is not created before reaching the place of Intellect and the sacred Sanctuary?

A57 Yes, it is true, because the purpose of "he may rest in her" is the marriage of knowledge. If you want to know about the marriage of the *kāmils* (Perfect Men) and the *muttaqīn* (those who do *taqwā*), see verse (44:54): "So will it be, and We will marry them with houris with big and beautiful eyes."

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Q58 Why are such questions and answers necessary?

A58 They are necessary because spiritual progress is not possible unless someone attains *‘ilmul-yaqīn* (knowledge of certainty) about the spiritual and intellectual favours and bounties of paradise. It is *‘ilmul-yaqīn* through which you can recognise hell and paradise as mentioned in verses (102:5-6): "Nay, if you knew the knowledge of certainty, you would certainly have seen hell." If hell can be seen through the knowledge of certainty, then paradise too, can be seen.

Q59 What is human existence?

A59 Human existence is a compendium of three things: body, soul and intellect. Accordingly, a human being needs three kinds of nourishment, pleasure and happiness, i.e. physical, spiritual and intellectual. Thus, those who confine themselves only to physical nourishment, pleasure and happiness are doing great injustice to their souls and intellects.

Q60 What is our sacred duty?

A60 O my dear! Our sacred duty is wisdom search, because our spiritual and intellectual happiness as well as the happiness of all our companions is hidden in this blessed work. Therefore, let us do our best to recognise a great, pleasant and nourishing secret of the holy Qur'ān, which is “*ar-raqīm*” (18:9). *Ar-raqīm* is a glimpse of a spiritual and esoteric writing for the *sāliks* and *‘arīfs* so that they may believe in spiritual miracles.

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and
Luminous Science
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7

Q61 Have you ever seen an amazing and pleasant book or writing in a luminous dream?

A61 Yes, it is an example of *ar-raqīm* (18:9). However, in spiritual miracles there is greater efficacy [as compared to a luminous dream].

Q62 Are the bounties of the Qur'ān, the *ḥadīth* and the *farmāns* of the Imams in paradise?

A62 Indeed, since paradise is the fountainhead of spiritual and intellectual bounties, therefore these bounties are also there. In fact, the principle of seeking bounties is like the will of “Be” in paradise. In paradise when something occurs in the heart, that thing instantly appears in front of you. Thus, paradise is the place where no bounty is impossible. For instance, you can see any Book of a Prophet in its original form. This is the allusion of *ar-raqīm* (spiritual writing).

Q63 Regarding Pharaoh's wife, it is said in verse (66:11): “And Allah cites an example for those who believe, the wife of Pharaoh when she said: My Lord! Build for me a home with You in paradise, and deliver me from Pharaoh and his work, and deliver me from the evil-doing people.” The question here is whether this is a spatial and collective paradise where God has a physical house, in which case countless other *mu'min* men and women would have requested God to grant them the supreme honour of His neighbourhood, or is it related to *ta'wil*?

A63 The example of paradise is the personal world, which is an individual as well as a collective paradise. It is spatial from one side and non-spatial from the other. *Mu'min* men and women not

only attain a home near God in the personal world, but they also attain the supreme bliss of living together with Him (in His house) by being merged in Him. This is the *ta'wīlī* allusion of the above-mentioned verse.

Q64 What is the meaning of *kursī*? What is the exegesis of “*wasīʿa kursiyyuhus-samāwāti wa'l-arḍ*” (His *kursī* has encompassed the heavens and the earth) (2:255)? Is *kursī* a body or a soul?

A64 *Kursī* literally means a dais upon which a royal throne is erected, but here its *ta'wīl* is the Universal or Cosmic Soul. Hence the *ta'wīl* of “His *kursī* has encompassed the heavens and the earth” is that the entire universe is immersed in the ocean of the Universal Soul.

Q65 Is there only soul in every part of the entire universe including the planet earth? Is the earth immersed in the Universal Soul internally and externally as well as having its own soul?

A65 Yes, the answers to your questions are within them.

Q66 There are doors of mercy and knowledge in the wise Qur'ān. The question is: how many times is the word *furqān* mentioned in the noble Qur'ān, and what does it mean?

A66 The word *furqān* means to distinguish between right and wrong, it is another name of the glorious Qur'ān and it also means ‘miracle’, the light of a *mu'min*'s heart and Divine grace. It is mentioned in seven places in the Qur'ān (2:53, 185; 3:4; 8:29, 41; 21:48; 25:1). By studying the wisdoms of this blessed word, particularly in verse (8:29), we understand that the miracle (*furqān*), which God appoints for those who fear Him, means the light of Imamāt and the esoteric knowledge of the Qur'ān.¹⁵

Q67 In verse (8:29) God says: “O you who believe, if you fear God, He will appoint for you a *furqān* (criterion) ...”. What is this *furqān*? Can it be a small or trivial thing?

A67 Never. This is a great miracle. This is the light of *maʿrifat* of the personal world, which due to the light of knowledge and wisdom is a decisive miracle, because esoterically it is linked with all the miracles of Ḥaẓrat Moses^(c) and Ḥaẓrat Aaron^(c), as well as with the wise Qurʾān.

Q68 Is the *furqān* mentioned in the above question the light of Imamāt, which rises in the personal world, as mentioned in verse (57:28): “O you who believe! Fear God and believe in his Messenger so that he may give you twofold portion of His mercy and appoint for you a light whereby you may walk ...”.

A68 Yes, indeed *furqān* is the light of Imamāt, which rises in the personal world, in the illumination of which one has to walk on the straight path, which is also in the personal world.

Q69 Is it true that there is an answer to every easy or difficult question in the recognition of the personal world? If it is true, please tell us the wisdom of verse (6:122): “Is he who was dead and We gave him life, and appointed for him a light whereby he walks among people as one whose likeness is darknesses from which he cannot come forth”?

A69 When God revives a *sālik/ʿarīf* after the spiritual death, the light of the Imam of the time rises in his personal world and in the illumination of that light he walks among those people who are in his personal world in the form of particles. The rest of the meaning is clear from its literal translation.

Q70 Would you explain the *taʿwīlī* wisdom of verses (54:54-55): “Indeed, the righteous will be in the midst of gardens and rivers, in a place of truth, near an Omnipotent King.”

A70 The *taʿwīlī* wisdom of these verses is that those who are truly righteous will be in the gardens and rivers (i.e. the light of the Universal Intellect, Universal soul, *nāṭiq* and *asās*) of the spiritual paradise, in the place of truth (i.e. in the rank of true knowledge),

being merged in the Omnipotent King (Allah). Here near (*‘inda*) means merging (*fanā’*), because no *sālik* or true lover of God can remain in His special proximity without being merged in Him as mentioned about the wife of Pharaoh.



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and
Luminous Science**

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8

Q71 Here we want to ask an important question concerning the relationship between the Qur'ān and resurrection. Please tell us what is the relationship between the wise Qur'ān and resurrection? Is the answer to this question in the mighty Qur'ān itself?

A71 Yes, the answer to this important question is in the holy Qur'ān itself, as well as in the book of soul (personal world). That is, resurrection is the living *ta'wīl* of the Qur'ān. It is because of this that apart from the Imam, nobody can do even a partial *ta'wīl* of the Qur'ān, unless he has undergone the experience of resurrection, which is hidden in dying before death in this very life.

Q72 In which verse is it alluded that resurrection is the *ta'wīl* of the Qur'ān? Would you kindly tell us?

A72 Yes, God willing. Study question number 69 in which it is mentioned that when God revives a *sālik* after his spiritual death, it is his resurrection in which there is the *ta'wīl* of the Qur'ān. This is because the light of the Imam of the time rises in this resurrection and the *ta'wīl* of the Qur'ān can be done in the illumination of this light. Study all the verses of light in this sense.

Q73 It is said that in reality the heavenly Book is testified to in two stages: In the first, by the knowledge of certainty and in the second by its *ta'wīl*. Is this true?

A73 Yes, this is absolutely true and this is mentioned in verse (10:39): “Nay, but they denied that whose knowledge they could not comprehend, and whose *ta'wīl* has not yet come to them. Thus did also those before them deny”.

Q74 In verses (7:52-53) God says: “And We have brought to them a

Book that we have well distinguished, based on (a special) knowledge, a guidance and a mercy unto a people that believe. Do they look for aught else but its *ta'wīl* (resurrection)? The day its *ta'wīl* comes, those who before forgot it shall say: Indeed, our Lord's Messengers came with the truth". Does this mean that the luminous *ta'wīl* of the Qur'ān is itself the resurrection?

A74 Yes, this is absolutely correct.

Q75 What are the two things in the wise Qur'ān about which it is said: "There is no doubt in it"? What does this mean, and what is the relationship between the two?

A75 Those two things are the Book (*al-kitāb*, 2:2) and the Day of Resurrection (*yawmi'l-qiyāmah*, 6:12). The meaning of "There is no doubt in it" is that it has *'ilmu'l-yaqīn* (the knowledge of certainty), *'aynu'l-yaqīn* (the eye of certainty) and *ḥaqqu'l-yaqīn* (the truth of certainty). By the Book in which there is no doubt is meant the *asās* and by the Day of Resurrection in which there is no doubt is Ḥaẓrat Qā'im^(c) and the relationship between the two is crystal clear.

Q76 In the personal world, intellect is the example of the throne and soul is that of the *kursī* (dais upon which the royal throne is erected). With reference to verse (38:34), please tell us the wisdom of a body that was cast upon the *kursī* of Ḥaẓrat Solomon^(c) as a trial.

A76 Here by the *kursī* is meant the soul of Ḥaẓrat Solomon^(c) and by the body, a subtle body of an inferior kind in order to try him, which is painful. This is followed by the manifestation of the miraculous subtle body.¹⁶

Q77 According to a *ḥadīth*, the Qur'ān has a *ẓāhir* (exoteric aspect) and a *bāṭin* (esoteric aspect). In the light of this *ḥadīth*, please tell us the *ta'wīlī* wisdom of verse (11:52): "He may send upon you the heaven which pours abundant rain."

A77 The *ta'wīlī* wisdom of this verse is that on the fulfilment of the conditions mentioned in this verse He will send the heaven that pours the abundant rain of knowledge on your collective and individual personal world.

Q78 It is related in verse (27:23): “And she has a magnificent throne”, or “And she has a magnificent kingdom”. Is this the story of the Queen of Sheba? What did Ḥaṣrat Solomon^(c) order his chiefs? Did he only want her throne or her entire kingdom? Was this in a material sense or in a spiritual sense?

A78 The magnificent throne or magnificent kingdom is related to the story of the Queen of Sheba. Ḥaṣrat Solomon^(c) ordered his chiefs to present her physical kingdom in a spiritual form. Since Ḥaṣrat Solomon^(c) was the Imam, it was a partial example of how all subtle things gather together in the personal world of the Imam.

Q79 It is certain that the personal resurrection is mentioned in verses (41:30-31), otherwise the descent of angels is not possible. Would you kindly explain the wisdom of these verses: “Those who said Allah is their Lord (in a true sense), then they [died spiritually and] revived, then the angels definitely descend upon them, [and tell them]: Do not fear nor grieve, but hear good tidings of the paradise which you are promised. We are your friends in the life of the world and in the Hereafter”.

A79 Indeed, it is the personal resurrection that is alluded to in these verses. The word ‘resurrection’ is hidden in “*istaqāmū*”, which means they stood erect (i.e. they died spiritually and were revived).

Q80 Is there the meaning of resurrection (*qiyāmah*) in these words: *yaqūmu* (2:275; 83:6), *yaqūmūn* (2:275) and *istaqāmū* (72:16)? How?

A80 The infinitive *al-qiyāmah*, which means to stand up, that is, to revive after death, is from the root letters *qāf*, *wāw* and *mīm*. The above-mentioned words are derived from this infinitive and thus

they are linked to resurrection. However, resurrection is of two kinds: one is caused by spiritual death and the other by physical death, as said in verse (72:16): “If they had remained straight on the Way (i.e. if they would have died and revived in the destination of *tariqat*), We would have given them to drink of water in abundance (i.e. We would have given them abundant knowledge)”. This verse, like verse (41:30) also contains extremely wondrous revolutionary wisdoms.



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9

Q81 Is there any mention of spiritual death and spiritual resurrection in a wisdom-filled way in verse (34:46): “Say: I give you but one admonition, that you stand unto God, two by two and one by one and then reflect.”

A81 Yes, spiritual death or spiritual resurrection is mentioned in this Divine command, which is: The supreme and greatest exhortation of religion is that all people of faith must act on the command of the major *jihād*, so that they may die and resurrect spiritually in this life. In this major *jihād*, in order to go from multiplicity to unity, first they have to stand up (revive) two by two and then at the rank of Intellect, one by one. This is the *ta’wili* wisdom of standing up for God two by two and one by one.

Q82 Individual human beings are born and die physically in different times, but it is not known whether the resurrection is individual or collective? Would you kindly shed some light on this?

A82 With respect to physical creation what you have stated is correct, but in spiritual creation all people are created from the Single Soul in the form of particles. This is both mentioned and alluded to time and again in the mighty Qur’ān. Thus, resurrection has two aspects: conscious and unconscious resurrection. That is, the individual resurrection of an *‘arīf* is conscious and the collective resurrection of the rest of the people of the world is unconscious and such resurrection of the people is always renewed.

Q83 How does this twofold resurrection take place, by ordinary death or by the death of *ma’rifat*?

A83 Such a resurrection takes place by the spiritual death of an *‘arīf*, because a secondary demonstration of how everything is contained

in the light of Imamāt takes place in him, as the holy Prophet says: “He who dies (spiritually in this life), his resurrection takes place”.¹⁷ If such a death, resurrection and possibility of attaining such an eye of recognition were not possible in this world, the wise Qur’ān would not have said: “Whoso is blind here will be blind in the Hereafter” (17:72).

Q84 It is mentioned in verse (51:1): “By the winnowing winds which winnow.” You had once said that in the Qur’ān God has sworn only by the sacred and great things, but is it not true that He has sworn by the winnowing winds?

A84 No, God has not sworn by the winnowing winds, rather here He has sworn by those angels who scatter the particles of the fortunate soul that has reached the destination of Ḥaẓrat Isrāfīl and Ḥaẓrat ‘Izrā’īl.¹⁸

Q85 In four places (10:3, 31; 13:2; 32:5) of the glorious Qur’ān it is said: “*Yudabbiru’l-amr*” and in verse (79:5) it is said: “*Fa’l-mudabbirāti amrā*”. What is their real meaning?

A85 *Yudabbiru’l-amr* means that Almighty Allah continues to repeat the word of the command “Be”, because His attribute of creatorship is eternal. In the second statement the angels are *mudabbirāt* of the command in the sense that in the destination of merging, they repeatedly seize the soul of the *sālik*, scatter it in the entire universe and cast it in his body, so that countless copies may be made.

Q86 What scarcity is there in the blessed treasures of the holy Qur’ān for the people of faith! By God! There is everything in the illumination of light. Thus, we are sure that there is a precious treasure of acceptable prayers too in the holy Qur’ān. Would you kindly indicate some examples of such prayers.

A86 Sincerity of heart is a prerequisite in order to be blessed through every acceptable holy prayer. One of the best ways to attain this is humility and *giryah-ū zārī*. Study carefully these seven verses

(6:42-43, 63; 7:55, 94, 205; 23:76) regarding *tazarru*^c (humility, hidden supplication). Beware that the callousness of the heart is the worst obstacle [in the acceptance of prayer]. Great calamities are averted by humility and supplication. These verses contain the heavenly teachings of humility and supplication, therefore act upon their wisdom.

Q87 What wisdom is hidden in heavenly love and *giryah-ū zārī*, which you always praise?

A87 The most fundamental wisdom in it is that the door of all great wisdoms opens by this way of action. In *giryah-ū zārī* done with ardent heavenly love, the silent miracle of God acts as the universal good for *mu'min* men and women. There are certainly many significant prayers in the wise Qur'ān, but we also have to see what are the specific ways and conditions of acceptable prayers.

Q88 What is the correct translation and meaning of verse (11:75): “*Inna Ibrāhīma la-ḥalimun awwāhum-munīb*”.

A88 First of all the explanation of *awwāh*¹⁹ is necessary in this verse. It means the one who sighs constantly. Thus, the correct translation of the verse is: “Indeed, Abraham was forbearing, abundantly sighing (in remembrance of God) and one who turns (to God)”.

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Q89 Do you have any recognition of Ḥazrat Abraham^(c)'s sighing? Is it like the sighing of a patient? Have you heard a sad person or a person in pain sigh, or the natural sighing of an innocent baby or child?

A89 Sighing is higher than *giryah-ū zārī*, because this happens after getting tired from constant weeping and crying. One day you should try to do *dhikr* with sighs of ardent love alone and in a hidden way and see to what extent it is successful. However, you should not divulge such secrets to people, otherwise you will be the loser.

Q90 What is the secret in *shab-bīdārī* (remaining in worship all night)? What are the benefits of abundant *dhikr*? What is the virtue of abundant prostration? How can the callousness of the heart, which is the worst of spiritual diseases, be cured?

A90 There is [great] progress in the discourses of knowledge and intellect. There are many benefits of abundant *dhikr* and one fundamental benefit is humility. There are countless benefits in abundant prostration by which every sincere prayer is accepted. Doing *giryah-ū zārī* again and again cures the callousness of the heart.



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10

Q91 *Dhikr-i nafsī, dhikr-i qalbi* (remembrance within the soul or heart) is specifically mentioned in verse (7:205). Would you kindly give us some explanation of it?

A91 The verse is: “And remember your Lord in your soul, with humility and with fear, not loud of voice, at morn and eventide. Be not among the heedless.” There is no doubt that everybody remembers God according to the access of his knowledge, however, according to the *‘arīfs*, remembering God in the heart means to remember *didār* and its secrets. *Tazarru^c*, which is *gīryah-ū zārī*, is return to (God) as well as supplication, fear of God as well as expression of gratitude and heavenly love. At this exalted place the extremely great benefit of *tazarru^c* and fear of God is that by these means there are more discoveries in the recognition of secrets.

Q92 It is mentioned in the story of Ḥaẓrat Abraham^(c) that he said: “Then whosoever follows me belongs to me.” (14:36) Would you kindly tell us its wisdom? How can a follower of Ḥaẓrat Abraham^(c) *khalīlu’llāh*, be his son or a part of him? Is there such a possibility either physically or spiritually?

A92 The one who follows the Prophet perfectly, indeed reaches the ultimate destination and becomes one with him. In such a case every successful follower becomes the spiritual child of his Prophet and when he is merged in him, he can spiritually be much more than a child.

Q93 In what sense is Islam the religion of nature (*fiṭrah*)? In which *ḥadīth* is Islam called “*fiṭrah*”?

A93 Since Islam is according to the law of nature, or rather, is itself the “law of nature”, therefore it is sometimes called the religion of

nature or simply nature. The *ḥadīth* in which Islam is called “*fiṭrah*” is: “Every child is born according to nature (i.e. Islam), then it is his parents who make him a Jew, or Christian or Magian”.²⁰

Q94 In verse (81:11), it is said: “And when the heaven will be skinned.” Does the heaven have a skin? If not, what is its *ta’wīl* wisdom? Which heaven is mentioned here?

A94 The external world is the skin and the veil in which the internal world is the hidden kernel. Thus, when the *‘arīf* dies spiritually, the veils of realities and recognitions are lifted for him. This means that the external world is the skin or husk and the personal world is its fruit and kernel.

Q95 Why is the subject of the personal world so important and necessary according to you, and that you discuss it so frequently? Is there any proof of its importance in the Qur’ān and the *ḥadīth*?

A95 The personal world alone is the living and conscious world whose Creator, Master and Sustainer is Almighty Allah. It is mentioned in 73 places of the great Qur’ān as “*‘ālamīn* (sing. *‘ālam*, worlds). In addition, it is implied in the word “*insān* (human being)”, which is mentioned 65 times and “*nās* (humankind)”, which is mentioned 240 times. In short, Prophet, *walī*, *mu’min* and infidel are all personal worlds and there is no part of the wise Qur’ān in which it is not mentioned. The most important thing is that the treasures of *ma‘rifat* cannot be found anywhere else except in the personal world, as it is clear from the *ḥadīth*: “He who recognises his soul, recognises his Lord.”²¹

Q96 The holy Prophet said: “He among you who has a greater recognition of his soul, has greater recognition of his Lord”.²² Is this *ḥadīth* a perfect proof of the paramount importance and necessity [of the recognition] of the personal world?

A96 Yes it is, because according to this *ḥadīth*, the only place of the

recognition of the Lord is the human soul, and nowhere else. Further, we have to consider that recognition is not possible without *didār* (vision) and where there is *didār*, nothing is left out of it: the Throne, *kursī* (Dais), the Pen, the Tablet, angels, paradise, non-spatial world, treasures, *azal*, *abad*, secrets, the sacred Sanctuary, *‘Ilīyyīn*, etc.

Q97 In verses (2:25; 3:15; 4:57) of the wise Qur’ān, it is mentioned that there are purified spouses for *mu’mins* in paradise. Who has purified them and how? How many kinds of purity are there in this world? Will the husbands of the houris of paradise also be subtle and handsome?

A97 The Omnipotent God grants the subtle body to the women and men of paradise, which is luminous and due to which they become purified. The subtle body can also be called the paradisaal attire. Those who are *kāmils* in this world have five kinds of purity: bodily purity, ethical purity, ideological purity, spiritual purity and intellectual purity. Yes, the husbands of the houris of paradise will also be subtle and handsome.

Q98 A description of paradise is a part of the Qur’ān and *īmān*, and since the recognition of its bounties can first be attained in the light of the knowledge of certainty (*‘ilmu’l-yaqīn*), therefore, please tell us how the bounty of children will be available among the countless and unending bounties of paradise?

A98 The Imams from the progeny of Muḥammad^(s) are the treasures of Allah from whom everything, including children, is available to the people of the world. Thus, those *mu’mins* who have been merged in the Imam of the time and become treasures [in this world] will see its marvels and wonders in paradise, including the fact that they had become the Single Soul (31:28). Thus, they will see their numerous sons and daughters in paradise and be extremely happy.

Q99 Where is hell? Is it visible or invisible? Permanent or transitory?

A99 Hell is in this very world. It is ignorance. It is visible both externally and internally and is transitory and not permanent, as the Qur'ān says: "No, indeed, if you knew the knowledge of certainty, you would surely have seen hell (i.e. ignorance). Again, you would surely have seen it with the eye of certainty." (102:5-7). This is addressed to *mu'mins* and *sāliks*: When you will have the knowledge of certainty, you will come to know what hell is, i.e. ignorance. Then you will also see it at the place of the eye of certainty and enter paradise, because [prior to reaching paradise] you have to pass through hell (19:71).

Q100 This is a unique way of explaining knowledge through questions and answers, but what name should we give them? Hypothetical questions, educational questions, possible questions, questions of knowledge, practical questions, representative questions, unasked questions, questions of the heart, questions of circumstantial language, symbolic questions, silent questions?

A100 All these names are beautiful, but I will call them wisdom-filled questions and attribute them to my students, who are extremely dear to me, because it is they who are the angels of my heart and mind. It is they who ask the questions and who also answer them. And this is a spiritual secret.

The service which my students (*‘azizān*) have rendered on behalf of their *jamā‘at*, for the glorious Qur'ān, the Imam of the time, the religion of Islam and humanity, can, God willing, be unique and unprecedented. There are many unique things here, which will become known slowly and gradually and it will be known what beneficial work has been accomplished for all human beings.

O dear friends! Come, let us express our gratitude with humility for these great bounties of God and do *giryah-ū zārī* and also do the same pleasant act individually, because we are afraid of becoming ungrateful and unappreciative of these bounties. You should progress more in *‘ibādat* and always pray that may the Holy Lord, for the sake of Muḥammad^(s) and the Imams from his progeny, not

close the door of the bounties of knowledge to us. May God [send] blessings through him and them.



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11

Q101 This truly amazing and revolutionary question is with reference to the wisdom-filled verse (39:42), according to which every time man sleeps his soul is seized and every time he wakes up, it is revived. In such a case, where man's life consists of sections of life and sections of death, why does he say "I am alive" and "this is my life"? If it is absolutely correct to say so and it is in accordance with the law of nature, then can we say that our partial life (this life) is an example and proof of our universal life, in which surely there are intervals, but longer ones?

A101 Well done! This is not only a revolutionary question, but it is also a unique answer. Now, (God willing) by this great universal law we will be able to solve other questions too. For instance, man's sempiternal life is always in paradise, although for the sake of "the renewal of action (*tajdid-i 'amal*)", he also comes out of it and passes through all stages/routes and forgets his universal life. There is a great wisdom hidden in this.

Q102 Would you kindly give us another example of solving questions by this universal law?

A102 Almost all the people have forgotten the previous life of paradise. Thus, when those who believe and do righteous deeds will be given sustenance from the fruits of knowledge of paradise, they will say that this bounty was given in the paradise of the previous time (2:25). This shows that paradise is being given to people innumerable times, without a beginning and without an end, and they receive the subtle new attire and noble ancient knowledge every time, as it is said: "*Thoş gaţu jÚmēn shuro jÚ* that is, "(O Lord!) Grant (me) new attire and grant (me) old sustenance".

Q103 Would you kindly give us a third example?

A103 The wisdom-filled allusion of the wise Qur'ān is that *mu'mins* of every age receive paradise as an inheritance. Inheritance is something that is received by succession, as the Qur'ān says in verses (23:10-11): "They are the heirs of those who inherit paradise and there they abide forever."

Q104 How is it possible for man to abide in paradise forever and come to this world time and again to farm (cultivate) for the sake of the Hereafter? Could you please explain this.

A104 God willing! It should be known that God has created human beings with miraculous abilities. One of their great miracles is that their spiritual representation is not only in ordinary human beings, but also in the Prophets and *awliyā'*, peace be upon them. And it is known that the ranks in paradise are never empty of people. Thus, everybody is always in paradise, sometimes personally and sometimes in representation.

Q105 Is there a *ḥadīth* that substantiates this belief?

A105 Yes, there is also a *ḥadīth*, which is: "There is none among you who does not have two dwellings: one in paradise and the other in hell. Thus, if he dies and enters hell, the people of paradise inherit his dwelling."²³

Q106 There is no doubt that the entire Qur'ān from the beginning to the end praises paradise and every kind of its bounty, yet in verse (9:72), it is also said that the pleasure of Allah (*Riḏwānu'llāh*) is greater than paradise. Would you kindly shed some light in this connection?

A106 God willing, I will try. The verse that sheds light in this connection is (9:72): "God has promised to the believers, men and women, gardens underneath which rivers flow, forever therein to dwell, and pure dwelling-places in the gardens of Eden; and God's good pleasure is the greatest. That is the supreme triumph." There is nothing in paradise without the Holy Spirit and Perfect Intellect.

That is, paradise in the form of the personal world. Since it is a miraculous thing, it can therefore extend and become equal to the entire universe and can contract and adopt the human form.

If you had truly seen the exalted Imam in the luminous body, then it is he who is paradise, angel, spirit, subtle body and your own higher “I”; the subtle world, believing *jinn*, living miracle, light, manifestation of *Ṭūr*, and it is the same angel whose name is *Riḏwān*. Almighty God has made the manifest Imam (36:12), the comprehensive of comprehensives (*jāmi‘-i jawāmi‘*) and the universal of universals (*kull-i kullīyyāt*), therefore nothing remains out of his miraculous domain. Thus, the Imam is the angel *Riḏwān* who is the living and luminous pleasure of God as well as the guardian of paradise, as in verse (39:73) those who are in charge of paradise are called *khazanah* (sing. *khāzin*).

Q107 Various kinds of examples are mentioned in the wise Qur’ān, which are full of the kernel of wisdom. Among such examples is there any example related to the entertainment of the people of paradise or hell? If so, does it allude that they have to leave that place?

A107 Yes, among other examples, this is also mentioned in the holy Qur’ān and I am sure that it is an allusion to what you have said. However, the circular chain of the coming and going of these guests is continuous and the word that is used for their entertainment is called “*nuzul*”, which is mentioned in eight places (3:198; 18:102, 107; 32:19; 37:62; 41:32; 56:56, 93).

Q108 What is the wisdom of verse (21:33; 36:40): “Everything revolves in a circle”?

A108 The indication of every law is first and foremost to humankind. Thus, it is evident that for human beings there is the throne of equality and the circle of ranks.

Q109 Would you kindly explain the wisdom of verse (2:285): “We make no distinction between any one of Our Messengers.”

A109 Although the personal ranks of the Messengers are different, there is no difference in the light of guidance that they have for their communities. There is equality among them in this respect, because it is the right of the people of every time that they should have complete guidance.

Q110 What are the pictures in the market of paradise like?²⁴ Are they silent or moving? Are they spiritual and intellectual? Are the pictures of *kāmils* included in them? Are they separate or are all of them hidden in the same one picture?

A110 Those pictures are alive like the people of paradise and they are spiritual and intellectual. Among them are also included the pictures of the *kāmils*. This is the unique picture of the personal world, called *ṣūrat-i Raḥmān* (Image of the Compassionate), which is the unique treasure of all the pictures.

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12

Q111 If no bounty is impossible in paradise, is it possible for an inmate of it to see himself as Adam as well as one of the angels who prostrated to him?

A111 Why not? Read verse (7:11) carefully because it indicates that the story of Adam is the story of all individuals. During the spiritual resurrection, when every soul (angel) in the form of a particle was falling down prostrating to him, it was coming out as one of his countless copies. Thus, it is a fact that every bounty is available in paradise and the purpose of the resurrection, which occurs to the *kāmils*, is to create a new paradise.

Q112 It is said in a *ḥadīth*: “You cannot be a complete *faqīh* until you see the Qur’ān from many aspects”.²⁵ What does “many aspects” in this *ḥadīth* mean?

A112 By many aspects is meant that Qur’ānic teachings are according to the varying strata of people. According to another *ḥadīth* it has many aspects: “The Qur’ān is a tractable thing with many aspects, so interpret it according to the best aspect”.²⁶

Q113 What is the *ta’wīlī* wisdom of verse (4:125): “And who is better in religion than one who submits his face to God and he is also a doer of good”?

A113 The *ta’wīlī* wisdom of this verse is that he who submitted his spiritual face to God, merged himself in *ṣūrat-i Raḥmān*. This is the following of the religion of Abraham^(c), who had said: “I have set my face to God” (6:80), i.e. I merged myself in the *ṣūrat-i Raḥmān*. In verse (31:22) God says: “And he who submits his (spiritual) face to God and is also a doer of good, has got hold of the most firm handle.” It is also said about the holy Prophet: “So if they dispute

with you, say: I have submitted my [spiritual] face to God and so have those who follow me.” (3:20)

Q114 Who are the best companions of the people of faith? Where can this companionship be? And how?

A114 They are the *nātiqs*, *asāses*, Imams and *hujjats*. This praiseworthy and unprecedented companionship is on the straight path (spiritual path) as well as in paradise. This companionship is also in the environment of luminous guidance, spiritual resurrection and permanent paradise, that is, step-by-step and stage-by-stage in the light of knowledge and wisdom (4:69).

Q115 What is the relationship of ranks with the Throne in verse (40:15): “[God] is the Exalter of ranks and the Lord of the Throne”?

A115 The relationship is that whomever God wills, He raises him up to the Throne and He can also give him the rank of the Throne or its bearer, because the Throne is His creature.

Q116 It is mentioned in verses (82:10-11): “And verily over you there are recording (and guardian angels), noble scribes.” Please tell us whether the scribes are two or more? Further, are the meanings of “*karīm*” and “*karam*” also implied in the word “*kirām*” or not?

A116 These angels are two as well as many more, because in their place many angels come and go in turns. For the meanings of the word “*kirām*”, which has many excellent meanings, see *al-Munjid*.

Q117 You say that the human soul is not in the physical grave. In that case, where are all those graves mentioned in the Qur’ān and the *ḥadith*?

A117 The physical grave is a symbol and the real grave of the soul is in the personal world. Therefore in all those *sharʿī* (related to the *sharīʿat* or revealed law) matters, which are related to the dead body (*mayyit*) there are important *taʿwils*, which you can study in

the books of *ta'wīl*.

Q118 In verses (9:33; 48:28; 61:9) God says: “It is He who has sent His Messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religions, even though the idolaters may be averse.” The question here is that when will Islam, which is the Religion of Truth, prevail over all the religions of the world according to this Divine promise?

A118 The prevalence and victory of the True Religion has continued by the spiritual battle of the resurrection. That is, according to verse (17:71) the resurrection has been taking place through the Imam of every time in which he, as the successor of the holy Prophet, accomplishes the sacred duty of the spiritual battle and due to which the Religion of Truth continues and prevails every time over false religions. The renewal of this spiritual victory has been repeated approximately 49 times [in the sixth cycle, i.e. the cycle of the holy Prophet Muḥammad^(s)].

Q119 When did the chain of the above-mentioned spiritual victories of Islam start and what is its Qur’ānic proof?

A119 With respect to the sixth cycle, the first inner resurrection and spiritual victory took place in the time of the holy Prophet, which is mentioned prominently in the *sūrah* of *Fath* (Victory, 48). The first proof of it is the open victory (48:1), which is the universal spiritual victory of the Religion of nature, i.e. Islam in the form of the result of resurrection and the subjugation of the universe. By closely studying this *sūrah* it becomes evident that in it, particularly in verse (48:28), there are allusions to the resurrection, spiritual battle and universal victory. This spiritual victory of the holy Prophet is also mentioned in *sūrah* (110:1-2) in these words: “(O Messenger!) When the help of Allah came and (spiritual) victory began to take place, you saw the people entering the Religion of God (i.e. your personality) in groups (in the form of particles).”

Q120 It is said in verse (3:31): “Say (O Messenger): If you love Allah, then follow me, Allah will love you and forgive you your sins. Verily, Allah is Forgiving and Merciful.” Is there a condition of following the Prophet? Is the straight path the name of this following? What and where is the ultimate destination of the straight path? Is it correct to say in the light of the Qur’ān and *ḥadīth* that there is the greatest success for whoever has the perfect love and affection for God, the Prophet and the Imam?

A120 To follow the Imam of the time is a pre-requisite to follow the holy Prophet. Yes, it is true that to follow the Prophet is the straight path and its ultimate destination is the recognition of God and that is in the personal world. Yes, it is absolutely true that the greatest success is love for God, the Prophet and the Imam of the time.

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and
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13

Q121 You have said that in God's Kingdom on the one hand there is the law of ranks and on the other that of equality. Now, please tell us on what grounds does one deserve a rank? Please also give us an example of ranks?

A121 Allah confers ranks upon the people according to their knowledge and good deeds. An example of ranks is a ladder, which is climbed step by step up to the roof. Thus, from the ranks and the ladder it is evident that in the special words of the glorious Qur'ān there is an allusion to the spiritual *mi'rāj* such as: *īmān* (faith), *taqwā* (piety), *ilm* (knowledge), *amal* (good deed), *hidāyat* (guidance), *ibādat* (worship), etc.

Q122 It is said in verse (35:10): "To Him ascends the good word and the good deed uplifts it." Please explain its wisdom.

A122 As a *sālik* attains the rank of *fanā' fi'llāh*, his word and deed also attain the same rank and become the word and deed of God. This is a very great secret of *ma'rifat*.

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Q123 It is said in a *ḥadith*: "We have returned from the minor *jihād* to the major *jihād*".²⁷ Here the important question is: Does the *mu'min mujāhid* kill his own carnal soul in the major *jihād*? Why does he kill his carnal soul? Does the spiritual resurrection take place due to this voluntary death?

A123 Yes, the real success of the major *jihād* lies in that the *mujāhid* should kill his carnal soul by special *riyāzat* (spiritual exercise), so that he may attain Divine pleasure in which there is everything. Yes, the spiritual resurrection takes place by the major *jihād* or the voluntary death.

Q124 According to some ‘*ulamā*’, there are three kinds of *jihād*: (1) *Jihād* against the external enemy i.e. unbelievers; (2) *Jihād* against satan and (3) *Jihād* against the carnal soul. But reflecting upon the meaning of the major *jihād* one comes to the conclusion that the *jihād* against satan and the carnal soul is the same. What are your views about it? Please also tell us where in the holy Qur’ān there is the mention of or allusion to the major *jihād*.

A124 It is true that the *jihād* against satan or the carnal soul is the same and that it is the major *jihād*. However, there is the paramount necessity of true knowledge, without which it is not possible to accomplish the major (spiritual) *jihād*. The two places in the holy Qur’ān where the major *jihād* is mentioned are the two verses (22:78; 29:69).

Q125 It is mentioned in a *ḥadīth*: “Your worst enemy is your carnal soul which is between your two sides”.²⁸ Why is the carnal soul the most dangerous enemy?

A125 It is the most dangerous because this enemy is hidden. Also it is an enemy who appears to be a friend. It is the representative of satan and works like poison mixed with honey.

Q126 It is mentioned in verse (16:9): “And unto God leads straight the way, but there are ways that turn aside.” Please explain the wisdom of this.

A126 This is an exegesis of the straight path. It is obvious that it is a sacred journey in which the travellers with Islamic knowledge and good deeds travel towards God and can reach Him. However, some people have deviated from this path and have made their own ways, which are crooked and cannot reach God. This is called deviation.

Q127 It is said in verse (11:56): “Verily my Lord is on the straight path.” Please explain this verse.

A127 Allah’s being on the straight path means that the Imam, who is the *mazhar* of the light of guidance after the holy Prophet, is the

straight path in his luminosity, because whatever belongs to God is in the form of an angel and the Perfect Man. Therefore, he who is the true guide is the straight path and the way of God, just as the Prophet [in his time] was the speaking Qur'ān, embodied Islam and light in a human form (*nūr-i mushakkal*).

Q128 In verse (36:68), it is said: “And to whomsoever We give [endless] long life, we turn him upside down [from the world of command] to [the world of] creation. Do they not understand?” What does this mean?

A128 The endless life that is mentioned here is on the supreme circle (*dā'irah-yi a'zam*), which encompasses both the world of creation and the world of command. Thus, while descending from the higher to the lower world the *kāmils* have to turn upside down each time. This is the same law of nature according to which children are born upside down, which is not a defect at all.

Q129 You had once said that in reality there is no line of demarcation between matter and soul, except externally and figuratively. Could you kindly present a proof from the noble Qur'ān, which will show that matter and soul are two different dimensions of the same reality?

A129 In verse (57:25) God says that He sent down iron. That is, the soul of iron was sent down in a place where it turned into a mine of iron. You can now say with certainty that iron in one place is soul and in another it is matter. Thus, the same thing has two different forms, the spiritual and the material. In this connection the universal law or the law of treasures is in verse (15:21), which says decisively that God reveals everything from His treasures, which are of light and soul.

Q130 Regarding the death of Ḥaẓrat Solomon^(c) mentioned in verse (34:14), a very difficult question arises whether his death was physical or spiritual? What is meant by *dābbatu'l-arḡ* in this verse

and what is the *ta'wil* of the staff?

A130 Ḥaṣrat Solomon^(c)'s spiritual death is mentioned in this verse, during which the Gog and Magog attack the body of the *sālik* and eat it to some extent and the *sālik* lies down on seeing the portents of death. By *dābbatu'l-arḡ*, which is both singular and plural, are meant Gog and Magog. The *ta'wil* of the staff is the body by the support of which man can walk.



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14

Q131 What is the reality of the *dābbatu'l-arḡ* mentioned in verse (27:82), which will appear and speak with the occurrence of resurrection?

A131 When the *ṣūr* of resurrection is blown, first of all the souls of *mu'mins*, men and women, fly to the place of the resurrection. These souls have a collective soul, which is called *dābbatu'l-arḡ* (i.e. the one which appears from the earth of *da'wat* and walks). The *āyāt* (signs) mean the Imam of the time. Thus, it is this *dābbatu'l-arḡ* that has the right to speak and say that the people did not recognise the *āyāt* (signs) of God.

Q132 Is *ism-i a'zam* mentioned in the Qur'ān everywhere in the best parables? Is the fountainhead of the Qur'ān and *ism-i a'zam* the same? Is it among the miracles of *ism-i a'zam* that when it is remembered correctly, the skins shiver (39:23)?

A132 The answer to all these questions is 'yes'. However, the meaning, reality, spirituality and luminosity of *ism-i a'zam* is in the Imam of the time.

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Q133 Would you kindly shed some light on the importance of the best Names of God mentioned in verses (7:180; 17:110; 20:8 and 59:24)?

A133 The excellent answer to this question is given in the Qur'ān itself in (7:180): "And to Allah belong the best [living] Names, so call on Him by them, and leave those who blaspheme His names. Soon they will be requited for what they do."

Q134 What are the secrets of wisdom in verse (10:87), in which there appears to be a door of mercy? The verse is: "And We revealed to Moses and his brother (Aaron): Provide houses for your people in

Miṣr, and make your house *qiblah* (House of God) and establish prayers and give glad tidings to the believers.”

A134 The secrets are:

- Simultaneous revelation to Ḥaẓrat Moses^(c) and Ḥaẓrat Aaron^(c) (the Prophet and the Imam).
- To build houses for the entire nation in Miṣr, i.e. the personal world.
- To make the houses of the personal world *qiblah* (House of God) by spiritual progress.
- To establish the most excellent and acceptable prayer in this same House of God.
- To give glad tidings to the *mu'mins* by showing an example of paradise in the House of God (sacred Sanctuary). This Divine command is not confined only to Ḥaẓrat Moses^(c) and Ḥaẓrat Aaron^(c), but also alludes to the holy Prophet and Mawlā ʿAlī^(c) in a wisdom-filled way as their relationship resembles that of Ḥaẓrat Moses^(c) and Ḥaẓrat Aaron^(c).

Q135 Which *ḥadīth* refers to the resemblance [of Mawlānā ʿAlī^(c)] with Ḥaẓrat Aaron^(c) and what is its meaning?

A135 The famous *ḥadīth* is that the holy Prophet said to Ḥaẓrat ʿAlī^(c): “You are to me as Aaron was to Moses, except there will be no Prophet after me”.²⁹ This means that in the glorious Qurʾān all those exoteric and esoteric virtues and excellences, which belong to Ḥaẓrat Aaron^(c) also belong to Ḥaẓrat ʿAlī^(c), but after the Prophet Muḥammad^(s) there is no Prophet.

Q136 What is the wisdom of verse (21:48): “And verily We granted to Moses and Aaron the *furqān* (criterion), a light and a *dhikr* (remembrance) and [through them] to the righteous ones (*muttaqīn*)” as well?

A136 *Furqān* means the Torah as well as miracles, and *dhikr* means *ism-i aʿẓam*. Allah granted these great bounties to Ḥaẓrat Moses^(c) and Ḥaẓrat Aaron^(c) and through them to the righteous ones as well.

This shows that in every bounty granted by God, Ḥaẓrat Moses^(c) and Ḥaẓrat Aaron^(c) were together.

Q137 The holy Prophet says: “O Children of ‘Abdu’l-Muṭṭalib! Obey me, you will be the kings and rulers of the earth. Indeed, Allah never sent a Prophet except that he appoints for himself a *waṣī* (legatee), a *wazīr* (minister), an heir, a brother and a *walī*”.³⁰ A question arises here whether everyone who obeys the Prophet becomes the king of the earth? If not, what does this *ḥadīth* mean?

A137 This *ḥadīth* has fundamental importance and it should never be forgotten. The worldly kingdom has no significance in religion, therefore the *ḥadīth* means that whoever truly follows the Prophet will be the king of the earth of the personal world and the earth of paradise. *Āmīn!*

Q138 It is said in a *ḥadīth*: “If the devils were not hovering around the hearts of the children of Adam, they would have seen the [spiritual] kingdom and [the secrets of] the heaven”.³¹ How is it possible to get rid of all such devils?

A138 It is possible through the death of the carnal soul and personal resurrection, because the devil is given respite until the resurrection (7:14; 15:36; 38:79). Since the personal resurrection of the ‘*ārīf* is the universal victory of the major *jihād*, therefore the devil and the carnal soul are subjugated and certainly the ‘*ārīf* can see the subtle world.

Q139 When the holy Prophet was asked whether God is in the earth or in the heaven, he said: “He is in the hearts of the faithful servants”.³² Further it is mentioned in a sacred *ḥadīth*: “I am contained neither by the earth nor by the heaven, I am contained in the heart of a faithful servant, which is serene and peaceful”.³³ The question is whether the holy Prophet had the *mī‘rāj* in his blessed heart or in heaven?

A139 The *mī‘rāj* of the holy Prophet was in the heaven of the personal

world (heart).

Q140 Ḥazrat Jesus^(c) says: “He who is not born twice cannot enter the kingdom of the heavens”.³⁴ How can a person be born twice? Does the kingdom of the heavens mean the kingdom of paradise?

A140 The two births are related to spiritual progress. First, the *sālīks*/^c*ārīfs* of the true Religion die in this life and are reborn by the miracle of Isrāfīl and ‘Izrā’īl and then after traversing all the stages they die very gently and are reborn at the stage of Intellect. This is the meaning of being born twice. Then they enter paradise and the kingdom of the sacred Sanctuary. Yes, the kingdom of the heavens means the kingdom of paradise.

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15

Q141 It is mentioned in verse (19:17): “Then We sent to her Our spirit, and he appeared (*tamaththala*) to her exactly like a sound human being.” Would you kindly explain some of its secrets of recognition?

A141 Our spirit (*rūḥanā*) means light, angel, spirit of the Prophet, spirit of the Imam. *Tamaththala* means to take on the form, *basharan sawiyyā* means a Perfect Man in every respect. Thus, he was the manifest angel or the manifestation of the Prophet or the Imam in the luminous body. The same is the body of similitude (*jism-i mithālī*). There are many other secrets in it, but the main and necessary point is that it is one of the stages of spirituality, which is called the stage of *ibdāʿ* (*manzil-i ibdāʿ*), in which the Imam, *ṣalawātu'llāhi ʿalayhi*, manifests himself to a *sālik* in the luminous body. That is, the Imam blesses him with his holy *didār* in the *ibdāʿī* body.

Q142 It is mentioned in verse (3:33-34): “Verily, Allah chose Adam and Noah and the descendants of Abraham and the descendants of ʿImrān above [all] people (for Prophethood and Imamāt), offspring, one from the other; and Allah is hearing, knowing.” According to these verses, since these dignitaries were chosen from the people of the entire world, does this mean that there were people in the time of Ḥaẓrat Adam^(c) also? Choice or selection is on the basis of certain virtues - what were their virtues? It is obvious that in the chain of this selection the forefathers of the holy Prophet are included as well, because it is they who are the descendants of Abraham^(c) specifically. Now, please tell us what religion were they following and what rank was granted to them by Allah?

A142 Yes, according to verse (3:33-34) there were people in the time of Ḥaẓrat Adam^(c), because they were the children of Adam^(c) in a true

sense and according to verse (17:70) Allah has granted great honour to the children of Adam^(c). The forefathers of the holy Prophet were following the religion of Abraham^(c) (*hanifiyyah*). See verses (2:130, 135; 3:95; 4:125; 22:78) in the Qur'ān that the same religion of Abraham^(c) is called "Islam" and the chain of the *mustaqarr* (permanent) Imams continued in the forefathers of the holy Prophet.

Q143 Please furnish us with a proof from the Qur'ān, which is really outstanding, wisdom-filled, simple, concise, logical, decisive and amazing, which ascertains absolutely that the chain of light continues eternally.

A143 Such an unprecedented proof is "*nūrun 'alā nūr* (light upon light)" in verse (24:35), which means that the links of the chain of light are joined with one another and this chain of the light of God continues from eternity. The same is also the firm luminous rope of Allah, which has to always be present among the people. I firmly believe that "light upon light" is also a *wird* or *wazifah* (to remember a word/phrase constantly) of reflection and knowledge. Therefore, read and reflect upon it time and again. God willing, this reflective *'ibadat* will never be fruitless.

Q144 It is mentioned in verse (4:54): "Or do they envy the people (i.e. the Imams) for what Allah has given them of His grace? Indeed, We have given to Abraham's descendants the Book and the wisdom and We have given them a great kingdom." Please explain the wisdom of this Qur'ānic teaching and tell us who are the descendants of Abraham^(c) and how can they be recognised?

A144 First of all, without any doubt or dispute, the holy Prophet is his descendant and the Imams from his progeny are the descendants of Abraham^(c), due to their being from his family. The sign of their recognition is the inheritance of the Qur'ān and wisdom and the spiritual kingdom. That is, as long as there is the wise Qur'ān in this world, the chain of its inheritors will also continue (35:32) and together with the heavenly Book there is also always the revealed

- Q145 It is said in verse (43:28): “And he made it an everlasting word in his progeny so that they may return (to Allah).” Would you kindly tell us the *ta’wili* wisdom of this verse?
- A145 The *ta’wili* wisdom of this verse is that Ḥaẓrat Abraham^(c) made the secret of recognition (*sirr-i ma’rifat*) the everlasting word (*ism-i a’zam*, supreme Name) in his progeny, so that people may always return to the recognition of God through the progeny of Abraham^(c). Here it is obvious that the chain of the descendants of Abraham^(c)/descendants of Muḥammad^(s) always continues in this world, because the everlasting word is in this chain.
- Q146 It is said in a *ḥadith*: “Indeed to look at the Imam is *‘ibādat* (worship) and to look at the Muṣḥaf (i.e. the Qur’ān) is [also] *‘ibādat*”.³⁵ What kind of looking at the Imam, i.e. the speaking Qur’ān and the Muṣḥaf, i.e. the silent Qur’ān can be *‘ibādat*? If someone is blessed to have the luminous *didār* of the Imam and the Qur’ān, which kind of *‘ibādat* would this be?
- A146 For those who look at the true Imam and the noble Qur’ān with devotion and love, it is their visual *‘ibādat*. The *‘ibādat* of the luminous *didār* of the Imam and the Qur’ān is highly exalted. Since one of the names of the Imam is *āyāt* (signs, miracles) and the Qur’ān is also the compendium of *āyāt*, thus according to the Divine promise: “Soon We will show them Our signs ...” (41:53), people can see all the miracles of the exalted Imam and the mighty Qur’ān within themselves.
- Q147 Once referring to the *Wajh-i Dīn*, you had said that the *ummu’l-kitāb* (the Mother of the Book) is exoterically the *sūratu’l-Fātiḥah* and esoterically it is Ḥaẓrat ‘Alī^(c). Would you explain to us with examples and proofs in what sense is *sūratu’l-Fātiḥah* the *ummu’l-kitāb*? What is the proof of this fact from the Divine Law (*sunnat-i ilāhi*)?

A147 God willing, this question can be answered in many parts. Some of them are:

Part 1 The *sūratu'l-Fātiḥah* is called *ummu'l-kitāb* because of its utmost comprehensiveness. The proof of this is that all the wisdoms and pearls of the wise Qur'ān are gathered together in it. The proof from the Divine law is that Allah is always the Enfolder (*al-qābiḏ*) and the Unfolder (*al-bāsiṭ*), therefore, He always enfolds and unfolds the universe and in this act is hidden His tremendous wisdom. Thus, the first and foremost miracle of the wise Qur'ān is that in accordance with His act, it is enfolded as well as unfolded.

Part 2 According to a narration, the knowledge of all heavenly scriptures is in the Qur'ān, the entire knowledge of which is in the *sūratu'l-Fātiḥah*, that of the *sūratu'l-Fātiḥah* is in *bismi'llāh* and that of *bismi'llāh* in *bism*, the essence of which is in *bā'* and the ancient and original name of '*Bā'*' is *bayt* (house), by which is meant the holy Prophet, who is the house of wisdom and Ḥaḏrat 'Alī^(c) is its door. See the "*Diagrams of Wisdom*", one of my books, in which it is shown that the dot under the '*Bā'*' is the example of Ḥaḏrat 'Alī^(c). Regarding the dot, note that the first thing that God created is the Intellect. When the 'arīfs saw it in its eternal (*azali*) form, they came to know that it is like a dot, i.e. a unique pearl, which is the hidden Book. It is God alone who can gather the knowledge and wisdom of the universe in the hidden pearl.

Part 3 The holy Qur'ān is the city of heavenly knowledge and *al-Ḥamd*, i.e. the *sūratu'l-Fātiḥah* is the house of divine wisdom in this city. These two examples belong to the holy Prophet specifically and Ḥaḏrat Murtaḏā 'Alī^(c) is both the gate of this city as well as the door of this house. As for the comprehensiveness of the *sūrah* of *al-Ḥamd* (*al-Fātiḥah*) or the *ummu'l-kitāb*, there are countless things of the Qur'ān, which are linked to each and every word of it (*ummu'l-kitāb*). It has already been mentioned that there is a dot in the very beginning of *al-Ḥamd*. It is extremely amazing that not only with respect to the meaning, but also with respect to the external shape of the writing of the letters, the entire Qur'ān is contained in the same one dot. That is, there are only letters in the external writing of the Qur'ān and if we analyse them, we will

come to know that they are only composed of dots.³⁶ Thus, the unity of all these dots is in the dot of the *bā'* of the *bismi'llāh* of *al-Ḥamd* and its multiplicity is in all those innumerable dots mentioned above. Thus, the example of the expansion of the Qur'ān from its starting point and then its contraction in the same point is extremely amazing.

Part 4 The first letter of the *sūratu'l-Fātiḥah* is the letter *bā'* (ب), the original pronunciation of which is *bayt*, which means house and which comprises [the meanings] of all those sacred verses related to a house or houses. In this house first and foremost the houses of Allah, may He be exalted, are mentioned such as *baytu'llāh* (house of God), *al-masjidu'l-ḥarām* (the sacred mosque), the *qiblah* etc. and then the houses of people related to this world and the next, such as *dār* and *diyār* are mentioned. The soul-refreshing glad tiding in this description is that wherever the house of God is mentioned in the heaven and the earth and in this world or the next world, it means the Imam.

Part 5 Then comes the mention of *ism* (name), which is derived from *sumūw*, meaning exaltedness, eminence and from the same root is *samā'* (heaven). As far as the name or names (*asmā'*) are concerned, they comprise all the Qur'ānic verses. Thus, the meanings of *bismi'llāh* comprise all the names of God and the Qur'ānic exegesis of every name. Moreover, in *bismi'llāh* there are great secrets of the science of names (*'ilmu'l-asmā'*). The most important point is that in it there is an allusion to the living supreme Name of God, who is the Imam of the time. Reflect carefully: are not all the blessings of both worlds in the supreme Name? Further, you have to reflect upon the meanings of *samā'* (heaven) and *samāwāt* (heavens). Are not the external world and the internal world mentioned abundantly in their meaning? This shows that the treasure of the Qur'ān is mentioned in the *bismi'llāh*. Moreover, there is the great secret of countless universes one after the other in it.

Part 6 There are different views regarding the derivation of the word "Allāh". According to one view, it was originally "*ilāh*" (إِلَٰه), then its *hamza* is elided and added to the definite article *al* (ال) and used

specifically for the Creator (*bārī*), may He be exalted, in the sense of the Worshipped One (*ma^cbūd*). According to another view it is derived from *aliha* (), i.e. he was bewildered, baffled. Thus, Allah means the One by the comprehension of Whose essence and attributes the human intellect is bewildered and baffled. According to a third view originally “*ilāh*” was “*wilāh*”, in which the *wāw* is replaced by *hamzah*. *Waliha* means to lose one’s head, become mad with love. Since every creature is in rapt love with God, therefore He is called Allah, even though the love of some creatures is subjugatory. According to a fourth view the origin of Allah is *lāha yalūhu liyāhan*, which means to veil oneself, to conceal oneself. Since God is also veiled and concealed from the eyes, He is called Allah.

Although each of these views is correct, there is the voice of the heart of lovers in the third view. Some say that the word *‘ishq* (love) does not exist in the Qur’ān. This is not true - it exists in the Qur’ān in many ways. For instance, let us reflect on the principle of verse (16:89): “And We have sent down to you the book as an explanation of everything”. In the context of “everything”, a wise person should analyse whether Divine love is explained in the Qur’ān or not! If it is, how is it explained?

In short, we have to estimate the utmost comprehensiveness of the name “Allāh”. Since “Allāh” represents the substantive noun [of God], therefore the entire Qur’ān is related to this name directly or indirectly, through all the attributive names. That is, the entire Qur’ān is the speech of Allah, may He be exalted. If that is the case, then why should the *tasmiyah* (*basmalah*) not contain the essence of all Qur’ānic meanings, while in it there is the most comprehensive name of God?

Part 7

It should be known that the Divine Names have their *maẓāhir* (loci of manifestations). They are the Prophets and Imams in their respective times. It is they who, according to verse (7:180) are the *asmā’ul-ḥusnā* (the most beautiful or the best names), because every Prophet and every Imam in his respective time is in the rank of the Supreme Name (*ism-i a^czam*). Thus, the *maẓhar* (locus of manifestation) of the two names of universal mercy, the

Compassionate, the Merciful (*ar-rahmān, ar-rahīm*), which are mentioned in *tasmiyah* and *al-ḥamd*, is the holy Prophet, the vivid proof of which is in verse (21:107): “And We did not send you but as a mercy for the worlds”. In addition, there are certain names among the blessed names of the holy Prophet that show the same position of him being *mazhar*, such as the four names of God, the First, the Last, the Manifest and the Hidden mentioned in verse (57:3). These names are among the blessed names of the holy Prophet as well.

Part 8 After the *tasmiyah* is mentioned “*al-ḥamdu li’llāhi rabbi’l-‘ālamīn*” = The praise belongs to Allah, the Lord of the worlds. Purport: the supreme praise (*ḥamd* = Universal Intellect) belongs to Allah Who sustains the personal worlds by the light of the Intellect, and in order to achieve this goal He appoints among the people the sustainer of the intellect so that they may have no argument against Him (4:165). Note carefully the most amazing wisdom of the wise Qur’ān, that the eminence of all those verses in which the word “*ḥamd*” is mentioned is such that they are among the great secrets of the sacred Sanctuary, where there is the paradise of the rivers of the Universal Intellect, the Universal Soul, *nāṭiq* and *asās* (47:15).

Part 9 Each individual is a world and the people of an age are worlds. Thus, how many people or worlds have there been and will there be in the endless cycles of the past and the future! God is that Omnipotent Sustainer Who can spiritually and intellectually bring up all these people or worlds. Thus, “*rabb*” (sustainer of the soul and intellect) is such a pure, blessed and wisdom-filled name that most of the acceptable Qur’ānic prayers begin with it. It is so effective in the removal of difficulty and fulfilment of desires, that even Iblis, when he was expelled from the rank of angelicity, prayed to Him by saying “*Rabbi!* (my Sustainer)” and sought respite till the Day of resurrection (15:36; 38:79).

Part 10 *Ar-rahmān* and *ar-rahīm* have already been explained. *Mālikī yawmid-dīn*, purport: He is the master of the day of judgement, the one vested with authority and the one who is king. This means that in this world people are given free choice but on the day of resurrection, nobody will have any choice. Now, let us examine the

radical letters of “*mālik*”, which are *mīm*, *lām*, *kāf*. The derivatives and the subjects from the same root in the holy Qur’ān are really magnificent, such as *mulk* (kingdom of God, spiritual kingdom), *malik* (King, i.e. Allah), *māliku’l-mulk* (Master of kingdom), *malik* (king, i.e. the Imam), *mulk-i ‘aẓīm* (great kingdom of paradise), *al-mulūk* (kings, i.e. the pure Imams), *mulūk* (those who have become kings by being merged in the pure Imam from the progeny of Muḥammad^(s) in spirituality and paradise), *malak* (angel), *malā’ikah* (pl. of *malak*, angels), *malakūt* (the world of souls and angels). It should be noted that in the noble Qur’ān, the word *malik* is not used for any worldly king.

Part 11 The word “*yawm*” in its different forms is used 474 times, most of which are used for the day of resurrection. Thus, the subject of resurrection is also spread throughout the Qur’ān and all this is centred in the word “*yawmid-dīn*” (the day of resurrection). Although resurrection has many other names, our research is confined to the comprehensive words of the *sūrah* of *ummu’l-kitāb*. Thus, in the wise Qur’ān this word is used for an ordinary day, for a special day, for an age, for a cycle and for a great cycle as well. God also has living days.

Part 12 The word “*dīn*” has several meanings: religion, faith, reward, recompense, obedience, law, decision and submission, as it is said in verse (3:19): “Indeed, the religion with Allah is Islam (submission).” Here the question is: submission of what or which thing? The answer is the submission of the face of the soul to the *ṣūrat-i Raḥmān* (Image of God). It is a long journey of knowledge and action, which has many stages. It is because of this that every traveller has defined this journey according to his extent/reach. Nonetheless, it is commanded that we should reflect upon the wise Qur’ān again and again and thus we ask our hearts what did Allah say to Ḥaẓrat Abraham^(c). In verse (2:131) He said to him: “*Aslim!*” (submit!). What are the real meanings of this command? Since Ḥaẓrat Abraham^(c) had traversed many stages, therefore taking into consideration the context of the verse, try to estimate at what stage this command would have been made to Ḥaẓrat Abraham^(c), *khalīlu’llāh*! In short, this command is in the sense of attaining the

spirit of Islam.

Part 13 Then it is mentioned: “*Iyyāka naʿbudu wa iyyāka nastaʿīn*” (You alone we worship and from You alone we seek help).

Purport: In this blessed verse there is an allusion to the recognition of God and His oneness (*tawhīd*) and every individual is commanded to abandon *taqlīd* (conformity) and to search for the truth, which is extremely important to act upon. Otherwise, it would be difficult, rather impossible to materialise the reality of “You alone we worship and from You alone we seek help”. This is an *ʿirfānī* exegesis of a magnificent representative verse. (See verse 8:24): You must know this greatest secret through true knowledge, self-recognition and the recognition of God that He comes between man and his heart (*qalbīh*). *Qalb* is a lump of flesh, soul, intellect as well as the Imam from the progeny of Muḥammad^(s). In fact, it is the heart in the sense that the Imam is the mirror of the manifestations through which the recognition of God can be attained. It is this wisdom-filled allusion, which is mentioned in this blessed verse that, on the one hand there is the *ʿārif*, on the other there is the mirror of the heart and in between, i.e. in the mirror, is the *ṣūrat-i Raḥmān*.

In the *sūrah* of *Yā-Sīn*, which is the heart of the Qurʾān, it is said: “Did I not make a covenant with you, O children of Adam, that you should not worship satan - verily he is your open enemy - and that you should worship Me? This is a straight path.” (36:60-61). It is obvious that nobody in the world worships satan knowingly, rather the gravest disobedience is committed due to ignorance and the absence of recognition. Thus, the way in which the wise Qurʾān praises knowledge and wisdom also includes the praise of recognition. Thus, there are 27 places in the glorious Qurʾān where the command “know” (*ʿīlamū*) is mentioned.

I have explained this under the title of “*ʿirfānī exegesis*”, i.e. the exegesis in the light of recognition, which for the people of wisdom is a key to a treasure, because it is the command of God that is extremely necessary. God willing, there will be heavenly help for *ʿibādat* with recognition. But this help will be mostly in religious

matters.

Part 14 Next comes the teaching through the Divine command: “*Ihdina ’s-ṣirāṭa ’l-mustaqīm*” (Guide us on the right path). Purport: Make us progress on the straight path, until the final destination. Grant us the recognition of the *mazhar* of your light of guidance in order to accomplish that. If wise people reflect on this, by the grace of God, they will come to know that the greatest secret of the *ummu ’l-kitāb* is in this blessed prayer.

Part 15 It is then said: “*Ṣirāṭa ’lladhina an’amta ’alayhim ghayri ’l-maghzūbi ’alayhim wa-la ’z-zāllin*” (The path of those upon whom You have bestowed Your bounties, not [the path] of those inflicted with Your wrath, nor [of those] gone astray).

Purport: Make us progress on the path of those upon whom You have bestowed your bounties, not the path of those inflicted with Your wrath, nor of those gone astray. Those upon whom God has bestowed His bounties are the *nāṭiqs*, *asāses*, Imams and *hujjats* and those who obey Allah and the Prophet will be among the companions of those ranks (4:69).

The above are some of the proofs concerning the extreme comprehensiveness of the *ummu ’l-kitāb*. Praise belongs to God, the Lord of the worlds!

Q148 You have great interest in spiritual science. Would you kindly tell us in the light of spiritual science, to what extent material science will progress?

A148 It can progress further up to the manifestation of spiritual science and that time is not very far away. Even now, behind material science there is the rule of spiritual science, as the Qur’ān says in verse (21:33): “All move along swiftly in [their respective] circles.” This is the mention of spiritual movement, due to which all material things are in rotation. It is a universal principle.

Q149 Would you kindly explain the universal realities and recognitions mentioned in verse (2:115): “Wherever you turn, there is the face

of Allah.”

A149 The *ta'wili* wisdom of this verse is that the light or luminous manifestation of the *mazhar* (locus of manifestation), whom He has granted the rank of “His face” (*wajhu'llāh*), is everywhere. This is because in the kingdom of God, certain things are whole (*kull*), certain things are universals (*kulliyyāt*) and one is the universal of universals (*kull-i kulliyyāt*), just as the light of the sun is everywhere in the domain of its system and the light of God surrounds the heavens and the earth and is present everywhere and observes everything.

Q150 There is no verse of the wise Qur'ān that is not full of the gems of knowledge and wisdom. However, perhaps it may be a miracle of Divine guidance that each time a particular verse attracts the heart. For instance, what is the meaning of “*mablagħ*” in verse (53:30)?

A150 *Mablagħ* is a *mimī* infinitive and a *nomen vasis* from *bulūgh* (reaching).³⁷ Thus, *mablagħ* means extent, scope or range of reaching. That is, the place of the extent of knowledge, the rank of knowledge and a stage among the countless stages of the journey of knowledge of every individual. From this verse it is clearly evident that there are collective as well as individual ranks of people in religious knowledge, just as the nations of the world are not equal in material progress, nor are the people of a country equal in secular knowledge and skills.

Casket of Pearls

16

Q151 You have presented a bright Qur'ānic proof concerning the ranks of knowledge, but we yearn for more. Would you kindly furnish more in this connection?

A151

- Wherever ranks (*darajāt*) are mentioned in the wise Qur'ān, they refer to the ranks of knowledge and action.
- See verse (58:11).
- By ladders (70:3; 32:5; 52:38) are meant the ranks.
- The ranks go up to the Throne (40:15).
- To progress in the ranks of knowledge and action there is always a trial (67:2).
- Every trial is for the elevation of the rank (2:155).

Q152 Could you also provide a *ḥadīth* that proves that people are in ranks of intellect and knowledge?

A152 Yes, there is a *ḥadīth* that says: “Indeed, we the groups of the Prophets speak to the people according to their intellects”.³⁸ From these proofs and evidences it is clear that the wisdom-filled teachings of the Qur'ān and the *ḥadīth* are in grades.

Q153 Referring to verse (2:124) you have said that great secrets of Imamāt are hidden in the Qur'ānic story of Ḥaẓrat Abraham^(c). In that story, please tell us what is the *ta'wīl* of the construction of the Ka'bah, the house of God? What is the esoteric meaning of the *qiblah*? What is the wisdom in calling the Ka'bah the ancient house (*baytu'l-^catīq*) (22:29)?

A153 The *ta'wīl* of the construction of the house of God, which was done by Ḥaẓrat Abraham^(c) and Ḥaẓrat Ismā'īl^(c), is that every Prophet and Imam by the command of God, builds a house of God (*qiblah*) in every successful personal world, just as Ḥaẓrat Moses^(c) and

Ḥaḏrat Aaron^(c) were later on commanded to do so too (10:87). The esoteric meaning of the *qiblah* is the Imam, because the inner house of God is the Imam. The wisdom of calling the house of God, the ancient house is that the light of the Imam is ancient. It should be noted that whatever is always renewed is old as well as new, just as the history of the Kaʿbah shows that it has been reconstructed several times, yet the Qurʾān calls it the ancient house. Thus, there cannot be any doubt in its being the ancient house.

Q154 Is it true that man has continued to be transferred from one planet to another? Is it a correct concept that the religion of nature (i.e. Islam) is ancient? The Divine law (*sunnat*) always remains the same, but how? Is it true that the chain of Adams is perpetual? Is it also true that every Adam of this cyclical chain descends on a planet after passing through the universal paradise and a *qiblah* (house of God) is built there for the sake of his return (*rujūʿ*)? Are these the meanings of the ancient house? Is the ancient house a parable of the Imam?

A154 Yes, Adam and humankind continue to transfer from one planet to another. Indeed, the religion of nature is eternal. The non-changeability of Divine law means that the fundamental thing in it always remains the same. It is true that the chain of Adams always continues. Undoubtedly, every Adam comes after experiencing the bounties of the universal paradise and a *qiblah* is built on the earth for every Adam. It is absolutely true that these are the meanings of the ancient house. When the external or physical house of Allah is ancient, it is evident that His inner, spiritual house is also eternal. *Al-ḥamdu li'llāh!*

Q155 It is mentioned in verse (28:88): “Everything is perishable save His face.” Please tell us how, according to this verse, the planet earth will perish together with its inhabitants?

A155 Read verses (18:7-8) carefully: “Verily We have made whatever is on the earth as an adornment of it, that We may test them [as to] which of them is best in action. Verily We will make whatever is in

it barren ground.” This is the prophecy of the wise Qur’ān according to which, the entire population of the planet earth will perish when the time comes. Prior to this, according to verses (23:18; 67:30), the stock of water will finish. However, God will not allow them to go to waste, rather according to the law of resurrection, He will gather their spiritual particles in the Imam (17:71). This is the meaning of the perishing of everything except the face of Allah (i.e. Imam) and the preservation of everything being confined and guarded in the manifest Imam (36:12) by Divine mercy.

Q156 You say that all recognitions are gathered in one place. If that is so, then certainly they are also gathered in the recognition of paradise mentioned in verse (47:6). Could you provide some examples of this?

A156 Verse (47:6) in which the recognition of paradise is mentioned reads as follows: “And He will admit them into paradise, which He has made recognised to them.” The embodied paradise is the Imam of the time, whose recognition is both apparent and hidden. Apparent recognition is *‘ilm*u’l-*yaqīn* (the knowledge of certainty) and hidden recognition is *‘aynu*’l-*yaqīn* (the eye of certainty) and *ḥaqqu*’l-*yaqīn* (the truth of certainty). It is known that the treasure of recognition is found in a hidden way, and that it encompasses the recognition of everything. Thus, the living martyrs whom Allah has enriched with the treasure of recognition are praised in the above-mentioned verse (47:6). Reflect on whether there is anything whose recognition is not included in the treasure of recognition. Can paradise be devoid of the supreme bounty of Allah’s holy *didār* (vision) and recognition? Is there not the companionship of the *nātiqs*, *asāses*, Imams and *ḥujjats* (4:69)? Is the recognition of self not the recognition of everything? Finally, it is my sincere suggestion that when someone reflects on the possibility of the recognition of anything, he or she should do so in the light of the reflection of the above-mentioned verse.

Q157 Are there other verses and allusions in the wise Qur'ān related to recognition? If there are, what are they?

A157 There are countless things in the Qur'ān related to recognition, such as the extremely important subject of *‘ibādat* (worship). However, *‘ibādat* without recognition has no importance. It is recognition, which embellishes knowledge. Recognition (*ma‘rifat*) is also called certainty (*yaqīn*), wisdom (*ḥikmat*) and light (*nūr*). Thus, in the meanings of light too, there are the meanings of recognition and hence you can translate “*Allāhu nūru’s-samāwāti wa’l-arḍ*” as ‘Allah is the recognition of the heavens and the earth’. This shows that the purpose of creation is recognition and this is also the purpose of the revelation of the Qur'ān. There is only recognition in the esoteric (*bāṭin*) aspect of the holy Qur'ān.

Q158 It is mentioned in the *Aḥādith-i Mathnawī* that Ḥaẓrat David^(c) beseeched Allah: O my Lord, why did You create the creature (*al-khalq*)? He replied: “I was a hidden treasure, I liked to be recognised, so [for this purpose] I created the creature, so that I may be recognised”.³⁹ What is the wisdom of this sacred *ḥadīth*?

A158 The wisdom of this sacred *ḥadīth* is that the creatures whom God created for the sake of His recognition are the *‘arīfs*. This is a mention of the spiritual creation otherwise for ordinary people He is a hidden treasure even now, because physical creation is not enough for His recognition. The other extremely great wisdom is that one of the blessed names of Almighty God is “*kanz*” (Treasure), which, however, is only for the people of recognition.

Q159 It is mentioned in verse (2:165): “*Wa’lladhina āmanū ashaddu ḥubban li’llāh*” (Those who are [true] believers have ardent love for Allah). What do you say about this translation? Is Divine love (*‘ishq-i ilāhī*) mentioned in this verse or not?

A159 It is an excellent translation. Indeed, there is the mention of Divine love in it. *‘Ishq*⁴⁰ means excessive or ardent love, which may be heavenly as well as worldly love.

Q160 It is narrated from Imam ʿAlī^(c) that once the holy Prophet took hold of the hands of Imam Ḥasan^(c) and Imam Ḥusayn^(c) and said: “He who loves me, and loves these two and their father and mother, will be with me in my rank on the day of resurrection”.⁴¹ Would you kindly explain the wisdom of this *ḥadīth*?

- A160
- There is no doubt that what the holy Prophet says is true, but the people of faith can also attain this bliss through the Imam of the time.
 - In this *ḥadīth* there is the exegesis and explanation of all those verses, which are related to love for the holy Prophet.
 - How can such great excellence be possible [to attain] without knowledge and obedience?
 - This is the extremely great secret of *fanā' fi'l-imām* (merging in the Imam), *fanā' fi'r-rasūl* (merging in the Prophet) and *fanā' fi'llāh* (merging in Allah).

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17

Q161 According to verse (38:75) God created Ḥaẓrat Adam^(c) with both His hands. What is their *ta'wīl* and which place is this?

A161 The two hands of God mean the Universal Intellect and the Universal Soul. This sublime stage of the personal world, which is called the place of intellect (*maqām-i 'aql*), is in the forehead of *'arīfs*.

Q162 Allah, may He be blessed and exalted, sent Prophets who gave glad tidings of paradise and warned of hell. How are these tasks accomplished collectively and individually?

A162 The teachings of the heavenly Book and the exoteric guidance of every Prophet are sufficient in order to give glad tidings and to warn people collectively. Individual glad tidings is [in the form of] spirituality and luminous dreams and individual warning is in the form of dark dreams.

Q163 Common people cannot understand the main secret of the subject of cursing (*la'nat*) in the wise Qur'ān. Is it permissible for a person to curse a thing?

A163 No. It is absolutely prohibited, as the holy Prophet says: “A *mu'min* does not slander, nor curse, nor is he obscene or foul-mouthed”.⁴² When somebody cursed the wind in his presence, the holy Prophet said: “Do not curse the wind, it obeys the command of God. When somebody curses a thing that does not deserve it, the curse returns to him”.⁴³

Q164 The holy Prophet said: “He whose *mawlā* (master) I am, ^cAlī is his *mawlā*. O Allah! Befriend whoever befriends him, be hostile to whoever is hostile to him, forsake whoever forsakes him and help

whoever helps him. O Allah! You are my witness over them”.⁴⁴
Would you kindly tell us one wisdom from the depth of this *ḥadith*.

A164

- This is a Prophetic exegesis of “light upon light”.
- It is a bright proof of the luminous rope of Allah.
- Think more about the meaning of *mawlā*.
- God transcends friendship and enmity, but it is certain that the friendship of the Imam is the friendship of God.
- It is a treasure of secrets and the garden of paradise. You should strive to attain light by reflecting upon it.

Q165

Although reflection is necessary at every step and every destination of the journey of knowledge and there is no occasion when it has no importance, it is likely that there is also a special place where, due to the sublime places of knowledge and recognition, great secrets are discovered by it. Is such a sublime place for reflection possible?

A165

Yes, indeed it is possible. There is an extremely wisdom-filled verse (34:46), which implies that God expands the guidance(s) and advices of religion and also contracts them. This is the implication of this verse, which is: “Say (O Muḥammad): I exhort you to one thing only [which is the compendium of all exhortations] that you stand for Allah’s sake, in pairs or singly.” [i.e. you accomplish the work of resurrection in this very life and die spiritually and resurrect. This is the meaning of standing.] The meaning of “in pairs or singly” is to go from multiplicity to duality and from duality to unity. Now, this is the most sublime place of the inner eye and reflection to attain the secrets of recognition, as mentioned: “Then reflect carefully.”

Q166

According to you, the importance of reflection increases greatly after the spiritual and individual resurrection. If that is the case, could you kindly give us some examples?

A166

By resurrection one attains the light of recognition, in the illumination of which one hopes to attain great and useful results

by reflecting on everything, and sometimes treasures are found. Whether you reflect on the Qur'ān or on your own self, or on the universe, or on the *ḥudūd-i dīn*, everywhere you will find brilliant gems of knowledge and wisdom. During the resurrection, countless wonders and marvels of the external and internal worlds and the great miracles of the Prophets and Imams were experienced. However, those experiences were such that there was no time to reflect on any of those things. The time for reflection comes only when the universal deluge stops. This is further explanation of the above-mentioned verse (34:46). Praise belongs to Allah, the Lord of the worlds!

Q167 In verse (21:71), it is mentioned about Ḥaẓrat Abraham^(c) and Ḥaẓrat Lot^(c): “And We delivered him and Lot to the land [Syria] which We have blessed for the worlds.” How can Syria or any other place be blessed at all times for the personal worlds?

A167 This, in reality, is an allusion to the sacred Sanctuary where there is the earth as well as the heaven of the subtle world. The luminous blessings of the sacred Sanctuary continue to reach every personal world through the Prophets and Imams.

Q168 One of the Qur'ānic names of the heart is “*fu'ād* (pl. *af'idah*)”. Why is the heart named so and what is its *ta'wīl*?

A168 It is derived from the root letters *fā'*, *hamzah* and *dāl* and it is so called because of its *tafa'ud*, which means to burn, burn up, burn brightly or fiercely, blaze or flame; heat, fever, ardour. It is therefore not surprising if it contains an analogy of the fire of heavenly love and the light of recognition. Certainly this is the case, because the purpose of the Qur'ān is that man may actualise his potential and worship God with utmost love. When a true *mu'min* kindles his heart like a candle with knowledge, good deeds and true love, God will one day grant him a luminous heart [*fu'ād* = *qalb*]. This miraculous heart is the Imam of the time, whom the lover used to believe in and recognises with heart and soul. This is the *ta'wīl* of *fu'ād*.

Q169 In which verse or verses is such a *ta'wil* found?

A169 The verses in which such a *ta'wil* is found are: 16:78; 23:78; 32:9; 67:23. For instance, take the first verse (16:78), which says: “And He gave you ears, eyes and hearts that you may give thanks.” In this verse, the *ta'wil* of the ear is *nāṭiq*, that of the eye is *asās* and that of the heart is Imam. It is because of such magnificent bounties that the expression of gratitude becomes incumbent upon us, because it is a special favour otherwise even infidels and animals possess physical eyes, ears and hearts.

Q170 Are the favours of God mentioned in the *ḥadīth-i nawāfil*, attainable from Him directly or through the *ḥudūd-i dīn*?

A170 There is the ladder (*mī'rāj*) of *ḥudūd-i dīn* in order to [ascend and] attain the special closeness of God. There is no ascension without the ladder. This ladder consists of living ranks. Study the wise Qur'ān, where there is the mention of ranks (*darajāt*) and ladders (*ma'ārij*). Just as from verse (36:12), it appears that it is God Himself Who records the deeds of the servants, but from verse (82:11), it appears that the task of recording deeds is assigned to certain angels who are called the honourable scribes (*kirāman kātibin*). It becomes evident from this that God, Who is the real King, appoints His personnel for different kinds of work, but He Himself is free from and above [doing] any kind of work.

Casket of Pearls

18

Q171 To which Prophet was the Book of heavenly love revealed? What is the name of the angel of love? The holy Qur'ān states that there is everything in the Divine treasures (15:21). Is true love also in them? If all or some *mu'mins* love God intensely, should such love be called *'ishq-i ilāhī* or not?

- A171
- The Book of heavenly love that is known as the *Zabūr* (Psalms) was revealed to Ḥaṣrat David^(c).
 - The angel of love is known as Isrāfil, the owner of the *Ṣūr* (*ṣāhib-i ṣūr*).
 - There is nothing that is not in the Divine treasures, including Divine love.
 - Blessed are those *mu'mins* who love God intensely, for they are the true lovers of God.

Q172 Was the Qur'ān in the previous Books? Are the previous Books in the Qur'ān? Please explain with proofs and examples.

A172 Yes, this is true and the proofs and examples are:

- Verse (26:196): “And verily it is in the Scriptures (Books) of the ancients.”
- Verse (5:48): “And We have sent down to you (O Muḥammad) the Book with the truth, confirming what is before it of the Book and a guardian over them.” The Qur'ān confirms the previous heavenly Books and guards them in the sense that their meanings and extracts are in it.
- See verse (2:213) that all heavenly Books have a collective name, which is “*al-kitāb*” (the Book), which today is the Qur'ān.
- See verse (4:54) concerning the progeny of Abraham^(c) and the progeny of Muḥammad^(s) that God gave them the Book which is the Qur'ān.

Q173 From the above-mentioned proofs it is clear that there is an explanation of everything in the exoteric and esoteric aspects of the magnificent Qur'ān and that the essence of the previous heavenly Books is also preserved in it. Yet, it is appropriate to ask whether it contains any kind of criticism or rejection of the way Ḥaẓrat David^(c) used to recite the Psalms with different musical instruments?

A173 Not at all. God Himself by His grace made him the teacher of heavenly love, so that people may learn a lesson of the secrets of heavenly love.

Q174 What is the real wisdom of verse (73:18): “*As-samā’u munfaṭīrun bihī; kāna waḍḍuhū mafʿūlā*”?

A174 First translation: [On that day] the heaven will be rent asunder. His promise is bound to be fulfilled.
Second translation: On that day the heaven is going to be split. His promise has already been fulfilled (several times). That is, such a spiritual resurrection has been taking place in the past behind the veil, because the semantic link of *mafʿūl* (past participle) is with the past.

Q175 Once explaining “*yudabbiru’l-amrā*” (10:3), you stated that God continues to repeat the Word of Command (Be), because He maintains the chain of creation by this command. Is this correct?

A175 Yes, it is correct and it is because of this that God says in verse (33:37): “And Allah’s command is that which has been accomplished [several times].” Thus, there is no work with God that has never been accomplished, but there is renewal in everything, which is a new creation (*khalq-i jadīd*). See verses (13:5; 14:19; 17:49, 98; 32:10; 34:7; 35:16; 50:15).

Q176 What is *azal*? How should we conceive *abad*? Where is *lā-makān*?

A176 *Azal* is the name of immovable time, which is *dahr* and *abad* is not separate from it. It is inappropriate to use “where” for *lā-makān*

(space-less) because words such as here, there, where are used for space and not for space-less. Rather, the question concerning *lā-makān* should be asked: Can *lā-makān* be known, or is its observation and recognition possible? The answer is, yes, it is possible to observe *azal*, *abad* and *lā-makān* if someone goes beyond time and space.

Q177 Please explain the wisdom of verses (6:73-74): “*Wa huwa’lladhi khalaqa’s-samāwāti wa’l-arḍa bi’l-ḥaqqi wa-yawma yaqūlu kun fa-yakūnu. Qawluhu’l-ḥaqq.*”

A177 First translation: And He it is Who created the heavens and the earth with truth. And the day [when] He says: Be! It is. His word is true.

Second translation: And He it is Who created the heavens and the earth [of the personal world] by *ḥaqq* (Word of Command), and when He says: “Be”, then it becomes a world. His *qawl* (Word of Command) is true.

- This verse is related to the personal world.
- *Ḥaqq* means the Word of Command, which is *ḥaqqu’l-yaqīn* (the truth of certainty).

By uttering “Be” there, a universe comes into existence every time.

Q178 Please explain the essential wisdom of verse (3:59) to us: “*Inna mathala ‘Īsā ‘inda’llāhi ka-mathali Ādam. Khalaqahu min turābin thumma qāla lahū kun fa-yakūn*”.

A178 First translation: “Verily, the likeness of Jesus with Allah is as the likeness of Adam; He created him out of dust, then He said to him: “Be! And he was.”

Second translation: “Verily, the likeness of Jesus with Allah is as the likeness of Adam; He created him out of dust (according to the law of creation, 30:30), then He said to him: “Be!” [at the place of Intellect after spiritual progress], and he became [a luminous creature].

Every human being is born of parents (16:4; 76:2) and so too Adam^(c) and Jesus^(c), who were also human beings. From the above-mentioned verse, it is evident that the application of “Be” is at the place of Intellect, by which the Perfect Man is created intellectually. This is the place where seventy thousand angels/copies/worlds come into existence. Angel, copy and world are synonymous.

Q179 Would you kindly explain the wisdom of verses (65:2-3): “*Wa-man yattaqi’llāha yaj’al lahū makhrajan wa-yarzuqhu min haythu lā yahtasib*”.

A179 First translation: “And whosoever fears Allah, He will make a way out for him and provide him with sustenance from where he does not reckon.”

Second translation: “And he who is pious [in a true sense], God makes a *makhraj* (the fountainhead of knowledge) for him and provides him with the sustenance of knowledge from where he does not reckon.”

- The sublime purpose of piety is knowledge.
- By *makhraj* is meant the fountainhead of knowledge.
- The hidden knowledge of the Qur’ān and *ḥadīth* is provided from places where there was no expectation [of finding it].

Q180 Please give us an example from the Qur’ān, which nobody would consider as containing treasured knowledge.

A180 God willing! Let us see in verse (11:56): “There is no creature that crawls (*dābbah*) but He holds its forelock.”

- By *dābbah* or crawling creature is meant only a *sālik* who walks and advances on the spiritual path.
- By forelock is meant the inner senses, which are in God’s Hand, so that he may be able to walk towards the ultimate destination by this spiritual attraction.
- The following *ta’wil* is also possible: The inner senses of the *sālik* are in the grip of the love of the true Guide, as the last part of the verse shows: “Verily, my Lord is on a straight path.” The

straight path means the Guide of the time, because it is he who guides on behalf of God.



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19

Q181 By the grace of God, we know the meaning, purport and *ta'wili* secret of the straight path, nonetheless a great question of what are the *subulu's-salām* (the ways of peace) arises here, or which ones are they, to which Allah guides by His revealed light (*nūr-i munazzal*, 5:15)?

A181 First and foremost, it is necessary to know the meanings of *salām/as-salām* and finally to believe in the reality that both the source and the return of these and all other meanings is only one, and that is the Word of Command (Be!). That is, the higher and original meanings of the words of Qur'ānic knowledge and wisdom have come from the treasure of the Word of Command (15:21) and the ways of peace mean that one can go up to the treasure of Command by causing to return these meanings to it.

Here are some examples:

- It is mentioned in verse (36:58): “There is a word (*qawl* = Word of Command) from a merciful Lord, which is (eternal) peace (*salām*).”
- In numerous verses of the Qur'ān, it is mentioned that there is peace on the Messengers, such as verse (37:181): “There is peace (*salām*) on the Messengers.” The *ta'wil* of this verse is that they had been able to reach the Word of Command.
- Only ‘peace, peace!’ will be said in paradise (56:26). That is, only the great secrets of the Word of Command will be discussed there.
- It is mentioned in verse (6:127): “For them is the abode of peace with their Lord. He is their guardian because of what they used to do.” That is, their access in knowledge and recognition and focus of attention will be the sacred Sanctuary and the Divine Word (*kalimah-yi bārī*).
- One blessed name of Allah, may He be exalted, is “*as-salām*” (the Peace) (59:23). That is, where there is the Word of

Command, there is His vision and recognition.

- Q182 When a fortunate *sālik* reaches the final destination and becomes *fanā' fi'llāh* by following the light of guidance, does there remain any act which has as yet not been accomplished?
- A182 There are two things: one is to walk toward Allah and the other is to walk within Allah. Thus, the *sālik* has accomplished one journey, but now begins the other, the distances of knowledge and recognition of which are called the ways of peace.
- Q183 Can the ways of peace also be called the ways of *ta'wil*, because the practical *ta'wil* is the one in which the realities and recognitions are caused to return to the sacred Sanctuary?
- A183 Certainly the ways of peace, in reality, are the ways of *ta'wil* and the way the subject of peace is explained here is itself *ta'wil*. Thus, it is correct to call the ways of peace, the ways of *ta'wil* and the same is also called wisdom, which is abundant good.
- Q184 The subject of subjugation (*taskhīr*) is among the magnificent subjects of the mighty Qur'ān, in which, indeed there are great secrets. Please tell us whether the universe has already been subjugated to *mu'mins*, or is it going to be subjugated in the future?
- A184 All the verses related to subjugation say that the universe and all that it contains has already been subjugated to humankind. However, it should be known that this supreme favour of God is related to the higher "I" (*anā-yi 'ulwī*) and the *kāmils* (Perfect Men) and *'arīfs* (those who have recognised God) and who have experienced and comprehended that the universe is subjugated to all at the spiritual sublimity of the higher "I" and Monoreality. Another name of this subjugation is a magnificent kingdom of paradise (76:20), which comprises the exterior and interior of the microcosm and macrocosm.

Q185 You have written an extraordinary, unique and wisdom-filled book called “*What is Soul?*” and have established that you have certainly recognised the soul. Could you tell us some secrets of the soul? Is it visible or invisible? If visible, what are its features? If it speaks, in which language does it do so? [When you recognised the soul] was it your own soul, or that of the Imam of the time, or both?

A185

- God willing, I can tell you some secrets of the soul.
- Soul is both visible and invisible.
- There are countless forms of the innumerable manifestations of soul nonetheless it is mainly in the human form. The soul speaks in the *sālik*/^c*ārif*'s own tongue. It was my own soul, the light of my Imam and all other souls. *Al-ḥamdu li'llāh!*

Q186 Would you kindly tell us a wisdom of verse (17:85): “They ask you [O Muḥammad] about the soul: Say [to them only this much]: The soul is from the Command of my Lord and you have been given only a little knowledge [therefore how can we tell you the secrets of the soul].”

A186

- The soul has come from the world of Command as a luminous rope, the higher end of which is linked with the Word of Command (Be!) and the lower end with the Perfect Man.
- It is the mention of the Single Soul (*naḥs-i wāḥidah*), from which the particular souls are created.
- See in the above-mentioned verse that the word is not “*rūḥ*” (a soul), but “*ar-rūḥ*” (the soul), which means that here the special soul is mentioned.
- In order to ask the holy Prophet the secrets of knowledge and wisdom, one has to enter through his luminous door, which is the light of Imamāt.

Q187 The word *Zabūr* is mentioned in the holy Qur’ān as the heavenly Book revealed to Ḥazrat David^(c). Is it also used in the sense of the book of deeds?

A187 Yes, it is also used in the Qur’ān in the sense of the book of deeds,

such as in verse (21:105): “And verily We have written in the book of deeds (of *kāmils* and *‘arīfs*) after the *dhikr* (Reminder): My righteous servants will inherit the earth.” It is also used in the plural form, such as in verse (54:52): “And whatever they have done is (recorded) in the books of deeds (*az-zubur*)”. *Az-zubur* is the plural of *az-zabūr*.

- Since God has called the book of deeds of the *kāmils* and *‘arīfs* “*zabūr*”, therefore this name contains many great secrets.
- The book of deeds is not a book of paper; it is in the form of the personal world, rather, the book of the universe.
- The inheritance of the earth mentioned here is the earth of the entire universe, in fact, it is the earth of the Universal Soul. The book of deeds or the book of resurrection (*qiyāmat-nāmah* = *zabūr*) contains all the spiritual miracles of the Prophets and the Imams, including Ḥaẓrat David^(c).

Q188 What is the *ta’wīl* wisdom of verse (9:119): “O you who believe! Fear Allah and be with the truthful (*aṣ-ṣādiqīn*)”?

A188 The extremely great *ta’wīl* wisdom in this verse is that Muslims and *mu’mīns* of every age are commanded to fear God and be with the truthful (*ṣādiq* = Imam) of their time. There are many truthful people in worldly matters, but none is truthful in spiritual knowledge except the Prophet and the Imam. Therefore, in order to attain the truth and reality, it is necessary to be with the Imam of the time openly and hiddenly. Had it been impossible to be with the Imam in the personal world and in the sacred Sanctuary, the command of doing such an impossible task would not have been given.

Q189 It is narrated from Ibn ‘Abbās that the holy Prophet embraced him and prayed: “O Allah! Teach him wisdom and the *ta’wīl* of the Book”.⁴⁵ Kindly explain the meaning of this noble *ḥadīth*.

A189

- This *ḥadīth* is a bright and clear proof of the possibility of the *ta’wīl* of the Qur’ān.
- Wisdom and *ta’wīl* are at the peak of knowledge, where there is

the treasure of abundant good.

- In fact, *ta'wil* and wisdom are the same thing.
- The holy Prophet is the Master of *tanzil* and his successor the Imam, is the Master of *ta'wil*.

Q190 Could you give us another *ḥadīth* in this connection?

A190 God willing! Another *ḥadīth* is that the Prophet said: “Indeed, from among you is he who will fight for the sake of its *ta'wil*, as I fought for the sake of its *tanzil*”.⁴⁶ It should be known that the greatest *ta'wili* battle is the spiritual resurrection, which takes place through the Imam of the time (17:71), in which there is spiritual fighting, as mentioned above.

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20

Q191 What is the wisdom in drawing attention to the easts and wests of a blessed earth while praising it? Which earth is that? (7:137)

A191 Since that blessed and sacred earth is the paradise of recognition, the Light of lights (*nūru 'l-anwār*), i.e. the sun of Intellect rises and sets with many meanings and allusions (*ishārāt*), or in other words, it is the earth of the sacred Sanctuary, which God has kept in the blessed forehead of the manifest Imam. Although it is only one place that is both the east and the west, it is called easts and wests due to the abundance of its meanings.

Q192 How does the sun of Intellect rise and set with abundant meanings and allusions?

A192 For example, it appears from the rising and setting of the sun of Intellect that innumerable things manifest from the veil of the unseen and then they disappear. This is the example of rising and setting. Now, let us see the allusion of rising and setting that is in the birth of minerals, vegetables, animals and human beings and also in certain events and matters, such as bringing Ḥaẓrat Joseph^(c) out of the well, the release of Ḥaẓrat Jonah^(c) from the stomach of the whale, the extracting of pearls from the ocean by the *jinn*s for Ḥaẓrat Solomon^(c), etc.

Q193 Could you tell us some other names of the sacred Sanctuary?

A193 God willing!

- Paradise brought near (26:90; 50:31; 81:13),
- Mount Jūdī (11:44),
- the exalted place (19:57),
- the Station of Abraham^(c) (2:125; 3:97),
- the ancient House (22:29, 33),

- the prosperous House (52:4),
- the *Qiblah* of angels,
- the farthest Mosque (17:1),
- the place of Intellect,
- the place of *mī'rāj*,
- the mount of Sinai (52:1),
- the sacred valley of *Tuwā* (20:12),
- *ʿIlīyyīn* (83:18),
- the place of treasures (15:21),
- *Imām-i mubīn* (36:12),
- *maṭwiyyāt* (rolled up, 39:67), etc.

Q194 What does the exalted roof (52:5) mean and what is the *ta'wīl* of the guarded roof (21:32)?

A194 By the exalted roof is meant the throne of the personal world, which is the sacred Sanctuary, because in the meanings of throne, the roof is also included. The *ta'wīl* of the guarded roof is the guarded tablet, because whatever is under this roof (Throne) is always guarded. Thus, the roof of the personal world where there is *didār* (Divine vision) is the Throne, and the laden ark that is on the ocean is also the Throne.

Q195 What is the real meaning of these verses (51:20-21): “And there are signs in the earth for those people who have certainty (*mūqinīn*) and within yourselves (personal world). Do you not then see?”

A195 By the earth is meant the (universal) earth (i.e. macrocosm), in which the earth of the Universal Soul is the greatest thing, because it is the heaven of heavens as well as the earth of the Universal Intellect and together with it the intellectual heaven too. *Subḥāna'llāh!*

Q196 What is the *ta'wīl* secret of verse (51:22): “*Wa-fi's-samā'i rizqukum wa-mā tū'adūn?*”

A196 First translation: “And in the heaven is your sustenance and

whatever is being promised you.”

Second translation: “And it is the higher world where there is your (spiritual) sustenance, and that (i.e. resurrection) which has been/is being promised you.”

Third translation: “And it is the Single Soul (*shakhs-i wahdat*) in whom there is your inner (*bāṭinī*) sustenance and that (spiritual resurrection) which is being promised you.”

Q197 What is the wisdom-filled allusion in verse (5:48): “To each one of you We appointed a law (*sharīʿat*) and a way (*minhāj*)”?

A197 The wisdom-filled allusion in the above is that just as *sharīʿat* and *ṭarīqat* are necessary, *ḥaqīqat* and *maʿrifat* are also necessary, because they are also from Allah. For, in the same verse, God says: “Therefore vie with one another in good deeds.” Qurʾānic wisdom says that there is no good deed away from the straight path and from the beginning to the end of this path, there are only good deeds in order to act upon which, a *muʾmin* has to progress gradually until he becomes *fanāʾ fiʾllāh*.

Q198 Please establish with clear proof that Islam is the religion of progress, which is why the wise Qurʾān commands people to vie with one another in good deeds.

A198 Islam is the religion of nature and the best example of nature is the human being.

- Human beings can progress much physically, spiritually and intellectually.
- According to “Guide us on the right path”, all the Muslims of the world continue to pray that may God make them walk on the path of religion until they reach the final destination.
- Note that Ḥaẓrat Abraham^(c) made it clear that the servant has to go to his Lord (37:99).
- In Islam, the example of the ladder is extremely important because it shows the spiritual journey of the holy Prophet.
- Prophets and Imams, together with the *ḥudūd-i dīn* are the spiritual ladders of their own times (70:4).

- Ranks are mentioned everywhere in the mighty Qur’ān and ranks are like a ladder in which the indication to progress is conspicuous.
- Had the necessity of ascending the height of spirituality from the lowness of materialism not been there, Allah’s rope would not have come to this world (3:103).
- If human beings were not intended to embark on a spiritual journey, God would not have said that piety is the best provision (2:197). Also words such as: light, guidance, guide, path, return (*tawbah*, *rujūʿ*), following (*ittibāʿ*), excel, hasten, run, etc. imply the meanings of the spiritual journey.

Q199 Please tell us a special wisdom and depth of this *ḥadīth*: “The example of my *ahl-i bayt* among you is like that of Noah’s ark. He who embarked on it is saved and he who lagged behind, drowned”.⁴⁷

A199 Ḥaẓrat Noah^(c)’s external ark is a parable (*mithāl*) and the internal ark (light of Imamāt) is its meaning (*mamthūl*), because the deluge was not only physical, but also spiritual, to deliver from which the light of Imamāt acts as an ark. The same light (of Imamāt) is also the Throne of God on the water (11:7). Thus, with all these meanings, the *ahl-i bayt* of the holy Prophet are like Ḥaẓrat Noah^(c)’s ark.

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Q200 This great question is related to verses (5:112-115). What was the nature of the table that the disciples had requested and for which Ḥaẓrat Jesus^(c) had prayed? Was it a table of physical foods or a compendium of spiritual bounties?

A200 The disciples of Ḥaẓrat Jesus^(c) were not so ignorant as to ask for worldly foods from heaven. They were the miracles of the personal world and the sacred Sanctuary in which there was every kind of food for the soul and the intellect. These special things are such that they are necessary for the *ḥudūd-i dīn* from the first to the last.

Casket of Pearls

21

Q201 Please tell us the meaning of “the Best of sustainers” in the following prayer of Ḥazrat Jesus^(c): “O Allah, our Lord! Send down to us a table from heaven, that it may be a festival for us, for the first of us and the last of us (of our *ḥudūd-i dīn*), and a miracle from You, and grant us (spiritual and intellectual) sustenance, and You are the Best of sustainers” (5:114).

A201 The meaning of “the Best of sustainers” is that Allah grants the spiritual and intellectual sustenance and none other than Him can do this work.

Q202 Please explain the *ḥadīth*: “O ʿAlī, indeed there is a treasure for you in paradise and you are its Dhu’l-qarnayn”.⁴⁸

A202 The holy Prophet says to Imam ʿAlī^(c): O ʿAlī, indeed the treasure of the paradise of the personal world is for you and you have two *qarns* (horns) to blow and raise the resurrection: one is for the first blow and the other for the second blow, but there is no interval between the two blows. There is a continuous voice.

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Q203 Please explain the wisdom of the following two *aḥādīth*: “Last night I entered paradise and beheld Jaʿfar flying with the angels and beheld Ḥamzah reclining on a throne”.⁴⁹ And: “I saw Jaʿfar bin Abī Ṭālib as an angel flying with angels with two wings”.⁵⁰

A203 It becomes certain from this pure and wisdom-filled teaching of the holy Prophet that the souls of the *muʾmins* of higher ranks become angels. It is possible that by the two wings is meant the *dhikr* of two names, because the subtle luminous body is free from physical wings.

Q204 Please explain verse (35:1): “Praise belongs to Allah, the

Originator of the heavens and the earth, the Maker of angels as messengers with wings, two, three and four.”

A204 It can be concluded from the afore-mentioned *aḥādith* and this verse that by abundant *dhikr* and *‘ibādat* and progress in knowledge and wisdom, male and female *mu’mins* can become angels. It also became known that the wings of angels are of *dhikr-i ilāhī* (Divine remembrance). Their *dhikr* is so pure, sublime and miraculous that it continues automatically. However, first try to be enriched with the wealth of the knowledge of certainty.

Q205 The great secrets of the *mi‘rāj* of the holy Prophet are mentioned in verses (53:1-18). Would you kindly indicate some of them?

A205 In the first verse, God swears by the light of *azal* (light of Intellect), which scatters countless pearls in the paradise of the sacred Sanctuary by the allusions of its rising and setting. In the second verse, it is said as a complement of the oath that the holy Prophet accomplished the duty of guiding people with utmost diligence, and as a result all of us were potentially with him in *mi‘rāj*.

In the third and the fourth verses, the holy Prophet is praised in the sense that his own words were also cast in the mould of revelation. In the fifth verse it is mentioned that Allah is the One Who has the supreme power and therefore, He taught His friend in a unique way. The implication of the sixth verse is that the holy Prophet became powerful because of the power granted by God and he was at the highest horizon (the place of Intellect).

The eighth verse alludes that the holy Prophet became extremely close to God and then attained the rank of *fanā’* (merging). The ninth verse says that the concepts of providence (*rubūbiyyat*) and servitude (*‘ubūdiyyat*) became like two bows (half circles) or nearer still, like the centre of a pair of compasses. The tenth verse says that the *mi‘rājī* revelation takes place in the state of merging. The eleventh verse says that the *mi‘rāj* of the holy Prophet was spiritual therefore it was his blessed heart which saw all this and confirmed it. The twelfth verse says: Do you dispute with the Prophet about the things that he saw.

The thirteenth verse alludes that the holy Prophet had *mīʿrāj* twice. The wisdom of the fourteenth verse is that he had those two *mīʿrājes* or *didārs* near *sidratu'l-muntahā* (the lote-tree of the utmost boundary). By *sidratu'l-muntahā* is meant the Universal Soul. The fifteenth verse teaches that *jannatu'l-ma'wā* (the garden of abode) is near *sidratu'l-muntahā*. The sixteenth verse indicates that the Universal Soul had a Divine wonder in his blessed hand, which was being shown and concealed. In the seventeenth verse the inner eye of the holy Prophet is praised because he attained the purpose of the observations of *mīʿrāj* entirely and completely. The wisdom of the eighteenth verse is that he saw extremely great miracles of his Lord in the *mīʿrāj*. These are some of the great secrets related to the *mīʿrāj* of the holy Prophet. *Al-ḥamdu li'llāh!*

Q206 What is the reason that you do not mention Jibrā'il in the secrets of the above-mentioned verses (53:1-18)?

A206

- There is no mention of Jibrā'il here.
- Jibrā'il is not alone, rather there are five angels of revelation. The highest one is well known by the name of Pen, the next is Tablet, then Isrāfil, then Mikā'il and the lowest is Jibrā'il.
- Imam Ja'far aṣ-Ṣādiq^(c) says: "Thus, *Nūn* is an angel who conveys [the news] to the Pen and the Pen conveys it to the Tablet, and the Tablet to Isrāfil and Isrāfil conveys it to Mikā'il, who conveys it to Jibrā'il, who conveys it to the Prophets and Messengers".⁵¹

Q207 What is the wisdom in the following *ḥadīth*: "The resurrection will not take place until the sun rises from its west".⁵² Does this mean that no resurrection has taken place until now?

A207 The *ta'wīlī* wisdom of this *ḥadīth* is that resurrection is a chain of spiritual events and it becomes complete when the sun of the sacred Sanctuary rises from the west, because in the sacred Sanctuary both the east and the west are the same place. This *ḥadīth* mentions the end of the completion of the spiritual resurrection, because when the *ʿarīf* reaches it, he/she observes that the east and the west of the

[spiritual] sun is the same place. The wise Qur'ān, in its wisdom-filled language, says that there is a spiritual resurrection with every Imam (17:71).

Q208 Please explain the wisdom of the following *ḥadīth*: “[‘]Alī is with the Qur’ān and the Qur’ān is with [‘]Alī; they will never be separated until they will come to me at the pond”.⁵³

A208 This *ḥadīth* is the exegesis of the verse of the revealed light (*nūr-i munazzal*, 5:15). By [‘]Alī^(c) is meant the Light of Imamāt, which is the speaking Book (23:62; 45:29) and it is necessary for the silent Book to be within it. Thus, it is the task of the Light and the Qur’ān to guide the true *mu’mins* up to the pond of Kawthar, by which is meant the recognition of Ḥaẓrat *qā’imu’l-qiyāmat*^(c).

Q209 What is the far-reaching wisdom of the *ḥadīth* in which the holy Prophet said to Imam [‘]Alī^(c): “He who obeys me, indeed obeys Allah and he who disobeys me, indeed disobeys Allah. And he who obeys you, indeed obeys me and he who disobeys you, indeed disobeys me”.⁵⁴

A209 This *ḥadīth* is a clear exegesis of the verse of obedience (4:59), because by [‘]Alī^(c) is meant the chain of the Light of Imamāt and the possessors of command (*ulu’l-amr*). In other words, [‘]Alī^(c) means the [‘]Alī^(c) of the time, who is the Imam of the time. *Al-ḥamdu li’llāh!*

Q210 The holy Prophet said to Ḥaẓrat [‘]Alī^(c): “You are from me and I am from you”.⁵⁵ What is this relationship? Is it physical, spiritual or luminous (intellectual)?

A210 This relationship, rather oneness is physical, spiritual and luminous (intellectual) as well. Readers are also asked to reflect on this.

Casket of Pearls

22

Q211 The holy Prophet said: “He who obeys me, indeed obeys God, and he who disobeys me, indeed disobeys God and he who obeys the Imam, indeed obeys me and he who disobeys the Imam, indeed disobeys me”.⁵⁶

A211 This *ḥadīth* shows that the Imam is appointed by God and the Prophet, therefore it is obligatory to obey him. Since Islam is a living religion, the presence of the true Imam and obedience to him are necessary.

Q212 In verse (21:107), Allah says about His beloved Messenger: “And We sent you not but as a mercy unto the worlds.” Please explain how this fountainhead of mercy could reach the people of the past while he was the seal of the Prophets and therefore the last Prophet?

A212 Indeed, it apparently seems so, but the inner secret is that Allah first created the Light of Ḥaẓrat Muḥammad^(s), as he says: “The first of what Allah created is my Light”.⁵⁷ This Light is the supreme angel, who is the Universal Intellect and the supreme Throne, the Divine Pen, as well as the first Adam. In short, *nūr-i Muḥammadi* (Muḥammadan Light), which is the universal mercy, is being received by the personal worlds in every age through the Prophets and the Imams. It is in this sense that the holy Prophet is the chief of the Prophets and the fountainhead of mercy for all the worlds. Reflect carefully on the names of the holy Prophet, that he is also the first, the last, the manifest and the hidden. Thus, the holy Prophet is undoubtedly the universal mercy for all personal worlds.

Q213 The holy Prophet, by the command of God, used to accept *ṣadaqah* (religious levy) from the *mu'mins*' wealth and through it purify them and pray for them and ensuring peace for them by providing them with heavenly blessings (9:103; 33:43). He used to pray for

their difficulties to be eased, recite the verses of God, purify them and teach them the Book and wisdom (62:2). In short, the mercies and blessings, which the companions/followers used to receive from the holy Prophet, were countless. However, the door of Prophetic revelation closed after his demise. Would you kindly tell us how people can benefit from his knowledge and wisdom at present?

A213 The holy Prophet says: “I am the city of knowledge and [‘]Alī is its gate. So whoever intends to gain knowledge, let him come through the gate”.⁵⁸ He has also said: “I am the house of wisdom and [‘]Alī is its door”.⁵⁹ This shows that the door of knowledge and wisdom is the Imam of the time [from the progeny of Ḥaẓrat [‘]Alī^(c)] and there can be no doubt in it for staunch *mu’mins*. *Al-ḥamdu li’llāh!*

Q214 You have been writing and stating that resurrection is an inner and spiritual event, in which only the souls of people are present. That is, there is only representation [of the people] by their subtle particles, and apart from the [‘]*ārifs*, nobody else is aware of it. What are the Qur’ānic verses that testify to this fact?

A214

- Read verse (27:66): “Nay, they are in doubt about it. Still more they are blind to it.” Reflect well upon the point here that the hereafter is even farther than the resurrection and there should be complete knowledge about it. It is possible to have [‘]*ilmu’l-yaqīn*, [‘]*aynu’l-yaqīn* and *ḥaqqu’l-yaqīn* about the hereafter. Had it been impossible to see the resurrection and the hereafter, it would not have been said “they are blind to it”.
- In verse (17:72), it is mentioned: “And whosoever is blind in this world, shall [also] be blind in the hereafter, and far astray from the [right] way.” This too, shows that the recognition of resurrection, the hereafter and paradise is possible in this world.
- It is mentioned in verse (20:15): “Indeed, the resurrection is going to come, but I will keep it hidden.” That is, resurrection is something spiritual and hidden.
- It is mentioned in a *ḥadīth*: “He who dies, his resurrection takes place”.⁶⁰ That is, resurrection takes place for those who die spiritually or physically, which shows that the chain of

resurrection always continues.

Q215 Verse (14:24) contains the parable of two sacred things, one is the pure word and the other the pure tree. What is meant by the pure word? Which is the sacred tree whose root is firm in the ground and whose branch reaches the heaven?

A215 The pure word is the supreme Name. The pure tree is the Light of Prophethood and Imamatus, in which the firm root is the holy Prophet and the branch in heaven is the Imam of the time. Thus, the pure word is the supreme Name that rises from the earth of the personal world and reaches the higher world. The supreme Name, in reality, is the Imam of the time and it is a great miracle that the light of the Imam first manifests potentially and then actually in the supreme Name that he grants to some [of his *murids*]. This is the reason why the Imam of the time teaches the science of secrets to the people of recognition in the personal world, particularly in the sacred Sanctuary.

Q216 The question of whether the light was in the literal words of the Torah or in its spirituality is related to verse (5:44). Who are *rabbāniyyūn* (sing. *rabbāniyy*)? Who are *aḥbār* (sing. *ḥibr*)? What is the meaning of being witnesses (*shuhadāʾ*, sing. *shahid*) to the Book of God?

A216

- There is light in the spirituality of every heavenly book.
- *Rabbāniyyūn* (rabbis) mean the Imams.⁶¹
- *Aḥbār* (scholars) mean the *dāʿīs*.
- The witnesses to Allah's Book mean those who have seen the entire spiritual form of the Book. They are the *ʿarīfs*, who are the *dāʿīs*.

Q217 It is mentioned in verses (5:44, 46) that there were light and guidance in the Torah and the Gospel. What is the difference between light and guidance?

A217 The spirituality of the heavenly Book surrounds the personal world. During the spiritual journey, guidance works in all the stages, but

the absolute light works [only] in the ultimate destination, as God says: “He guides unto His Light whomever He wills” (24:35). This has two meanings, one exoteric and the other esoteric. Thus, it is evident that first comes guidance and then the absolute light.

Q218 Please explain some wisdoms of verse (37:83): “Verily, of his followers was Abraham.”

A218 This is proof of the fact that the chain of Prophets continued in the cycle of Prophethood, just as the chain of Imams continues in the cycle of Imamatus, as God says in verse (2:285): “... we do not separate any of His Messengers (rather we consider them as one chain).”

Q219 Since when has Allah’s rope (3:103) existed and what is meant by it?

A219 The rope of Allah is very strong and very long and has always been there and is eternal. This rope means the chain of the light of the Prophets and Imams, which continues from Hazrat Adam^(c).

Q220 Are the straight path, the rope of Allah and the revealed Light three different things, or the names of one reality?

A220 These three names and many more names and parables are used for the Prophet and the Imam.

Casket of Pearls

23

Q221 In verse (6:59) it is mentioned: “And with Him are the keys of the invisible (*ghayb*). None but He knows them.” In verses (39:63; 42:12) it is said: “His are the keys of the heavens and the earth.” What do these keys mean?

A221 Allah’s keys are: heavenly love, beautiful Names, perfect words, *adhkār* (sing. *dhikr* = to recite Allah’s names) and worship (*‘ibādat*). It is through these keys that the door of knowledge and wisdom may open, provided there is Divine help.

Q222 The question is related to verse (7:40): “passing of the camel through the eye of the needle”. Is it a supposition or is it possible and is a *ta’wīlī* parable?

A222 This is not a hypothesis, it is a parable, which has *ta’wīls*:

- A person, however great he may be, should for the sake of spiritual progress consider himself to be humble, insignificant and a worthless particle.
- When a *sālik* enters the stage of Isrāfil and ‘Izrā’īl, his spiritual existence is scattered into particles, which are so tiny that they can easily pass through the eye of a needle.

Q223 It is mentioned in verse (2:50): “And when We parted the sea for you and rescued you and drowned Pharaoh’s people, while you were watching.” Does this event have a *ta’wīl*? Please tell us what it is.

A223 The parable of spirituality and knowledge is water. Water is the means of prosperity as well as the cause of destruction. Thus, the children of Israel passed through the tempestuous spirituality of Ḥaẓrat Moses^(c) and Ḥaẓrat Aaron^(c), but the people of Pharaoh were drowned and destroyed.

Q224 This question relates to verse (7:172) in which it is mentioned: “When your Lord took from the children of Adam, from their loins, their *dhurriyyat* (particles of soul), and made them witness over themselves. [Then asked them]: Am I not your Lord? They said: Yes, we testify.” Is this event a part of the individual resurrection of the *‘ārīf* or is it a separate event? What is meant by the children of Adam^(c)? At what stage is the question “Am I not your Lord?” asked?

- A224
- The covenant of *alast* (Am I not?) is a part of every *‘ārīf*’s resurrection.
 - By the children of Adam^(c), in reality, are meant the *kāmils* and the *‘ārīfs*.
 - The question “Am I not your Lord?” is asked in the sacred Sanctuary.

Q225 In the light of the Qur’ān, please tell us whether it is the Lord (*rabb*) Himself Who should be remembered or His name? How?

A225 Those who are blessed with the spiritual vision (*didār-i bāṭin*) of the Lord can remember both, but those who are not yet blessed with it, may remember [only] His blessed living name, because remembrance of a thing is possible only after having seen it. Remembrance of something without ever seeing it, is not possible.

Knowledge for a united humanity

Q226 What is the reference of the verse in which it is commanded to remember the name of the Lord and which is the verse in which there is a mention or an allusion to His blessed *didār* (vision)?

A226 The first is verse (73:8): “And remember the name of your Lord ...” and the second is verse (7:205): “And remember your Lord within yourself (personal world) with humility and fear, without raising the voice, at morn and evening. And do not be of the neglectful.” That is, remember the holy *didār* of the Lord, wherever you were blessed with it in your personal world, slowly in the way of *giryah-ū zārī*.

Q227 It is mentioned in the wisdom-filled verse (2:152): “So, therefore remember me, and I will remember you, and be thankful to Me, and do not be ungrateful.” How the servants remember God is well known, but please tell us how God remembers His servants?

A227 It is a parable and its *ta’wil* is that the light of the Divine attributes always radiates like the sun. God never withholds the rays of His mercy, but it is the servant himself who, due to his own negligence and disobedience, creates obstacles, which deprive him of the flow of His mercy.

Q228 It is commanded to remember the favours of God in many verses of the Qur’ān. How can this remembrance be done?

A228

- Allah’s praise and gratitude to Him are in accordance with His favours.
- If you are blessed with worldly wealth or the wealth of knowledge or any other things and you help others with it, this is a practical remembrance and gratitude for His favours.
- If someone is among the people of *ma’rifat*, he too, can remember the spiritual favours granted to him together with his true Benefactor.

Q229 The holy Qur’ān was revealed to the heart of the holy Prophet (2:97; 26:194), therefore it was in his spirituality and luminosity without the slightest decrease, even though it was gradually dictated in a physical form. The question is regarding the command of God to His Prophet during the revelation in verses (19:16, 41, 51, 54, 56): “Remember Maryam/Abraham/Moses/Ismā’il/Idrīs in the Book”. According to the Divine command, did he do this in the physical Book or the spiritual Book?

A229 The living miracles of the Prophets and the *awliyā’* are preserved in the personal world, therefore the holy Prophet saw and remembered them in his spiritual Book (personal world), because it is not possible to remember a thing without seeing it.

Q230 One of the holy Prophet's blessed names is "*dhikr*" (remembrance, 65:10-11). Why is he called *dhikr*?

- A230
- *Dhikr* means the supreme Name (*ism-i a'zam*) and the holy Prophet was the supreme Name in his time.
 - *Dhikr* (exhortation) is the Qur'ān and the holy Prophet was the speaking Qur'ān.
 - *Dhikr* means to remember constantly and to never forget. The Divine *dhikr* used to continue automatically all the time in the blessed forehead of the holy Prophet. Since he was the speaking Qur'ān, it was not possible for him to forget the silent Qur'ān.
 - Thus, *dhikr* is the name of the holy Prophet in all these meanings and the people of *dhikr* are the people of the Prophet, i.e. the pure Imams.

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24

Q231 What is the *ta'wil* of verse (37:79): “Peace is on Noah among the [personal] worlds”?

A231 The *ta'wil* of this verse is that Ḥaẓrat Noah^(c) is alive and safe with his spiritual miracles in every personal world. Similarly, Ḥaẓrat Abraham^(c) (37:109), Ḥaẓrat Moses^(c) and Ḥaẓrat Aaron^(c) (37:120), Ḥaẓrat *Āl-i Yā-Sin* (*Āl-i Muḥammad*^(s), 37:130) and all Messengers (37:181) with their Prophetic miracles are alive and safe in each and every personal world, as are all the chosen servants of God (27:59).

Q232 What is the meaning of verse (21:18): “Nay, but We hurl the true against the false, and it does break its head and lo! It vanishes”?

A232 This verse indicates that falsehood is always false, but a secret is revealed after breaking it by means of the truth.

Q233 Please explain some wisdoms of these verses (3:190-191): “Verily, in the creation of the heavens and the earth and the alternation of night and day, are signs for men of understanding. Those who remember Allah, standing, sitting and reclining and reflect and contemplate on the creation of the heavens and the earth, (say): ‘Our Lord! You have not created (all) this in vain! Glory be to You! Save us from the torment of the Fire!’”

- A233
- The universe is the paradise of tomorrow to come.
 - There are subtle kingdoms on the stars.
 - There are thousands of allusions in the circle, which is created by the alternation of the night and the day.
 - An amazing virtue of the people of intellect is that they remember God standing, sitting and in a reclining position.

Q234 Please tell us some of the wisdoms of verse (24:55): “Allah has promised to appoint those of you who believe and do good deeds, *khalifahs* in the earth, as He had appointed those before them, and He shall certainly establish their religion (Islam) which He has chosen for them, and He will give them in exchange security after their fear. They shall worship Me and not associate anyone with Me; and whosoever disbelieves after this, then they are the wicked transgressors”.

- A234
- This promise of Allah is to the people of recognition.
 - This earth on which we are living is not the only earth, rather Allah has countless earths, because every personal world is a universe.
 - Every individual is potentially a personal world and a universe. Every potential world that is actualised has numerous copies.
 - Divine vicegerency has many sublime meanings.
 - The Lord of the worlds bestows the crown of vicegerency on His servants.
 - Every Prophet and Imam is a vicegerent, but every vicegerent is not a Prophet or Imam.
 - We have already mentioned that in every resurrection the true religion becomes victorious.
 - The secret of worshipping without *shirk* (association with God) is in the recognition of the idea of monoreality.

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Q235 It is said in verse (31:12): “And We gave wisdom to Luqmān; (and said): ‘Be grateful to Allah’. Whosoever is grateful, verily he is grateful for his soul; and whosoever is ungrateful then verily Allah is self-sufficient, owner of praise”. What does this verse mean? Was Ḥazrat Luqmān^(c) given Prophethood or Imamat? What is the inseparable link between wisdom and gratitude?

- A235
- Ḥazrat Luqmān^(c) was a true lover of the light of Prophethood and the light of Imamat, due to which he attained that greatest treasure in which all treasures are contained.
 - Teaching and giving wisdom are two different things. It would take a voluminous book to praise and explain wisdom, because

all bounties are gathered in the real meanings of wisdom. The whole world says that Luqmān^(c) was a *ḥakīm* (possessor of wisdom), but this is understood only in the sense of exoteric wisdom. However, only the *‘arīfs* know about his esoteric and spiritual wisdom. Wisdom is abundant good, therefore when one attains its extremely great treasure, it becomes incumbent to show gratitude to God.

Q236 What is the *ta’wil* of Ḥaḏrat Moses^(c)’ staff? The tremendous and overpowering miracle of his staff used to take place in the form of *ḥayyah* (serpent, 20:20), *thu^cbān* (dragon, 7:107; 26:32) and *jānn* (tiny snake or *jinn*, 27:10; 28:31). What is its wisdom?

A236

- Ḥaḏrat Moses^(c)’ staff has several *ta’wils*: Basically it is the supreme Name, *wazīr*, i.e. Ḥaḏrat Aaron^(c), personal world that swallows the entire universe, sacred Sanctuary that swallows the personal world, *‘ilm-i Imām* (Imam’s knowledge) that encompasses all sciences and the subtle body, which is a tremendous and overpowering *jinn*, which swallows up all false forces.
- Among all animals the snake is famous for becoming round by coiling itself and long by stretching itself. This is an allusion to the power of God to enfold and unfold everything, including the universe. Dragon and *jinn* are the symbols of the inestimable and stupendous power of the staff’s miracle.

Q237 “Multiplicity-like unity” (*waḥdat-i kathrat-numā*) is one of your terms. What is its meaning and example?

A237 It means something that is unity internally, but multiplicity externally. A good example is man himself, in whose interior is unity, but his exterior is full of multiplicity, or the Single Soul (*naḥs-i wāḥidah*), where all souls of people are gathered like one soul, but when they spread as a generation, they are in multiplicity. Another example is water, from the whole of which are created parts on the one hand, and on the other the parts return to the whole and become one. Thus, the state of water can be described as

“multiplicity-like unity”.

Q238 What is the *ta'wili* secret of the Qur'ān's objection against those who consider angels to be women?

A238 There is no doubt that *mu'mins* (male and female) become angels by their spiritual progress in knowledge and *'ibādat*. However, when an angel for some reason appears as a woman in a dream, one should not consider that it is a woman. For instance, a *mu'min*, who was imprisoned by a certain government, saw one of his sisters whose name was Najāt, in a dream. In reality this was an angel. An angel sometimes speaks and sometimes only alludes. Since “*Najāt*” means deliverance, therefore coming in the guise of Bibi Najāt was an allusion to that *mu'min* that very soon, he would be delivered from imprisonment. Qur'ānic references: 17:40; 43:19, 53:27. *Al-ḥamdu li'llāh!*

Q239 Please explain the *ta'wili* wisdom of verse (89:22): “And your Lord will come with angels, rank upon rank.”

A239 In the personal representative resurrection of *kāmils* and *'arīfs*, this great event takes place twice: First in the personal world and second in the sacred Sanctuary. The truly amazing miracle of this event at both places is that in the sacred Sanctuary or the world of oneness there is only one universal *mazhar* (locus of manifestation), who continues to demonstrate all the realities and recognitions, as mentioned in verse (36:12).

Q240 This question is related to verse (22:46): What is the earth by travelling in which the hearts of people can understand, or their ears become capable of hearing the realities and recognitions? Are the blind according to the Qur'ān, those who are physically blind or blind with respect to the eye of the heart?

A240 • It is the earth of the personal world, by travelling spiritually in which the hearts attain intellect, understanding, knowledge and wisdom and the ears become capable of clearly hearing the

realities and recognitions.

- The wise Qur’ān condemns those hearts which are blind with respect to the eye of the heart, as said in verse (17:72): “And whoever is blind in this world, will also be blind in the hereafter, and far astray from the way (of recognition).”



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25

Q241 Three levels of *yaqīn* (certitude) are accepted: *‘Ilmu’l-yaqīn* (knowledge of certainty), *‘aynu’l-yaqīn* (eye of certainty) and *ḥaqqu’l-yaqīn* (truth of certainty). Are these levels mentioned in the holy Qur’ān? In which verses?

A241 Yes, they are mentioned in the Qur’ān: *‘Ilmu’l-yaqīn* is in verse (102:5), *‘aynu’l-yaqīn* in verse (102:7) and *ḥaqqu’l-yaqīn* in verses (56:95; 69:51).

Q242 Can the *‘ārifs* who die [with respect to their carnal soul] and are revived in this life, see extraordinary things? Do they undergo resurrection? Is spiritual war another name for the major *jihād*? Where in the Qur’ān are those who were martyred in the spiritual war mentioned? To what extent is it true to say that the *‘ārifs* are spiritual martyrs? An *‘arif* is one who recognises himself and his Lord and recognition is impossible without *didār* (vision). What do you say in this connection?

A242

- *‘Ārifs*, indeed observe extraordinary things externally and internally.
- They undergo resurrection.
- Yes, another name of the major *jihād* is spiritual war.
- Spiritual martyrdom is mentioned in all those verses in which physical martyrdom is mentioned.
- Yes, it is true that *‘ārifs* alone are spiritual martyrs.
- There is no doubt that it is the *‘arif* who recognises his soul and his Lord. This great bliss of the attainment of recognition becomes possible after the observation of soul and the holy Divine vision.

Q243 Please explain in the light of the Qur’ān what is the clear proof of the *‘ārifs* having the first *didār* of the Lord in this very world?

A243

- Verse (17:72) runs: “Whoso is blind here will be blind in the hereafter, and yet farther from the way.” The bright conclusion of this verse is that *‘arīfs* are granted the inner eye with which they can see the Divine manifestations, otherwise how can recognition be possible?
- Verse (42:51) runs: “And it was not (vouchsafed) to any mortal that Allah should speak to him unless by a sign or from behind a veil, or He sends a messenger to reveal what He will by His leave. Lo! He is exalted, wise.”
- The exegesis of this verse is as difficult as it is useful. Some *‘ulamā’* say that revelation (*wahy*) is of two kinds: Revelation to the Prophets and revelation to the *awliyā’* (sing. *walī*). The revelation that a Prophet receives, accomplishes all matters related to Prophethood. This is true with respect to putting the revelation into practice, otherwise in reality revelation is one in the light of which both the Prophet and the *walī* (Imam) do their respective work. The work of the *walī*, i.e. the Imam is to testify and confirm the Prophethood of the Prophet and also to explain the *ta’wīl* of the heavenly Book. After the Prophets and *awliyā’* there are the *ḥudūd-i dīn* who attain the rank of recognition.

Q244

What is the extent of recognition? Are there certain things that are beyond and above the extent of recognition? How is the recognition of the Lord attained?

A244

- Recognition is an ever-reaching and all-embracing reality. Since the recognition of the Lord is possible, reflect on whether there can be a thing whose recognition is not possible.
- Recognition of the Lord is attained through His own mercy, kindness and means. That is, Allah Himself has appointed the true guide in this world, so that he may guide the people on the straight path and lead them to the ultimate destination of *didār* (vision) and recognition.
- God created human beings so that they may recognise religion, their own souls and God.

Q245 Please explain some wisdoms of verse (7:11): “And We created you, then fashioned you, then told the angels: Fall prostrate before Adam! And they fell prostrate save Iblīs, who was not of those who prostrate themselves”.

- A245
- Spiritual perfection follows the physical creation and perfection of *mu'mins* (male and female) and then the intellectual form is granted to them.
 - This means that as soon as the pious enter the paradise of the sacred Sanctuary, they become in the image of Adam^(c) and he was created in the *ṣūrat-i Raḥmān*.
 - Now, here by the command of God the angels prostrate to Adam^(c) a second time. They had prostrated to him the first time in the world of particles.
 - The pious were becoming in the image of Ḥaẓrat Adam^(c) and in the image of *Raḥmān* not only in the sacred Sanctuary, but they were becoming one with the Adam^(c) of the time from the very beginning in the personal world.
 - In short, the double wisdom of the verse is that the angels prostrate, by the command of God, not only to Adam^(c) but also to the pious, because they were in Ḥaẓrat Adam^(c) and had become his copies.

Q246 In wisdom 690 of “*A Thousand Wisdoms*” the following *ḥadīth* is mentioned: “There is none among you except that he has a companion from among *jinn*s and a companion from among angels.” Is there any allusion to this *ḥadīth* in the wise Qur’ān?

A246 One allusion to it is in verse (91:8): “And inspired it to its lewdness and God-fearing.” This means that God has appointed a *jinn* and an angel over man, so that these two companions may have an eye on the state of his heart and do their respective work. These two companions are also mentioned or alluded to in verse (43:36): “Whosoever is blind to the remembrance of God (*ar-Raḥmān*), We appoint for him a devil as a close companion.” This alludes to the fact that there is a devil (*jinn*) and an angel appointed by God with every human being from the very beginning.

Q247 Who are the people of *dhikr* mentioned in verse (16:43)? What meanings does their name imply?

A247 As has already been mentioned, *dhikr* is one of the names of the holy Prophet, and therefore the people of *dhikr* are the pure Imams who are the people of the Prophet, the people of the Qur'ān and also the people of the supreme Name. All inner and spiritual miracles and events of the Prophets are recorded in their spirituality and luminosity (36:12). It is because of this that people are told: "If you do not know (about the Prophets), then ask the people of *dhikr* (i.e. the Imams, 16:43)."

Q248 How can we ask the people of *dhikr* about knowledge and information? Is there any special system? What is it and since when has it existed?

A248 Everyone should appreciate [the importance of] such questions. Yes, there is a special system or law, which has continued from the time of Ḥaẓrat Adam^(c). That system is basic knowledge, *'ibādat*, heavenly love and the supreme Name, so that the door of the personal world may open. The luminous school of the people of *dhikr* is in the personal world. This is the system or the way of asking the people of *dhikr*, i.e. the Imams.

Q249 According to you, "*fanā' fi'l-Imām*" (merging in the Imam) is a fact, therefore, would you kindly explain what it is in the light of the Qur'ān?

A249 • There are two kinds of *fanā'* (merging), one is conscious and the other is unconscious. Thus, people are merged in their own Imam of the time, as said in verse (17:71): "The day when We will invite every people with their Imam (i.e. in his spirituality)." In such a state all people are merged under the influence of the spiritual resurrection. If someone observes this great event, it is conscious merging and the beginning of the chain of recognition (*ma'rifat*). However, it is true that you can understand the realities and recognitions by means of *'ilmu'l-yaqīn*.

- The second proof of *fanā' fi'l-Imām* is verse (28:88): "Everything is perishable except His face (i.e. the Imam)." This is the mention of systematic merging and resurrection in which all people are ultimately merged in the face of God (Imam) and become the *ṣūrat-i Raḥmān*.
- The third proof is verses (55:26-27): "All those who are on the laden ship (of the personal world) will perish, but will remain the face (Imam) of your Lord, which is majestic and bounteous." This laden ark or the luminous throne of God on water is the supreme angel or the Imam who will remain forever and all others will be merged in him.
- The fourth proof is that Allah has kept everything in the manifest Imam by encompassing them and counting them, because the spiritual resurrection takes place in the personal world of the Imam of the time, in which Allah enfolds the universe and the creatures. Thus, all people become merged in the Imam of the time.

Q250 Some people are truly amazed by our way of working, that we mostly link the *ta'wils* with the Imam and in the discourses of knowledge we mention his name time and again. Do you have any Qur'ānic proof, which establishes that however much we may praise him, it is very little, rather next to nothing?

- A250
- The Imam from the progeny of the holy Prophet is that speaking Book, which in spirituality and luminosity, is with God (23:62; 45:29) and with whose *ta'wili* wisdom every verse of the silent Qur'ān is filled. This means that there is no verse of the Qur'ān in which the exalted Imam is not mentioned directly or indirectly.
 - The speaking Book of Allah, which is mentioned in the above verses, is indeed the light of Imamāt, that is, the soul of the Qur'ān (42:52) and the record of deeds of the people of faith as well. Thus, the spirit and spirituality and the light and luminosity of the silent Qur'ān is in the speaking Qur'ān and hence God and His Prophet have made the Imam the centre of *ta'wīl*.

- The Qur'ān is a subtle universe of knowledge and wisdom, which Almighty God enfolds in the manifest Imam and thence unfolds it.
- An example of how the Qur'ānic gems and secrets gather together is in the description of the hidden Book (*kitāb-i maknūn*), as it is said in verses (56:75-79): “But nay, I swear by the setting of the stars (of the sacred Sanctuary), verily it is a great oath, if you but knew, that verily it is an honourable Qur'ān in a book hidden, which none can touch save the purified.” This means that those who are able to reach the miracles of the sacred Sanctuary and hold the hidden Book in their hand are only the pure Imams. In short, you should study each and every verse of the wise Qur'ān with the inner eye so that you may simultaneously know the glory of the Qur'ān and the grandeur of the Imam's knowledge.

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26

Q251 *Qalam* and *aqlām* (pl. of *qalam*) are mentioned in four places in the Qur’ān (3:44; 31:27; 96:4; 68:1). Please tell us the *ta’wil* of *qalam*? Please also tell us the *ta’wil* of verse (31:27): “And if all the trees in the earth were pens and the ocean, with seven more oceans to help it (were ink), the words of Allah would never be exhausted.”

- A251
- The *ta’wil* of *qalam* is Intellect, the light of Intellect, the Pearl of Intellect.
 - By *kalimāt* (sing. *kalimah*) are meant the *kalimāt-i tammāt* (perfect words) of Allah, and the nature of their endless knowledge is such that if all the trees on the earth were to be pens and the ocean, together with seven other oceans were ink, their *tafsir* (exegesis) would not be complete.

Q252 *Tawbah* has very great importance in the Qur’ān and Islam; therefore, please tell us its literal meanings and wisdom.

A252 *Tawbah* means to abstain from sin and this is according to the numerous ranks of the people of faith, because its wisdom is the return of a *mu’min* to his rank. Since there are varying ranks and stages, therefore it is said that *tawbah* is in degrees, step by step, until the ultimate *tawbah*, which is the return to Allah, as was Ḥaẓrat Adam^(c)’s *tawbah*.

Q253 What is the wisdom of the *ḥadith*: “And he who returns to God before the rising of the sun from the west, God returns to him”⁶²?

A253 The universal meaning of *tawbah* is the returning of people to the true religion, the respite for which is the rising of the sun from the west. The rising of the sun from the west means the rising of the light of Imamat, which only happens in the personal world and then the spiritual resurrection takes place.

It should be noted that the Universal Intellect is the absolute east of the light of oneness (*wahdat*) and the Universal Soul is its west and the east of the *nāṭiq*. *Nāṭiq* is the west of the Universal Soul and the east of *asās*; *asās* is the west of the *nāṭiq* and the east of Imam. Imam is *asās*' west and the east of the subsidiary *ḥudūd*. Thus, when the light of Imamāt rises in the personal world of these *ḥudūd*, it rises from the west of the *asās*, i.e. the Imam.

Q254 From your explanation it appears that the Qur'ān and the *ḥadīth* also have universal meanings. We used to consider it an act limited to the fold of Islam, whereas it is related to all those people to whom He has sent a Messenger (7:158). We also have to reflect on *at-tawwāb* (He who returns, He who accepts repentance), which is one of the attributive names of Allah. Is it not true that this and other names have universal meanings? Now, the question is: what do those who did not do *tawbah* in the fixed respite, i.e. they did not accept Islam, have to do?

A254 Study verses (3:83; 13:15) carefully. These verses mention God's powerful law of *ṭaw'ān wa-karḥan* (willingly and unwillingly), which causes people to return to God. Returning to God willingly or unwillingly means the spiritual resurrection, which has been mentioned repeatedly.

Q255 What do you say about the belief of some people that it is only the Imam who can explain the *ta'wīl*?

A255 It is a belief and not knowledge, therefore, there is the need of some explanation, which is:

- There is no doubt that the main fountainhead and the commander of the battle of *ta'wīl* is the exalted Imam only, but every teacher also has students and every commander an army.
- If any true scholar is asked whether the Imam teaches his *murīds ta'wīl* wisdom by degrees or not, the answer will certainly not be in the negative.
- One must not forget the blessed *farmāns* of Ḥaẓrat Mawlānā Imam Sulṭān Muḥammad Shāh, *ṣalawātu'llāhi 'alayhi*, which are related to the spiritual progress of *mu'mins*.

- If *fanā' fi'l-Imām* is possible, the attainment of *ta'wil* from the exalted Imam is also possible.
- Where the recognition of the Imam is possible, *ta'wil* is also possible.
- Study carefully the blessed *farmān* of Mawlānā Ḥāzīr Imam^(c) in which he has praised the esoteric. Is esoteric not *ta'wil*? In the past were not some of the *ḥudūd-i dīn* under the Imam attaining *ta'wil* from him? Do we not have books on *ta'wil* in our *madhhab* written by them?

Q256 Truly speaking, by the grace of God, there is a large store of knowledge to answer every kind of question. We would like to ask why you prefer educational questions and answers? What is the secret in this preference?

- A256
- Discourses of knowledge become systematic and logical by this practice.
 - The purport of discourses becomes easy and interesting for the readers.
 - In the presence of questions and answers based on knowledge, there is no need of debates and polemics.
 - There are still many more benefits in this method.

Q257 The holy Prophet says: "I have a time with Allah in which there is no room either for a close angel or for a Messenger Prophet".⁶³ Could we attain some blessings of recognition of this noble *ḥadīth*?

A257 God willing, on the one hand there is an allusion in this *ḥadīth* to the absolute merging in God and on the other to diverse theophanies and manifestations. Where the holy Prophet is the primordial light, there he has eternal and permanent *mī'rāj*. The *mī'rāj*, which he had after the sacred advent and the office of Prophethood, is an exemplary *mī'rāj* and that event too, is more than once. Additionally when he was doing luminous *'ibādat* being unconcerned with worldly matters, he used to find himself on the *mī'rāj* of the personal world. The sacred position of the holy Prophet was that sometimes he used to be with his great

companions on the earth, sometimes with a closest angel, sometimes with a messenger Prophet, as it is in the story of *mi^crāj*, and sometimes in the most sublime and exalted state.

Q258 It is mentioned in *Kawkab-i durri* (pp. 298-99) that a person by the name of Wa^clab asked the commander of the faithful, ^cAlī^(c) in a polemical way: “Did you see your Lord until you recognised him?” The Imam replied: “I never worship a Lord Whom I do not see.” Again Wa^clab asked: “How did you see Him?” The Imam said: “The physical eyes did not see Him as open seeing, but the hearts (i.e. the inner eyes) saw Him with the realities of recognition”.⁶⁴ Would you kindly tell us some wisdoms of these blessed words of Mawlā ^cAlī^(c).

A258

- The recognition of God (*ma^crifat*, *irfān*) is at the apex of Islamic matters. Had the Imam not guided us on behalf of God and the Prophet, we would have been deprived of the everlasting wealth of recognition.
- The answer of Mawlā ^cAlī^(c) describes, confirms and testifies to the Divine vision (*didār*) as clearly as the sun.
- We also came to know that recognition, which is the spirit of *ibādat*, is a result of *didār*.
- The sacred vision of God is with the inner eye.

Q259 In the same book (p. 261), it is narrated from Sa^cd that he said: “There was none among the companions of the Prophet except ^cAlī who would say: Ask me about other than the Throne (*dūna’l-^carsh*)”.”⁶⁵ Please explain this to us.

A259 “Other than the Throne” is a conventional translation, but the correct translation is “under the Throne”. See Hans Wehr’s “*A Dictionary of Modern Written Arabic*”, where *dūn* also means below, beneath, under. Thus, Mawlā ^cAlī^(c) said: “Ask me about what is under the Throne.” Throne means the Pen and the *kursī* under it is the guarded Tablet. The Pen is the Light of the Prophet and the Light of the guarded Tablet is the Light of ^cAlī^(c). Thus, the Imam indicating himself as the guarded Tablet invited questions

about himself.

Q260 It is mentioned in verse (55:33): “O company of *jinn* and men, if you have power to penetrate regions of the heavens and the earth, then penetrate [them]! You will never penetrate them save with (Our) sanction.” Is this verse related to the external world or to the internal world? Or to both? What does the word “*sultān*” mentioned in this verse mean? Why is it necessary to go beyond the regions of the heavens and the earth?

A260

- This verse is related to both the external and the internal worlds, because the signs of Allah are in both of them.
- “*Sultān*” which literally means power, might, rule, dominion, sway, proof, refers to the Imam of the time, whom God has made the treasure of every kind of power, such as *ism-i a‘zam*, spiritual resurrection, knowledge, wisdom and proof.
- Spiritual travelling of going beyond the regions of the heavens and the earth takes place within oneself. [In the context of this] The amazing competition among the nations and religions of the world is extremely significant.
- This is the spiritual war and the battle for knowledge in order to subjugate the universe and to see the miracles of God in which the recognition of God is also included. The same is the way of observing the non-spatial world by going beyond space and time. In short, thousands of secrets are hidden in this noble verse.

Casket of Pearls

27

Q261 It is mentioned in verse (55:31): “Soon We shall attend to you, O you two weighty ones.” Is it possible for God not to be free because He has too much work? If not, what does this parable mean?

A261

- God is above such a state. This parable is a veil over a reality.
- The allusion of this parable is that a tremendous spiritual revolution is going to come, the signs of which have been seen, such as the army of particles (Gog and Magog), flying saucers, etc.

Q262 Would you kindly explain the main wisdom of verse (20:5): “*Ar-Rahmānu ‘ala’l-‘arshi istawā.*”

A262 God willing. The correct translation of this verse is: “God, the Compassionate did the work of equality (*musāwāt*) on the Throne.” That is, although there are ranks for the people in the heavens and the earth, there is equality on the Throne. There are several proofs for this:

- When, by the grace of God, people transform into “monoreality”, they all become equal.
- The rank of *fanā’ fi’llāh* is on the Throne. The Throne is a light, and the light is an angel, who is the subtle and luminous personality of the Perfect Man.
- You will never see any difference in the creation of the Compassionate (67:3). This is the equality of the Compassionate (*musāwāt-i Rahmānī*).

Q263 What is the *ta’wil* of the birds, which Ḥaẓrat Jesus^(c) used to make by the permission of God, as mentioned in verses (3:49; 5:110)?

A263 The *ta’wil* of this is that Ḥaẓrat Jesus^(c) used to make subtle living

figures, that is, the angels who were cast in the mould of his personality, so that the people of faith of that time may wear them as paradisaal attire.

Q264 Would you kindly explain the exoteric and esoteric wisdom of verse (57:25): “We revealed iron, wherein is mighty power and [many] uses for humankind ...”.

A264 God willing! The exoteric wisdom of the verse is that everything has a soul and so does iron. Thus, Almighty God revealed the soul of iron, by which its mines came into existence. Further, it is known that the entire materials for war are made from iron, and countless useful things as well.

The esoteric wisdom is that when the spiritual army of the Imam of the time enters the personal world, this is the meaning of the descending of iron by the command of God, in which there is vehement spiritual war. Spiritual iron (i.e. the army of souls) has countless benefits.

Q265 Would you kindly explain what kind of wisdom-filled secret is hidden in verse (17:50): “Say (O Muḥammad): Be you stones or iron.”

A265 Almighty Allah always speaks that which is possible. Thus, it is a fact that when Allah gave this command about certain people, their soul turned into stones or iron, because the command “*kun/kūnū*” (Be!) is such that it is immediately executed. God Himself gives this command or the Prophet or the Imam by His permission.

Q266 What is the *ta’wīl* of verse (3:49): “Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah’s leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah’s leave. And I announce for you what you eat and what you store in your houses”?

A266

- This living bird is an angel who is created in the personal world of the Perfect Man from a particle of a *mu'min's* soul.
- The healing of those born blind means that the Prophet and the Imam grant the inner eye to *mu'mins*.
- The healing of the leper means that it is extremely arduous to go beyond the initial light (whiteness), but it is easy for those who receive the affection of the spiritual physician.
- The dead refers to those who are ignorant. The true Guide breathes the spirit of knowledge into them, which revives them.
- The Perfect Man knows what type of sustenance of knowledge the people eat and what level of sustenance of *ma'rifat* they store.

Q267

It is mentioned in verse (67:5): “And verily We have beautified the nearest heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame.” Is this heaven physical or spiritual? In search of what do the devils unsuccessfully try to fly to the heaven? One of the functions of the lamps is to drive the devils away [from the heaven], what is the other function?

A267

- This is the nearest spiritual heaven in which there are lights of many colours.
- Devils want to go to heaven to overhear the conversation of the angels, so that they may tell and impress their followers.
- The other function of the lamps is to guide the *sāliks*.

Q268

There is no doubt that the entire Qur'ān is full of the wonders and marvels of knowledge and wisdom, including Chapter 72 “The *Jinn*”, which is related to *jinn*s, as they said in verses (8, 9, 11): “And we sought ... different ways.” Please explain to us to which group of *jinn* does the description of the Chapter “The *Jinn*” belong? Is it the nearest heaven that was sought? Does this event belong to the personal world or the external world? Is it true that before the advent of the holy Prophet, the devils could reach the heaven and listen to the conversation of angels?

- A268
- There is a collective description of *jinn*s in this Chapter.
 - This is the same nearest heaven mentioned in question 267.
 - This, in reality is the story of the personal world.
 - Yes, it is true, but after the advent of the holy Prophet the flames prevent them (see 67:5).
- Q269 What is the *ta'wili* wisdom of verses (2:1-2): “*Alif-lām-mīm*, That is the Book, wherein is no doubt, a guidance to the righteous ones (*muttaqīn*)”?
- A269 Imam [‘]Alī^(c) has said about “that Book”: “I am that Book in which there is no doubt”.⁶⁶ For, Mawlā [‘]Alī^(c)’s light is the speaking Qur’ān, in which there is only certainty, and whose guidance is first given to the righteous ones. It should be noted that it is the Teacher of the Qur’ān who is the light and the speaking Book (the Qur’ān). Praise belongs to Allah, the Lord of the worlds!
- Q270 Please explain these blessed and sacred words of Imam [‘]Alī^(c) from the *Khutbatu’l-Bayān*, mentioned in *Kawkab-i durri* (p. 208): “*Anā āyātu’llāh* (I am the signs of Allah)”.⁶⁷
- A270 Imam [‘]Alī^(c) is the compendium of the signs of God and the totality of His miracles, because an *āyat* means sign, command and miracle. Its plural is *āyāt*. Now, you have to see where these *āyātu’llāh* are. First they are in the holy Qur’ān, then in the external world and then in the internal world. Now, in the meanings of all those *āyāt* or signs of the three books, the Qur’ān, the macrocosm and the microcosm, it is only [‘]Alī^(c).

Casket of Pearls

28

Q271 The best and most exalted personal book (the spiritual book) was the holy Prophet and after him, Mawlā ʿAlī^(c). Now, please tell us does *Imām-i mubīn* (the manifest Imam, 36:12) mean the Imam of space and time? If you say that the manifest Imam is the Imam of the time, please tell us what are *āyāt* and miracles in his spirituality and luminosity.

- A271
- Although apparently the universe appears to be spread out, it is confined, encompassed and enfolded in the manifest Imam.
 - By His perfect will Almighty Allah has enfolded and kept the endless expanses of space and time in the fist of the manifest Imam.
 - The kingdom of Allah has so many things that it is impossible for *jinn* and humankind together to count them, yet Allah has counted them and kept them all in one number, *Imām-i mubīn*.
 - He has condensed the boundless ocean in a unique pearl.
 - Indeed, the Imam of the time is the *Imām-i mubīn*, and the *āyāt* that are in his spirituality and luminosity are living forever and are unique in their comprehensiveness and perfection.

Knowledge for a united humanity

Q272 This question is related to the spiritual *mīʿrāj* of the holy Prophet, regarding the greatest signs or miracles mentioned in verse (53:18): “Indeed, he saw the greatest *āyāt* (signs, miracles) of his Lord.” What are these greatest signs or miracles?

A272 The miracles of the sacred Sanctuary are the greatest, such as the vision of Allah (*liqāʾ-yi ilāhi*), allusions of the vision (*ishārāt-i didār*), oneness of the Throne and Pedestal (*waḥdat-i ʿarsh-u kursī*), miracle of the *ṣūrat-i Raḥmān*, the sun of the light of *azal*, togetherness of *azal* and *abad*, enfolding and unfolding of the universe, *fanāʾ fiʾllāh*, the Divine Word (*kalimah-i bārī*), the supreme Pen, the guarded Tablet, the hidden Book, creation of

Adam^(c), prostration of angels, the lote-tree of the utmost boundary (*sidratu'l-muntahā*), the place of Abraham^(c), *mazhar-i kull* (universal locus of manifestation), non-spatial world (*lā-makān*), paradise, the hidden treasure, intellectual birth, etc., etc.

Q273 You ardently believe with heart and soul in the *mu'awwil* (the one who does *ta'wil*) of the progeny of Muḥammad^(s). He said: “*ʾU mush ʾU*”. What is the wisdom in it?

A273 One of its wisdoms is: Adopt the theory of beginninglessness and endlessness, because in the eternal kingdom of God, everything constantly moves on a circle and the everlasting (*sarmadi*) life of human beings lies in such a perpetual movement. This great secret is beyond the understanding of ordinary people. Thus, it should be noted that this is among the *ta'wili* keys. Therefore it must be remembered well:

“*ʾU mush ʾU*”: *ʾU* = particle of negation = do not; *mush* = end, such as: end_____end; *ʾU* = place. Thus “*ʾU mush ʾU*” means to put or to adopt the idea of beginningless and endless, just as there is another ‘word’ (*kalimah*): *Thoṣ gaṭu jʾUmēn shuro jʾU*= grant me new attire and old sustenance.

It is a prayer for *fanāʾ fiʾl-Imām*, because it is he who is lord and king and who manifests himself in every age in a new attire and with old knowledge. God willing, all glad tidings will prove to be true for the people of faith.

Q274 In the Qurʾān and the *ḥadīth*, wherever the word “*nūr*” is mentioned, is it enough to take it in the sense of light, or are there also deeper wisdoms in its meaning?

A274

- Indeed there are very great wisdoms in the meaning of “*nūr*”.
- The best praise and description of “*nūr*” is in the “*duʿāʾ-yi nūr*” (prayer for light).⁶⁸ If “*nūr*” is appointed for the heart, all its faculties and capacities will be revived.
- If “*nūr*” is the extraordinary light for the eye, it is luminous

voice for the ear and the miraculous faculty of speech for the tongue.

- From the other side, the spiritual beloved telephones again and again, but alas on this side it does not function.
- Come friends! Let us do *giryah-ū zārī* with utmost humility and benefit from knowledge, *‘ibādat*, service and complete obedience.

Q275 Among the *adhkār* (sing. *dhikr*), you have praised the rapid *dhikr*. Where is it mentioned in the Qur’ān? What is its Qur’ānic evidence?

A275

- It is mentioned in verse (51:50): “Therefore flee unto Allah”. This is the evidence of the rapid *dhikr* and excelling in good deeds.
- The same command is in “*sābiqū*” (Race one another, 57:21) and in “*sārī‘ū!*” (And vie with one another!, 3:133). Rapid *dhikr* is also implied in the meanings of the running of light (57:12; 66:8). The wisdom of rapid *dhikr* is also mentioned in the *Sūrah* of *‘Ādiyāt* in verses (100:1-2).

Q276 It is said in a *ḥadith-i qudsī*: “Neither My earth contained Me, nor My heaven, but the heart of My *mu’min* servant (*‘abdiyu’l mu’min*) contained Me.” What is the real secret of ‘containing’?

A276

- First of all, we have to reflect on who a “*mu’min* servant” truly is? The *mu’min* servants are the Prophet and the *walī*.
- Besides them there are also other ranks of *īmān* (faith).
- The characteristics that God has granted His faithful servants are not the lot of the earth and the heaven.
- Those characteristics are the virtues of Adam^(c), such as the light of *īmān* (faith), heavenly love, knowledge and wisdom, inner eye, vision and recognition. Thus, this is the main secret of the recognition of God.

Q277 It is mentioned in verse (6:103): “The eyes attain Him not, but He

attains the eyes: He is the All-subtle, the All-aware.” What is the decree of this verse? Is the Divine vision possible or not in this world?

A277

- The inner eye of a *mu'min* is not capable of elevating itself to reach the heights of honour, to see God and recognise Him, but it is very easy for God to manifest Himself graciously in front of his inner eye.
- One of the names of God is “*an-nūr*” (the Light) and the other is “*aẓ-ẓāhir*” (the Manifest). This shows clearly that *didār* (vision) of God and His recognition are possible in this world.
- Reflect on the fact that man himself cannot see the sun, but its rays automatically enter his eyes.

Q278

Here is a brief but extremely difficult question related to verse (7:143): “O my Lord! Show me [Yourself] that I may behold You”, that is, give me Your *didār*. Did Ḥaẓrat Moses^(c) have *didār* or not?

A278

- Although the question is extremely difficult, but God willing, the One Who eases difficulties can help us.
- This story of Ḥaẓrat Moses^(c) is related to the stage of Ḥaẓrat Isrāfil and Ḥaẓrat ‘Izrā’īl, where the mountain of soul smashes into particles due to the Divine manifestation, but there is no conspicuous *didār*.
- Further on, at the blessed spot (*al-buq‘ati’l-mubārakah*, 28:30), i.e. the sacred Sanctuary, Ḥaẓrat Moses^(c) had the holy *didār*.
- The tree or bush from which the voice was coming means the Universal Soul, who is the *mazhar* of *Raḥmān* (the locus of the Compassionate) in the higher world.

Q279

Do the beholders of the ox of the children of Israel (2:69), the white hand (7:108; 26:33) and the constellations (places) in the heaven (15:16) do so with the physical eye or the spiritual eye?

A279

- Where in the physical world is there an ox as colourful as a peacock whose colour is so fascinating for the beholders? It is only in initial spirituality that the carnal soul appears like a

beautiful and fascinating ox, which it is necessary to slaughter.

- The miracle of the white hand is at the level of the perfection of spirituality. There are numerous parables of it in the wise Qur'ān.

Q280 It is said that the Qur'ān mentions the *ḥudūd-i dīn* (religious hierarchy) everywhere. Could you give us a verse in which they are mentioned?

- A280
- Study the well-known book *Wajh-i Dīn* of Ḥakīm Pīr Nāṣir-i Khusraw, may his secret be sanctified.
 - Some examples of the subsidiary *ḥudūd* of the fourth *nāṭiq* are: They were revived spiritually after dying before the physical death (2:56; 7:155).
 - The children of Israel had become kings being cast in the spiritual mould of the *ḥudūd-i dīn* (5:20). Ḥazrat Moses^(c) was the *nāṭiq*, the staff was the *ism-i a'zam*, the venerable rock was the *asās* and the twelve springs were the twelve *ḥujjats* (2:60; 7:160).

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29

Q281 Once you said that the *ṣūr* is blown in order to breathe the Divine spirit into a perfect human being. That is, the breathing of the spirit and the blowing of the *ṣūr* take place simultaneously. Therefore, the resurrection is also mentioned with the breathing of the spirit. Would you kindly give us an example of this event?

A281 It is mentioned in verse (66:12): “And Maryam, daughter of ‘Imrān, who guarded her private parts, therefore We breathed therein something of Our Spirit”. Maryam^(c) was a *hujjat* and the example of all *hujjats* in her time. This means that the *hujjats* have to necessarily undergo resurrection, because all esoteric sciences lie in it and without it, there is neither wisdom nor recognition.

Q282 If the Qur’ānic extollation of Maryam^(c) is that of a *hujjat*, please tell us from where does the *hujjat* receive spiritual light?

A282 • It has been said:

Az dil-i hujjat ba-ḥaẓrat rah buwad
*Ū ba-ta’ yid-i dilash āgah buwad*⁶⁹
 From the heart of the *hujjat* to the Imam there is a path
 And he (Imam) is aware of [giving] *ta’ yid* to his heart.

• Ḥakīm Pīr Nāṣir-i Khusraw says in his famous *Dīwān*:

Bar jān-i man chū nūr-i imām-i zamān bitāft
*Laylu’s-sarār budam-u shamsu’-z-zuhā shudam*⁷⁰
 When the light of the Imam shone upon my soul,
 Even though I was dark as night,
 I became the shining sun.

Q283 It is mentioned in verse (105:1): “Did you not see how your Lord dealt with the people of the elephant?” Had the incident of the people of the elephant not taken place fifty days prior to the birth of

the holy Prophet? Why is there such a wisdom-filled allusion in this verse, as if the Prophet had himself witnessed the destruction of the people of the elephant?

A283

- There are numerous secrets of this kind in the great Qur'ān indicating that the Prophets and *awliyā'* see important events related to religion in the mirror of spirituality.
- In 31 places in the Qur'ān, the question "Did you not see?" is mentioned, the purpose of which is to draw the attention of the people of recognition to the spiritual observations of the holy Prophet.

Q284

It is mentioned in verse (2:243): "(O Messenger!) Did you not see those who went forth from their homes, for fear of death? And they were thousands, then Allah said to them: Die, and then He brought them back to life. Verily, Allah is gracious to people, but most of them are not grateful." There seems to be a great secret of recognition in this verse, would you kindly explain it to us?

A284

God willing!

- When the *ṣūr* is blown and the resurrection starts to take place, the representative particles of people go forth from their bodies for fear and run to the place of resurrection and seek refuge in the one who undergoes it.
- Divine mercy lies in the fact that all of them should die unconsciously and are then revived.
- How great is God's favour towards the people of the world!
- This is a very great revolutionary secret; therefore, all of you should try to understand its reality.

Q285

Would you kindly explain the *ta'wili* wisdom of verse (25:45): "Did you not see how your Lord extends the shadows? If He willed He would certainly have made it still (the eternal shadow). Then We made the sun a guide to it. Thereafter We seize it to Ourselves, drawing it gradually."

A285

- Here the external shadow is a veil and the internal shadow is

the veiled one.

- The shadow that is in the veil is the Divine shadow, i.e. the shadow of the Universal Intellect and the Universal Soul in the sense of souls and intellects, which God spreads out and makes eternal and everlasting, such as the people of paradise, and also seizes them to Himself. By the sun is meant the light of Intellect, through which every kind of favour is provided.

Q286 Please explain to us what is meant by “the days of Allah” in verse (14:5): “And We certainly sent Moses with Our signs (saying): Bring forth your people from the darknesses unto the light, and remind them of the days of Allah; verily in this are signs for every patient and grateful (person)”.

- A286
- These special days of Allah mean the hidden resurrection of the personal world and its seven minor cycles, which have been mentioned repeatedly.
 - With respect to reminding about these spiritual and luminous days, there are three levels of certainty: *‘ilm*’*l-yaqīn* (knowledge of certainty), *‘ayn*’*l-yaqīn* (the eye of certainty) and *ḥaqq*’*l-yaqīn* (the truth of certainty).
 - The living and luminous days of Allah are the Prophets and Imams. The manifestation of their sacred light in the personal world is its resurrection that contains all the treasures of knowledge and wisdom.

Q287 Which Imam has made the following sacred *farmān*: “Whatever is said about God is about us and whatever is said about us is about those of our Shi‘ahs who have surpassed [others]”.⁷¹

A287 Ḥaẓrat Mawlānā Imam Bāqir^(c) said this. These are the great secrets of the hidden treasure.

Q288 You have written a book in the form of questions and answers on the subject of soul. With reference to verse (17:85): “Say: The spirit is from the command of my Lord”. Would you kindly tell us

in what sense the spirit is from the command of the Lord?

A288

- The special or original spirit is from the world of command.
- The higher end of the spirit is in the higher world.
- The everlasting link of the spirit is with the Word of Command, i.e. “*Kun!* (Be!)”, therefore there is always renewal in it.
- This is why the spirit in paradise is perpetually a new creation.
- The great soul is present everywhere.

Q289

Where are the world of creation and the world of command mentioned in the holy Qur’ān? What is the difference between them?

A289

- They are mentioned in verse (7:54): “Beware that the (world of) creation and the (world of) command belong to Him (Allah). Blessed be Allah, the Lord of the worlds”.
- The difference between the two is that in the world of creation (physical world) it requires time for things to be created, whereas in the world of command (spiritual world) everything comes into existence instantly by the command of “Be!” The blessings of God are everlasting and never come to an end. Since blessings are forever, therefore the human soul too, is forever. *Al-ḥamdu li’llāh!*

Q290

Please tell us the *ta’wīl* of verse (7:180), as explained by the Imams from the progeny of the holy Prophet. The verse is: “And to Allah belong the best names, so call Him by them, and leave alone those who use profanity in His names: soon shall they be requited for what they were doing”.

A290

- Ḥaẓrat Mawlānā ^cAli^(c) has said: “I am the best names by which God has commanded to call Him”.⁷²
- Ḥaẓrat Imam Ja^cfar aṣ-Ṣādiq^(c) says: “By God! We are the best names of God”.⁷³
- Everything of God is living and speaking with the perfect Intellect and the perfect Soul, thus, according to this law the Imam of the time is the supreme Name and the best Name.

Casket of Pearls

30

Q291 Ḥaẓrat Mawlā °Alī^(c) has said: “Even if the veil were to be removed nothing in my *yaqīn* (certainty) would increase”.⁷⁴ Please explain this *farmān* to us.

A291 Three levels of *yaqīn* are well known: *°ilmu’l-yaqīn*, *°aynu’l-yaqīn* and *ḥaqqu’l-yaqīn* and thereafter there is no additional level. Since Mawlā °Alī^(c) is the treasure of the secrets of *ḥaqqu’l-yaqīn*, there cannot be any lack of *yaqīn* in him. Thus, if the veil is removed, there can be great amazement for the people, but there cannot be any amazement for him.

Q292 Kindly explain what wisdom is alluded to in verse (17:95): “Say: If there were in the earth angels walking in peace, We would surely have sent down an angel to them from the heaven as a messenger”.

A292 This shows that there are two kinds of angels: the physical and the spiritual. The physical angels are the Prophets and *awliyā’* who walk on the earth without any fear, because of the remembrance of Allah. And, by the command of God, the spiritual angels are helping the earthly angels and bring revelation to the Messengers in the cycle of Prophethood.

Q293 It is said in a *ḥadīth*: “Indeed, from among you is he who will fight for the sake of the *ta’wīl* of the Qur’ān, as I fought for the sake of its *tanzīl*”.⁷⁵ It is well known that this *ḥadīth* is about Ḥaẓrat °Alī^(c). The question here is: What is *ta’wīlī* war in reality?

A293

- *Ta’wīlī* war, in reality is a spiritual war that is a hidden resurrection and it is on the basis of this that there is also open *ta’wīl*.
- Thus, there are three great *ḥudūd* for *ta’wīl*: *asās*, Imam and *qā’im* and the *ta’wīlī* war cannot be fought physically or

spiritually without an army.

Q294 Please explain to us what are the secrets in verse (10:62): “Beware that the *awliyā’* of Allah have no fear, nor do they grieve.”

- A294
- Fear is related to the future and grief to the past, but the reality of the *awliyā’* of God is beyond space and time.
 - The *awliyā’* of Allah are manifest simultaneously in paradise and in this world and they have also become *fanā’ fi’llāh*. Then in such a state how can the scale of temporary fear and grief be heavy for them?
 - There is another explanation for this, that there is the mercy and wisdom of God in each and every fear and grief of His friends. In this sense, too, the concept of fear and grief ceases to exist.

Q295 Would you kindly explain the *ta’wili* wisdom of verse (6:98): “He it is who has created you from a Single Soul, then there is a permanent place (*mustaqarr*) and a transitory (*mustawda*^c) place (for every individual).”

- A295
- The higher “I” of a human being is in paradise, that is, the permanent place (*mustaqarr*).
 - The lower “I” is sent to the world, which is a transitory place (*mustawda*^c). This human reality is alluded to and confirmed by the law of Imamāt, that the permanent Imam is always there in history, but the entrusted Imam is sometimes there and sometimes not.

Q296 Your book “*What is Soul?*” is invaluable for the recognition of soul. Would you kindly tell us briefly what it is? Is it an insignificant and finite particle? Or, is it an infinite thing? Is it spatial or non-spatial? Can we call it simple and all embracing? Is it an all-embracing and universal reality?

- A296
- In God’s kingdom, the soul is the most wondrous and amazing thing.
 - The soul is finite as well as infinite.

- Essentially the soul is non-spatial, but due to its relation with the body, it is spatial.
- The soul is indeed simple, all-surrounding and everywhere.
- The soul is all embracing and universal, because it is the reflection of the light of God.

Q297 *Al-ḥamdu li'llāh!* God is my witness that I believe in all *Pirs* and dignitaries of religion. Here is a verse of Ḥakīm Pīr Nāṣir-i Khusraw, which seems to be unique in solving questions. Would you kindly explain it for friends and readers. The verse is:

*Zi nūr-i ū tū hasti ham-chū partaw
Hijāb az pish bardār-u tū ū shaw*⁷⁶

You (in your inner self) are a reflection (living picture) of His light
Remove the veil (of ego) in front of your eye and become He.

- A297
- How excellent and blessed is this similitude that the human heart is the mirror of the manifestation of God.
 - If you can, see with the inner eye how great are the secrets of monoreality hidden in this mirror that shows God (*mir'āt-i khudā-numā*).
 - At this place, one should remember the sacred *ḥadīth* “I will make you like Me”.
 - It should be remembered that the sacred Sanctuary is the paradise of great secrets.

Q298 Please explain the *ta'wili* wisdom of verse (12:4): “When Joseph said to his father: O my father! Verily I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating to me”.

- A298
- Ḥazrat Jacob^(c) had the Imamāt that was transferred to Ḥazrat Joseph^(c) some time earlier.
 - Therefore, eleven *ḥujjats*, the previous Imam and his *bāb* bowed to Ḥazrat Joseph^(c).
 - Prostration has many meanings, one of them being obedience.

Q299 It is mentioned in verses (33:41-42): “O you who believe, remember Allah abundantly and do His *tasbiḥ* morning and evening”. What benefits accrue from abundant *dhikr*? What loss occurs from neglecting *dhikr*?

- A299
- There are countless benefits of abundant *dhikr*. The fact that the pleasure of Almighty Allah is attained by *dhikr-u ʿibādat* is the most important of these benefits.
 - The devil gains the upper hand when we forget to do the *dhikr* of Allah.
 - Abundant *dhikr* empowers the angel appointed for you and performs angelic deeds for you, whereby you can progress spiritually.
 - The heart gains peace due to abundant *dhikr* (13:28). Peace is in many meanings and ranks.
 - If you are remembering your Lord through His supreme Name, be sure that there are countless blessings in it (55:78). Never forget that the secret of spiritual progress is the living and supreme Name of God.

Q300 What is the meaning of the “wind blowing violently” and which is the blessed land mentioned in verse (21:81): “And to Solomon (We subdued) the violently blowing wind, which blew at his command towards the land which We have blessed.”

A300 The real miracles of the Prophets take place in the personal world. Thus, the throne of Ḥaẓrat Solomon^(c) was spiritual and the violently blowing wind that was carrying it on its shoulder was also in spirituality. The blessed land is the sacred Sanctuary. If the flight of the Prophets and *awliyāʾ* was physical and not spiritual, then in the present context where we have aeroplanes, such a miracle would have lost its magnificence and importance. This is not possible.

Casket of Pearls

31

Q301 It is mentioned in verse (16:120): “Verily Abraham [alone] was an *ummat* (community), devotedly obedient to Allah, upright.” Would you kindly tell us how Ḥaẓrat Abraham^(c) alone was a community?

A301

- Ḥaẓrat Abraham^(c) was the best personal world in his own time, in whom all people were merged and became obedient.
- Although every Perfect Man is alone, $70000 + 70000 = 140,000$ angels are created in him.

Q302 In verse (71:26), it is said: “And Noah said: O my Lord, do not leave a single dweller from the disbelievers in the land.” What is the nature of this prayer of Ḥaẓrat Noah^(c)? Did he pray for the physical destruction of the disbelievers, or is it for their spiritual death or for the death of the carnal soul of the personal world?

A302

- This prayer of Ḥaẓrat Noah^(c) is full of wisdom.
- This is the story of the spiritual deluge or resurrection, in which all people go to the personal world and are destroyed and merged there. This miracle is extremely beneficial for them.
- In short, Islam becomes dominant and disbelief becomes extinct in the personal world of every Perfect Man.

Q303 Would you kindly explain some wisdoms of verse (47:7): “O you who believe, if you help Allah, He will help you and make your foothold firm.”

A303

- Allah has equated help to Himself with help to religion, thus granting extremely great eminence and honour to it.
- He has promised that He will help those *mu'mins* who help Him.
- He will grant them courage to walk on the straight path with firmness.

- Allah's help can be individual as well as collective. There are many levels of heavenly help. Almighty Allah's help is a very great thing and also a very great secret.

Q304 It is mentioned in verse (6:91): "Say (O Muḥammad!): Who sent down the Book which Moses brought, a light and a guidance to the people, but you make it into (separate) sheets of paper." Here it is evident that prior to its revelation, the heavenly Book is not on paper, rather it is a living soul, a light (angel) and a guidance for the people. Please explain to us where the Torah was in this state? How can the heavenly Book be a light and a guidance prior to being written on paper? Does God object to the writing of the Torah?

- A304
- Prior to being recorded on paper, the Torah was in the personal world of Ḥaẓrat Moses^(c) and Ḥaẓrat Aaron^(c) as a light and guidance.
 - A heavenly Book is in two forms: one is in the form of light and guidance and the other is in the form of writing. Therefore, the heavenly Book is both speaking and silent. There is no objection to the writing of the Torah, only to ignoring its spiritual light and the real (spiritual) guidance.

Q305 It is mentioned in verse (11:17): "Is he then [like unto him] who is on a clear proof from his Lord, and a witness from Him, follows him and before it was the Book of Moses an Imam and a mercy?" Who is on the clear proof from God? Who is a witness from Him? How was the Book of Ḥaẓrat Moses^(c) an Imam and a mercy for humankind?

- A305
- The holy Prophet is on a clear proof from his Lord.
 - Ḥaẓrat ^cAli^(c) is his witness.
 - The Book of Ḥaẓrat Moses^(c), which was an Imam and a mercy, was Ḥaẓrat Aaron^(c), because it is the Imam who is the speaking Book in which there is mercy.

Q306 It is mentioned in verse (73:15): “Verily, We have sent a Messenger to you as a witness over you, as We had sent a Messenger to Pharaoh. What is the main secret in the resemblance of Ḥaẓrat Moses^(c) to the holy Prophet?

- A306
- Although the attributes and virtues of all the Prophets were gathered together in the holy Prophet Muḥammad^(s), yet in the story of the Qur’ān, Ḥaẓrat Moses^(c) and Ḥaẓrat Aaron^(c) are the examples of the holy Prophet and Mawlā ‘Alī^(c).
 - *Al-manzilah* means the place of descent, house, position and rank and the holy Prophet said about Mawlā ‘Alī^(c): “*Anta minnī bi-manzilati Hārūna min Mūsā illā annahu lā nabiyya ba’dī*” (You are to me in the same position as Aaron was to Moses except that there is no Prophet after me).⁷⁷
 - This shows that as Ḥaẓrat Aaron^(c) was the place of descent of the light of Moses^(c), Ḥaẓrat ‘Alī^(c) was the place of descent of the light of the holy Prophet Muḥammad^(s).

Q307 Part of the verse of *bay‘at* (48:10) is: “(O Prophet!) Verily those who give *bay‘at* (oath of allegiance) to you, indeed, give *bay‘at* to Allah, Allah’s hand is above their hands.” Please explain its essential wisdom to us.

- A307
- If *bay‘at* to the holy Prophet is *bay‘at* to Allah and his hand is Allah’s hand, how is it possible to doubt the presence of the *khalīfah* of Allah on the earth?
 - If in one time people attain the supreme bliss by doing *bay‘at* to the *khalīfah* of Allah, how is it possible that people in other ages should be deprived of it?
 - The holy Prophet has rightly said: (a) “He who did my *didār*, did Allah’s *didār*.” (b) “He who saw me in a dream, saw Allah”,⁷⁸ (c) “He who saw me in spirituality and luminosity, saw Allah”.

Q308 Kindly give us some clear proofs of the continual presence of the *māẓhar* of Allah on the surface of the earth.

A308

- Study verse (24:35) carefully: The luminous lamp of the Divine light is in a niche, which is in a glass. The glass is like a luminous star. It should be noted that this is the praise of the *mazhar* of the light of Allah.
- The same proof is in the verse of the revealed light (5:15).
- The name “*an-nūr*” (the Light) is His *mazhar*.
- The name “*az-ẓāhir*” of Allah is because He has a *mazhar*;
- The luminous veil of Allah mentioned in verse (42:51) is His *mazhar*.
- If the heart of a *mu'min* servant is the Throne of Allah, then the first and foremost *mu'min* is His *mazhar*.
- If Allah has encompassed everything in the *Imām-i mubīn*, then the rank of His *mazhar* is also included in him (36:12). In short, there are countless proofs of this fact.

Q309

It is mentioned in verse (3:33): “Verily, Allah selected Adam and Noah and the descendants of Abraham and the descendants of ‘Imrān above all people.” The questions here are: Were these Perfect Men only selected in their own times? What was the purpose of selecting them? Three ‘Imrāns are mentioned in the Qur’ān: the father of Moses^(c), the father of Maryam^(c) and the father of ‘Alī^(c). Which one is mentioned in this verse?

A309

Perfect Men are selected forever. The purpose in this selection was to provide guidance to the people of the world. The ‘Imrān^(c) in this verse is the revered name of Ḥaẓrat Abū Ṭālib^(c), from whose descendants the chain of Imamāt continues forever as the *khilāfat* of Adam^(c) (2:30), the essential *shari‘at* of Noah^(c) (42:13) and the excellence of the descendants of Abraham^(c) (4:54) for always, even though all of them according to “light upon light” are different links in the same chain of guidance.

Q310

When God selected Adam^(c), Noah^(c), the descendants of Abraham^(c) and the descendants of ‘Imrān^(c) from the people of the entire world, what did they, by the command of God, do for the people of the world?

The overall purpose of this selection is guidance.

- The sacred door of the supreme Name and the best names opened for the people of faith through Ḥaẓrat Adam^(c). Simultaneously with the spreading of the light of the science of names (*‘ilmu’l-asmā’*), the chain of the favours of the major and minor vicegerency started. Study the story of Ḥaẓrat Adam^(c) in the Qur’ān with wisdom.
- Ḥaẓrat Noah^(c) presented the example of the ark of salvation (*kishti-yi najāt*) to the people. The world of humanity was filtered through the sieve of his personal world. As a result of the deluge of spirituality, he brought countless blessings for humanity (11:48). Further, he gave the concept of the laden ark and acted upon and demonstrated the essential *sharī‘at*.
- The favours of the descendants of Abraham^(c) are also exceedingly great. The Book, wisdom and the very great kingdom (4:54) are kept in the world of religion or the personal world in the name of this holy family.
- The descendants of ‘Imrān^(c) are the descendants of Muḥammad^(s). Each of them underwent a resurrection (17:71), in order to make the people of their time enter into their personal world to eventually give them salvation and to make all of them enter paradise.

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32

Q311 Gog and Magog are mentioned in verses (18:94; 21:96). The ‘*ulamā*’ hold different views about them. Would you kindly tell us what type of creature they are?

A311 God willing!

- By the charity of the Imam from the progeny of Muḥammad^(s), we can share the knowledge that Gog and Magog are the army in the form of particles, who can accomplish many deeds.
- When the *ṣūr* of resurrection is blown and a *dā‘ī* begins to invite (20:108; 54:6), Gog and Magog become present in the person of resurrection.
- One of their many tasks is to destroy the earth of the personal world so that there may be new construction in it.
- You may be surprised to know that they are the same angels who, falling into Ḥaẓrat Adam^(c)’s personality, prostrated to him.
- They are the souls of people, the army for the spiritual war, the fruits of paradise, the armies of Ḥaẓrat Solomon^(c), the people of the world who come to the place of resurrection. If you become Adam in your personal world, they are your offspring (*dhurriyyāt*).

Q312 Please explain the wisdom of the blessed words of verse (20:108): “On that day they shall follow the inviter (*dā‘ī*) who has no crookedness.”

- A312
- On that day they shall follow the (spiritual) inviter (*dā‘ī*) (i.e. they will run towards the place of resurrection) in whom is no crookedness (i.e. he will be able to speak in every language).
 - The allusion in this verse is that during the spiritual resurrection of an individual, the entire conversation is in his mother tongue.
 - Almighty Allah speaks to every person in his own tongue

during resurrection and in paradise.

Q313 Please explain the wisdom of verses (55:1-4): “The compassionate God taught the Qur’ān, created man, (and) taught him explanation (*bayān*).”

- A313
- The Compassionate God, by teaching the *‘ārīf* the spirit and spirituality and light and luminosity of the Qur’ān created him spiritually and intellectually and taught him the science of *ta’wīl*.
 - Every *‘ārīf* is taught the esoteric and spiritual teaching of the Qur’ān in his own tongue and everything occurs in the event of resurrection.

Q314 Why is *ta’wīl* one of the numerous names of resurrection?

- A314
- Resurrection is the greatest event of spirituality and contains all the *ta’wīls* of the holy Qur’ān. Thus, when the resurrection comes to a *sālik*, it comes together with all Qur’ānic *ta’wīls*. This is why one of the names of resurrection is *ta’wīl*.

Q315 It is mentioned in verse (45:23): “Have you then seen him who has taken to his desire his god, and Allah has, despite knowledge led him astray, sealed his ears and heart, and veiled his eyes.” Please explain to us why someone deviates, despite having knowledge?

- A315
- The one who acquires knowledge according to his carnal desires without the luminous knowledge of the true guide, eventually goes astray.
 - Since he did not recognise the revealed light in this world, he could neither hear the truth nor was able to understand it.
 - This is the reason why God sealed his ears and heart and veiled his eyes.
 - It is certain that Allah is not unjust to people in anything whatsoever, but it is people who are unjust to themselves (10:44).

Q316 The wise Qur'ān is full of exceedingly sweet bounties of intellect and soul, therefore we have to have recourse to it time and again, such as in verse (51:20-21): “And in the earth there are signs for those who have certainty and within yourselves. Do you not see?” Please make us aware of the *ta'wīlī* secrets of these verses.

- A316
- By the earth is meant this planet earth on which we live. It also means an entire universe as well as the Universal Soul with which the heaven of the Universal Intellect is linked.
 - Thus, all those signs, which are in the vast earth of Allah, are also in the personal world in a subtle form.
 - For instance, the two greatest signs, the Qur'ān and the Imam, which are on this earth, are also within yourself.
 - The people of the inner eye have seen the fact that in the personal world the light of the Qur'ān and the light of the Imam, according to “light upon light” are the same one light.

Q317 Please tell us in the light of the Qur'ān whose light is it that Allah appoints as the light of guidance in someone's personal world?

- A317
- It is the light of the Qur'ān and the Imam, which is the light of God and the Prophet.
 - There have always been two sacred things for the sake of guidance in the world of religion: the heavenly Book and the Divine Teacher.
 - The wise Qur'ān mentions the blessed name “*nūr*” (light) in the singular, because light, in reality, is one thing even though the persons of the light are different, which has been alluded to in “light upon light”.

Q318 Do *jinn*s, devils and other such creatures sometimes appear to human beings? What is the remedy for such a situation?

- A318
- A study of verse (23:98) shows that there is a possibility of the appearance of devils and in order to protect oneself, refuge should be taken in God.
 - The refuge of the Imam of the time is the refuge of God, which

every *mu'min*, male and female, can attain by knowledge and good deeds.

Q319 Qur'anic stories of the Prophets are apparently different, do their wisdoms and recognitions also differ?

- A319
- There is an abundance of bounties of knowledge as well as a trial for people in the apparent diversity of the Prophets' stories.
 - All esoteric wisdoms and recognitions of the stories are interlinked and united.
 - The straight path is the same for all and the final destination of all the Prophets is the same, even though their ranks are different.

Q320 According to me the question related to recognition is among the great questions. Please give us the reference of the verse, according to which the entire Qur'ān becomes the subject of recognition.

A320 It is verse (12:108): "Say (O Muḥammad!) This is my way, I and he who follows me invite unto Allah on the basis of the inner eye (*baṣīrah*). Allah is free from every attribute and I am not of the polytheists."

- The path of the holy Prophet and his follower (i.e. Imam ʿAlī^(c)) is the path of *baṣīrah*, i.e. the path of spiritual observation and recognition.
- The entire Qur'ān is the subject of this *daʿwat* based on the inner eye and recognition.
- Those who will accept this luminous *daʿwat* of the holy Prophet in a true sense will definitely be able to attain the treasure of recognition.

Casket of Pearls

33

Q321 Please explain the wisdom of the blessed verse (33:46): “And as one who invites to Allah by His permission and as a luminous lamp.”

- A321
- The light of this lamp includes not only the spiritual light but also the inner eye.
 - Where the light and the inner eye are together, there is only recognition.
 - The meanings of all Qur’ānic words directly or indirectly are condensed in the meaning of recognition.
 - This is because the essence of *shari‘at* is *ṭarīqat*, the essence of *ṭarīqat* is *ḥaqīqat* and the essence of *ḥaqīqat* is *ma‘rifat* (recognition).
 - When God enfolds the universe of knowledge and its countless words, in this state all words and meanings appear to be together in one place. This is the place of *ma‘rifat* or recognition.

Q322 Please explain one more cogent example about recognition.

- A322
- Allah is the light of the heavens and the earth (24:35), i.e. He is the light of knowledge, the light of guidance and the light of recognition.
 - Therefore, the inner aspect of the universe, the personal world and the Qur’ān shine with the light of God.
 - Allah’s light is in His *mazhar’s* lamp, the burning lamp is transparent and resplendent like a star.
 - In short, wherever light is extolled, there is also an allusion to the inner eye, because light is in the sense of both to see and to show. Praise belongs to Allah, the Lord of the worlds!

Q323 Would you kindly shed more light on the law of treasures, to which you have repeatedly drawn our attention. It seems that some key wisdoms are hidden in it. The verse relating to it is (15:21): “And there is not a thing but its treasures are with Us, and We do not reveal it but according to known measure.”

- A323
- “Known measure” alludes to knowledge, *‘ibādat* and recognition.
 - That is, ethical and spiritual progress is a pre-requisite to benefit from the treasures of Allah.
 - The doors of the treasures of God are within your heart. If you are a *darwish*, you will definitely realise when the door of the heart opens and also why it closes.
 - A wise person understands allusions. The heart also always speaks to you about essential matters in a symbolic language.

Q324 What is the most significant wisdom of the excellent example of the holy Prophet and where is it mentioned in the Qur’ān?

- A324
- It is mentioned in verse (33:21): “Verily, in the Messenger of Allah you have an excellent example for the one who has hope in Allah and the last day and remembers Allah abundantly.”
 - It is not hidden from the wise people that the holy Prophet had experienced and observed the resurrection, the hereafter and paradise in this very life and had the holy *didār* of Allah during his spiritual *mi‘rāj*.
 - Thus, the above-mentioned verse addresses the people of faith in the language of wisdom and encourages them to come forward, because there is no obstacle in following the true guide in order to attain the rank of *fanā’ fi’llāh*. This is the main purpose of drawing attention to the excellent example of the holy Prophet.

Q325 Verses (57:12; 66:8) mention the light of the people of faith, [indicating] that the inner and spiritual resurrection takes place in this very life, in which their light runs in the sacred Sanctuary. Whose light, in reality, is this?

- A325
- This sacred light in which the people of faith have merged through obedience, love and affection belongs to God, the Prophet and the Imam. Through being merged, the light now also belongs to them.
 - This is such a spiritual reality that it is renewed in every resurrection.
 - It is such a great secret that God has kept it in a veil, as mentioned in verse (32:17): “No soul knows what delight of the eyes are kept hidden for them, as a recompense for what (good) they had been doing.”

Q326 It is mentioned in verse (57:19): “And those who believe in Allah and His Messenger are the truthful (*ṣiddiqūn*) and the witnesses (*shuhadāʾ*) with their Lord. They have their recompense and their light.” Please explain who these people are and what is the level of their faith?

- A326
- They are the *asās*, Imam, *bāb*, *ḥujjat* and *dāʿī* to whom all the *muʾmins* are linked. *Ṣiddiq* is the *asās* and *shahīd* is the Imam.
 - Many ranks of *muʾmins* (male and female) are received through the higher *ḥudūd*.
 - According to Mawlā ʿAlī^(c), this verse is about the *muʾmins*.⁷⁹

Q327 Please tell us some comforting words about the illness and death of a *muʾmin*.

- A327
- It is a part of the above-mentioned narration that Ḥaẓrat ʿAlī^(c) said: “The one who is ill is in the prison of God, as long as he does not complain to his visitors, his sins are erased.”
 - “Whoever dies in the state of illness, dies a martyr. Every *muʾmin* is a martyr and every *muʾminah* is a *ḥawrāʾ*.”
 - “Whatever [type of] death a *muʾmin* dies, he or she dies a martyr.” The Imam then recited the above-mentioned verse (57:19).

Q328 Verse (34:13) reads as follows: “O descendants of David! Act

(righteously) and give thanks. Verily few of My servants are grateful.” The practical gratitude of what kind of bounties is commanded in this verse? Since the descendants of David^(c) no longer exist, to which family is this command addressed?

- A328
- The extremely great bounties of the spiritual kingdom, which were granted to the physical and spiritual children of Ḥaẓrat David^(c), are alluded to in this verse.
 - The heir to the throne and crown of Imamāt and his true *murīds* are in the place of the descendants of Ḥaẓrat David^(c).

Q329 Who are the people to whom patience (*ṣabr*) is applicable? Where is the special place of gratitude? Which comes first: *tawakkul* (trust in Allah) or *īmān* (faith)? For which disease is certainty (*yaqīn*) a cure? What is the real *taqwā* (righteousness)? What is beyond knowledge?

- A329
- Patience is the attribute of those who undergo resurrection and spiritual war.
 - The special place of gratitude is where the spiritual bounties abound.
 - *Tawakkul* comes after perfect faith.
 - Certainty is the cure for doubts.
 - The real *taqwā* is fear of God and [acquisition] of knowledge.
 - Nothing is beyond knowledge.

Q330 The subject of both the verses (9:32; 61:8) is the same. Translation of verse (9:32): “They intend to extinguish the light of Allah with their mouths; and Allah disdains save that He perfects His light, even though the infidels may detest it.” Whose was the first unsuccessful attempt to put out the light of Allah? What is the wisdom of “Allah perfects His light”?

- A330
- Cain was the first to attempt to extinguish the light of Allah.
 - In *azal*, the light is perfect and complete, i.e. there is no deficiency in the light itself, but when it rises in the person of the Prophet or the Imam, its feat is not completed in a single

day. Rather it is a process in which the bearer of light advances from one stage to the next until it eventually becomes complete.

- The perfection of light is also with respect to a cycle in the sense that seven Imams constitute a minor cycle and there is a great cycle of seven times seven Imams.



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34

Q331 It is mentioned in verse (66:8): “O our Lord! Perfect for us our light.” At which stage is this prayer made to God? What makes the light of recognition perfect? Is this light individual or collective?

- A331
- *Mu'mins* (men and women) make this prayer in the sacred Sanctuary.
 - The perfection of light is through [attaining] the secrets of recognition.
 - This light is both collective and individual, because the personal world is both one and many, and all the events of resurrection take place within the personal world.

Q332 When a *sālik* becomes an *‘ārīf* and attains the sacred *didār* of God, may He be exalted, does his journey of knowledge and recognition come to an end, because the ultimate destination is God?

- A332
- The journey that is towards God comes to an end, but the journey that is in God and in which the real life of the *‘ārīf* lies, never comes to an end.
 - God is certainly the ultimate destination, but how can this be limited? Here, in fact, countless universes are created every moment.

Q333 Countless bounties and favours of God are mentioned in the entire *sūrah* of *Raḥmān*. The same *sūrah* tells us that He has simultaneously blessed both *jinn* and humankind with His countless, great and sublime favours. Thus, the question arises, is there any link or unity between *jinn* and humankind?

- A333
- According to the purport of verse (57:13), there is a wall between the *ẓāhir* (outward) and the *bāṭin* (inward) and there is a door in it. When we enter the *bāṭin* through this door, there is

an abundance of mercy, knowledge, light and delight, but when we come out to the *zāhir*, there is intellectual torment due to countless confusions.

- There is not only a link but also a unity between men and *jinns*. That is, you are a human being and you have heard about a subtle creature (*jinn = parī*). Be certain that the subtle creature or *jinn* is related to you and it should not surprise you if, one day, you yourself transform into a subtle creature.

By the infinite grace of the Holy Lord, the first part of “*Caskets of Pearls*”, consisting of 333 questions is complete today. The army of knowledge of the holy Mawlā and the entire blessed *jamāʿat* are requested to pray for the progress of every kind of knowledge. Simultaneously, it is the most imperative advice for every dear student to equip himself or herself with the arms of knowledge and wisdom.

I always remember all my *ʿazizān* with heart and soul. For me, this is among the favours of Almighty God, because religious love and friendship is a sweet fruit of paradise. To have mutual respect and love is an attribute of humanity and the special property of the children of Adam^(c). *Al-ḥamdu li'llāh!* All of us recognise God, due to which we have extraordinary hopes related to this world and the hereafter. God willing, the luminous prayer of Mawlā will miraculously work for the *jamāʿat* everywhere.

How can I forget the extremely great miracles of the light of Imamat! According to the law of spirituality and resurrection, I was alone while I was not alone, all were with me, particularly all my *ʿazizān*, who today are diligently serving the cause of knowledge with me. It is not surprising if the services of our companions for knowledge may prove to be useful for the entire world of Islam and the world of humanity, because the secrets of the Qurʾān show that

all people have to be taken to paradise willingly or unwillingly. This is the meaning of the true Guide being *Imāmu'n-nās* or the Imam of all human beings.

N.N. (Ḥubb-i ʿAlī) Hunzai,

Karachi,

Wednesday, 2 Shawwal, 1419/20th January, 1999.



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35

Q334 Would you kindly explain why God, may He be exalted, is called *Dhi'l-ma'ārij* (the Lord of ladders) in verse (70:3)?

- A334
- *Ma'ārij*, which is the plural of *mi'rāj*, means ladders or ranks.
 - They are the *ḥudūd-i dīn* of every cycle, namely, the Universal Intellect, the Universal Soul, *nātiq*, *asās*, Imam, *bāb*, *ḥujjat*, *dā'i*, *ma'dhūn* and *mustajib*.
 - These *ḥudūd-i dīn* are the ranks, sometimes called the straight path, sometimes the rope of God and sometimes the ladder.
 - All these *ḥudūd* are gathered together in the *Imām-i mubīn*, whose recognition is in the personal world.

Q335 Every Qur'ānic verse in its esoteric wisdom is extremely amazing for the people of intellect, such as verse (51:50): "So flee to Allah." Please explain the wisdom of this verse.

- A335 This verse means:
- Go forth on the straight path rapidly.
 - Do not be at all lazy in the remembrance of Allah.
 - Excel others in every good deed.
 - Benefit profoundly from the rapid remembrance.
 - Flee to the refuge of God to escape all evils and dangers.

Q336 What is the greatest wisdom of verse (4:125): "And who is better in religion than he who submits his face to Allah, being a doer of good and who follows the [pure] religion of Abraham, the upright? And Allah did take Abraham for a friend."

- A336
- Whose religion can be better than the one who submits his spiritual face to Allah, being a doer of good and who follows the [pure] religion of Abraham^(c), the upright? And Allah chose Abraham^(c) for His friendship.

- The one who together with knowledge and good deeds is doing abundant *giryah-ū zārī* with intense and ardent heavenly love and prostrates abundantly, submits his intellectual and spiritual face to Allah. To him Allah grants eternal life in the *ṣūrat-i Raḥmān* like Ḥaẓrat Adam^(c).

Q337 What is the wisdom in verse (6:80): “Verily I have turned my face to Him Who originated the heavens and the earth, as a man of pure faith”?

- A337
- Ḥaẓrat Abraham^(c) said: I turned my intellectual and spiritual face to Him Who created the heavens and the earth. I am the one who recognises oneness.
 - When Ḥaẓrat Abraham^(c)’s access of recognition reached the Universal Soul after reaching the Universal Intellect, God created him in the form of *Raḥmān* like Ḥaẓrat Adam^(c).
 - When the ^c*ārīf* is merged in the *ṣūrat-i Raḥmān*, his intellectual and spiritual face is assigned to Allah, may His splendour be glorified.
 - The wisdom of the above verse is expressed in the following verse:

Zi nūr-i ū tū hastī ham-chū partaw

Hijāb az pish bardār-u tū ū shaw⁸⁰

You (in your inner self) are a reflection (living picture) of His light
Remove the veil (of ego) in front of your eye and become He.

Q338 What is the secret of recognition in Ḥaẓrat Abraham^(c)’s saying “I do not love the setting ones (*āfilīn*, 6:76)”?

A338 There is an allusion to the specific recognition of the Universal Soul, who transcends rising and setting.

Q339 Ḥaẓrat Abraham^(c) also said: “And I am not of the polytheists” (6:79). Please explain this to us.

A339

- It means that he was among those who accepted that God is one in a true sense.

- It is very easy to verbally declare that God is one, but true knowledge and recognition of His oneness are extremely difficult. In order to attain this knowledge and recognition, the guidance of the Imam from the progeny of the holy Prophet is extremely necessary.
- It is an *‘arīf’s* supreme success to go to the sacred Sanctuary and be in the *ṣūrat-i Raḥmān*, yet it is important to reflect whether this is a totally new event which never happened in the past, or is it the discovery of an eternal secret?

Q340 Verses (23:97-98) mention not only the evil suggestions (*hamazāt*) of satans, but also that they can appear before people. Thus, the question here is that if satan as a misleader (*muḏill*) can do so much to spread evil, does the Imam, as the true guide, not have anything to counteract his evil deeds?

A340

- Why not? The Imam has many things rather he has everything!
- There are numerous examples of his light. It is like a telephone, a military signal and wireless.
- The Imam possesses the supreme miracle of the *ibdā‘i* body and hence he can appear in front of a devoted *mu‘min* in this luminous body.
- There are many exalted places of the holy *didār* in the spiritual world (*bāṭin*) as well, but here our focus is on the celestial body of the Imam and how tremendous that miracle is!

Casket of Pearls

36

Q341 What does the lightning mentioned in verses (13:12; 30:24) mean? Why does it have fear and hope?

- A341
- This is the miracle of the manifestation of the Imam of the time in his celestial body.
 - In this state there is fear of this supernatural personality of the Imam as well as yearning to be merged in it in order to be liberated from the present sick and helpless body.
 - Had it only been physical lightning, fear would be appropriate, but why yearning? One cannot say yearning for rain, because in physical rainfall there is prosperity as well as destruction.

Q342 Why is lightning (*al-barq*) one of the names of the *ibdāʿī* body of the exalted Imam? In the world of religion and in the personal world are there things similar to the ones in the external world?

- A342
- According to a *ḥadīth*: “Indeed, Allah has created His religion on the pattern of the creation (universe and existents) so that from His creation may be inferred His religion and from His religion His oneness”.⁸¹
 - This means that just as there are dense physical things in the external world, there are subtle spiritual things in the world of religion and in the personal world.
 - It should be known that the dense world is dead, therefore there cannot be the manifestation of the lightning-man here. However, the subtle world is alive, therefore his manifestation is possible there.
 - Today the subtle lightning-man is the Imam of the time, therefore one of the names of his *ibdāʿī* body is lightning (*al-barq*) and in the future there is room for you also to be so, by donning the lightning-shirt.

Q343 Please tell us what is the nature of the lightning shirt and where is it mentioned in the holy Qur'ān?

- A343
- This great bounty is mentioned in verse (16:81) by the name of *sarābīl*. Study its description with happiness and gratitude and be sure with soul and heart of the promise of the Compassionate God.
 - The lightning-shirt has many names, such as Joseph^(c)'s shirt, Jesus^(c)' bird, king of *jinn*s, angel, subtle body, subtle world, subtle creature, subtle human being, celestial body, body of similitude, *ibda'ī* body, astral body, paradisaal body, luminous body, Sulaymanian throne, subtle fortress of the personal world, essence of the universe, universal body, all-inclusive body, new creation, flying saucer, etc.

Q344 Did the universal law of the *Imām-i mubīn* (36:12) exist in the time of Adam^(c) too? What is the difference between God's spirit and His light? Is it true that the *ṣūr* of resurrection is blown in order to breathe God's spirit into every Perfect Man?

- A344
- The universal law of the *Imām-i mubīn* is eternal, therefore the Imam is in the background of the story of Adam^(c).
 - God's spirit is the light and His light is the spirit, thus there is no difference in their meaning.
 - God's spirit means the Soul of souls, which is the absolute Light. When this spirit is about to come into a Perfect Man then necessarily Isrāfīl blows the *ṣūr* and the spiritual resurrection takes place.
 - The spirit that God calls "My spirit" (15:29; 38:72) or "Our spirit" (19:17; 21:91) is with respect to honour or with respect to His *maẓhar*.

Q345 It is mentioned in verse (28:20): "And a man came running from the remotest part of the city. He said to Moses! Surely the chiefs are consulting together to slay you, therefore depart [at once]; Surely I am of those who wish you well." Could you tell us who the person was who came from the remotest part of the city?

- A345
- It is the lord of the *ibdāʿī* body who came running from the remotest part of the city and not from its centre.
 - Prophets' stories are full of secrets, and there is never ordinary talk in them.
 - It should be noted that the holy manifestation of the exalted Imam takes place in the luminous body, and then its coming and going, etc. is like lightning.

Q346 Verse (36:20) is as follows: “And from the remotest part of the city there came a man running; he said: O my people! Follow the Messengers.” Who was this man? Why did he come running? Since he was far away, how did he come to know that here people were not following the Messengers?

- A346
- This man was the lord of the *ibdāʿī* body.
 - Running, that is, coming with the speed of lightning is his characteristic, because he is in the lightning-body.
 - He was seeing and hearing spiritually. He spoke to confirm and defend the Messengers, otherwise people were unable to see and hear him.

Q347 It is mentioned in verse (7:27): “Surely he (satan) and his army see you from a place where you see them not.” Where is this place from which satan, together with his army, can see the human beings? Why is he given this tremendous power? If satan can see them to seduce them, can the true guide not see their inner state (*bāṭin*) and guide them?

- A347
- Satan enters the personal world with his army, from where he can see the human beings. The proof of this is the *jinn* who is near his heart.
 - The trial of human beings lies in this power of satan.
 - The true guide can also enter the personal world with his army (angels and souls), the proof of which is the angel who is near the heart, so that the light of guidance that is ordained by God may reach the personal world of *mu'mins*.

Q348 It is written in verse (58:21): “God has decreed: It is I and My Messengers [who] will most certainly prevail.” About which battle is this decree of God? When will God and His Messengers prevail over satan and his army?

A348

- This is the battle, which is fought against satan and his army.
- Several spiritual battles, namely resurrections took place in the cycle of every *nāṭiq* and each time God, the lord of the cycle (*nāṭiq*), the Imam and the *mu'mins* are victorious.

Q349 The following is mentioned in eight places of the wise Qur'ān (5:4): “Surely God is swift in taking account.” It is also mentioned in verse (6:62): “Surely His is the judgement and He is the swiftest of reckoners.” What is the reckoning of? Which day is the day of reckoning?

A349

- It is the day of the reckoning of the deeds of the servants, by which is meant the resurrection.
- The day of reckoning is one of the names of resurrection.
- However, resurrection is not external, it is in an internal and spiritual state and takes place in the time of every Imam, and the moment an action is accomplished, its reckoning or account also becomes complete.

Q350 In verse (3:27) the last part of a magnificent prayer is mentioned, which is as follows: “*Wa-tarzuqu man tashā'u bi-ghayri ḥisāb*”. What is the wisdom hidden in it?

A350

- The usual translation is: “And You give sustenance to whom You like, without reckoning.” Such a translation leads to the conclusion that those nations that have abundant wealth today are praised here! However, this is not correct. The correct *ta'wili* translation is: “And You grant knowledge to whom You will, even without (undergoing the experience of) resurrection.”
- In reality, resurrection is a pre-requisite to attaining the treasure of knowledge and wisdom.

Casket of Pearls

37

Q351 It is said in verse (15:87): “*Wa-laqad ātaynāka sab^can minā'l-mathānī wa'l-Qur'āna 'l-^cazīm*”. What is its *ta'wīlī* secret?

- A351
- Literal translation: “And We have certainly given you *sab^c-i mathānī* (seven repeated verses = *sūrah* of *Fātiḥah*) and the great Qur'ān.”
 - *Ta'wīlī* translation: “And We have certainly given you *sab^c-i mathānī* (the chain of seven seven Imams) and the great Qur'ān (*qā'im*).”

Q352 Verse (13:7) reads: “Verily you are a warner, and to every people there is a guide.” Please expound this part of the verse for us.

- A352
- By the warner is meant the holy Prophet and by a guide, Ḥaẓrat ^cAlī^(c).
 - There has not been a people from the time of Adam^(c) to the resurrection of the resurrections, for whom there has not been a guide on behalf of God.

Q353 It is said in verses (54:17, 22, 32, 40): “And verily We have made the Qur'ān easy (*yassarna'l-Qur'ān*) to admonish and remember. Is there anyone who may admonish and remember?” Please explain to us how God has made the Qur'ān easy. Is the Qur'ān so easy by itself or are there other means to make it easy?

- A353
- God has also appointed Light together with His magnificent and unique Book (the Qur'ān), so that remembrance, *ibādat*, guidance and admonition may be easy in its illumination.
 - The Qur'ān, not only has a *ẓāhir* but a *bāṭin* too, which is far greater. Therefore, the Qur'ān as a whole is extremely difficult. The greatest miracle of the Qur'ān is that it is the wisdom-filled speech of God, the Knowing, the Wise. It is because of this that

if men and *jinn* had come together to bring a book like the Qur'ān, it would not be possible for them to do so (17:88).

Q354 It seems that the above wisdom has very great importance, would you kindly elaborate further on it?

- A354
- The above-mentioned verse implies that the Qur'ān as such is very difficult, but God has made it easy by appointing the Light (the Divine Teacher) on His behalf, because “*yassarna'l-Qur'ān*” means: “We made the (difficult) Qur'ān easy”.
 - The wise Qur'ān becomes easy according to the ranks of knowledge and recognition of people. The recognition of the silent Qur'ān is hidden in the recognition of the speaking Qur'ān.
 - This is because the spirit and the light of the Qur'ān is in the Divine Teacher, a point we have mentioned several times.

Q355 What is the extent of the circle of recognition (*dā'irah-i ma'rifat*)? What things does this circle include? What is the means of God's recognition? Can the spirit of the Qur'ān be recognised? If yes, what is the means of it?

- A355
- The circle of recognition is equal to paradise and the universe, but God brings them close in the personal world of His *‘arīfs*, so that the extremely extensive recognition may be confined and made easy [to attain].
 - The recognition of each and every thing is included in this circle (personal world).
 - The recognition of one's own soul is the means to God's recognition.
 - Why can the Qur'ān's spirit not be recognised while it is the light (42:52)? The way of its recognition is the same as that of one's own soul and God's recognition. The recognition of the Qur'ān is not separate from the recognition of God, the Prophet and the Imam, because it is the speech of God and His hidden light which was revealed to the holy Prophet and the heir to which is the Imam (the speaking Qur'ān). Thus, the recognition

of the Qur'ān cannot be separate from their recognition.

Q356 How can we gain more and more benefit from the “prayer of light (*du^cā-yi nūr*)” and the wonderful wisdom with which the holy Prophet has taught it to us?⁸² Is there not a treasure of the recognition of light in it for the wise people? Is this prayer not the gist of the recognition of the blessed subject of light, which is spread throughout the Qur'ān?

- A356
- I too, wonder why all those people who claim to be the lovers of light, do not recite it shedding tears and prostrating and thus acquire the pearls of knowledge and recognition contained in it.
 - Indeed, a precious treasure of the recognition of light is hidden in it for the people of intellect.
 - The significant wisdoms of the subject of light can be revealed only in the illumination of the luminous lamp (33:46) and the revealed light (5:15). Therefore, reflect carefully on this noble *ḥadith*, which is in the form of a prayer and note with what wisdom light is praised and how profoundly its actions are alluded to.

Q357 In verse (41:53), there is a special promise of God, as well as a Qur'ānic prophecy that soon God will show His *āyāt* (signs) to the people in the external world as well as in their own souls. Is the present age in which a scientific revolution has occurred, the age referred to in this verse? If this is the case, why should one feel reticent to explain spiritual miracles through the examples of scientific inventions and instruments?

- A357
- Yes, this is the age of the appearance of the *āyāt* and the scientific inventions and instruments are among the signs of God.
 - There is no need to feel shy in understanding and explaining spiritual miracles through the examples of material science, because the wise Qur'ān clearly says that God is going to show His signs to the people in the external world as well as in their personal worlds.

Q358 It is mentioned in verses (94:5-6): “Verily, with every hardship there is ease, verily with every hardship there is ease.” What is the esoteric wisdom of these verses?

A358

- Every difficult task becomes easy by one means or another.
- Similarly, every difficult work of the Qur’ān and Islam becomes easy through the light of guidance.
- God did not say that difficulty does not exist rather He has said that it is there, but there is also a means of ease with it. Praise belongs to God, the Lord of the worlds!

Q359 It is said in verse (27:82): “And when the word shall come to pass concerning them, We shall bring forth a live created being (*dābbah*) from the earth who shall speak to them, that the people did not believe in Our signs.” What is this *dābbah* or the live created being? Which earth is alluded to here? In which language will the *dābbah* speak?

A359

- This is the light of Mawlā [°]Alī^(c), which is in the personal world as the *dā^ci* (summoner) of the resurrection.
- This is not the external or physical earth, rather it is the earth of the personal world, which is the earth of the *dā^cwat*.
- The *dā^ci* of resurrection can speak every language.
- The *āyāt* of God are the Imams^(c), in whom most people did not believe.

Q360 Please present the proofs of the above statement.

A360

- Ḥaẓrat [°]Alī^(c), said: “*I am the dābbatu’l-arḡ*”.⁸³ Therefore, this is the light of [°]Alī^(c), which as the *dā^ci* of resurrection invites people to the place of resurrection. Together with this there is also the voice of the *ṣūr* of Isrāfil.
- The voice of the *dā^ci* is like that of a gnat (*ba^cūḡah*, 2:26), therefore Mawlā [°]Alī^(c) has said: “I am the gnat by which God has struck an example”.⁸⁴ The *dā^ci* of resurrection who is the light of Mawlā [°]Alī^(c) speaks in every language of the world. Study the phrase “He has no crookedness” (20:108). Mawlā

‘Alī^(c) says: “I speak every language of the world”.⁸⁵ He has also said: “I am the signs of God”.⁸⁶



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38

Q361 It is mentioned in verse (11:56): “Verily, my Lord is on the straight path”. What is its wisdom?

- A361
- Its wisdom is that Allah has appointed a guide for the people of every time, who is the straight path as well as its guide and His *mazhar*.
 - Thus, the meaning of God being on the straight path is that His *mazhar* guides the people of faith on it.

Q362 Where is the first example of the *mazhar* of God’s light in the noble Qur’ān?

- A362
- This example is in the story of Ḥaẓrat Adam^(c), because God, by making His light appear in his forehead, granted him the vicegerency of the entire universe.
 - God had breathed His spirit, which means His light, into Ḥaẓrat Adam^(c). Thus, the Perfect Man in whom is His light, is also the *mazhar* of His attributes.
 - Just as in the solar system the sun is the fountainhead of all powers, God’s light is the source of all His attributes. Thus, the bearer of His light is His *mazhar*.

Q363 What is the proof that God had granted Ḥaẓrat Adam^(c) the vicegerency of the entire universe?

- A363
- In verse (65:12), it is mentioned: “It is God Who created seven heavens and of the earth, their like.”
 - That is, there is an earth under every heaven. Thus, there are seven heavens and seven earths in this universe.
 - Heavens are sometimes used in the plural in the wise Qur’ān as *samāwāt* and sometimes in singular as *samā’*. Similarly, the seven earths in the Qur’ān are used in singular as *arḷ*.

- It is because of this that in verses (4:97; 29:56; 39:10) it is mentioned as: “God’s earth is spacious”. It must be remembered that God’s most spacious earth is in spirituality.
- It must be noted that the universe from one aspect is the heaven and from the other, it is the earth. The proof of this is that the heaven, the earth and paradise are all equal in spaciousness (3:133; 57:21). This means that there is only one thing, which is the heaven, the earth, as well as paradise both externally and internally. Thus, it is evident that God had made Ḥaẓrat Adam^(c) His vicegerent in the interior and exterior of the universe.

Q364 It appears that these magnificent proofs are not your own, but they are from the presence of the holy Imam. Therefore, kindly tell us more wisdoms concerning the vicegerency of Ḥaẓrat Adam^(c).

- A364
- The Universal Intellect is the heaven and the Universal Soul, the earth. However, the *‘arīfs* have come to know the great secret that these two greatest angels together have become one reality (*ḥaṣṭī*). Therefore, with respect to individuality they are separate and with respect to unity they are one. Reflect on the words *ratq* and *fatq* in verse (21:30).
 - From this you may have realised that the vicegerency of God’s vicegerent is not confined to the planet earth, but extended to the seven heavens and their like, the seven earths, and to the Universal Intellect and the Universal Soul.
 - If the entire universe is subjugated to the children of Adam^(c) (31:20; 45:13), God’s elect, how can His vicegerency be limited to the planet earth only?

Q365 These secrets, which are from the treasure of the Imam from the progeny of the holy Prophet, are very soul nourishing and faith-illuminating. Please tell us more.

- A365
- The law of renewal always continues, thus new people come into existence in every age. Similarly, in every age, new angels are created from the spiritual progress of human souls, to whom

the Adam^(c) of the time teaches the science of names (*‘ilmul-asmā’*).

- The story of Adam^(c) gives the impression that the angels had a dire need of spiritual knowledge, and therefore they conjectured that Adam^(c)’s vicegerency would be confined to the planet earth only.
- Nonetheless, with the exception of Iblīs, the angels of the entire universe had prostrated to him and he had benefited all the new angels of his time.

Q366 It is said that the world of religion also has seven heavens and seven earths. If this is true, please tell us how.

- A366
- Yes, the world of religion is like the external world and has seven heavens and seven earths too.
 - They are the six *nāṭiqs* and the *qā’im* as the seven heavens and their seven *hujjats* are the seven earths.
 - These *hudūd* are also in the personal world so that every kind of recognition should be available.

Q367 Please explain the wisdom of this *ḥadīth*: “I have been sent with *jawāmi‘u’l-kalim* (the words which have many meanings)”.⁸⁷

- A367
- These words refer to the words of the wise Qur’ān and the sound *aḥādīth*, in which wisdom abounds layer upon layer.
 - *Al-kalāmu’l-jāmi‘* means that speech in which the words are few but the meanings are multiple. There is a miraculous comprehensiveness in the words of the Qur’ān and the *aḥādīth*.

Q368 What is the wisdom of the *ḥadīth*: “There is none among you except that God will speak with him on the day of resurrection and there will be no translator between Him and him”.⁸⁸

- A368
- There can be numerous great wisdoms in it:
- First, God will speak in the language of the servant, because this is the meaning of not having a translator.
 - Secondly, there will be a great treasure of knowledge and

wisdom, because this is the characteristic of Divine speech.

- Thirdly, the *‘arīfs* may have this supreme felicity in this very world, because their resurrection takes place before physical death.

Q369 Do the *‘arīfs/sāliks* who die before physical death, that is, attain the rank of *fanā’ fi’llāh* (merged in God), have God’s vision and does God speak to them?

A369

- Yes, an *‘arīf/sālik* attains the supreme bliss of the Divine vision, and thus he can recognise Him and can be called an *‘arīf*. God speaks to him, due to which he has the treasure of knowledge and recognition.
- Study verse (42:51) very carefully, in which it is said: “It is not (vouchsafed) to any mortal that God should speak to him save by a sign (of *didār*) or from behind a veil ...”.
- The holy *didār* is the great treasure of the silent signs of recognition, in which lies the eternal wealth of the secrets of recognition and wisdom.

Q370 Please explain the *ḥadīth*: “He among you who recognises more himself/herself, recognises more his/her Lord”.⁸⁹

A370

- This shows that *mu’mīns* are on different levels of recognition and the perfect level of recognition is *ḥaqqu’l-yaqīn* (the truth of certainty).
- It is for the sake of recognition that a human being is sent to this world, because this is the purpose of the creation of the world and the human being. Thus, every *mu’mīn*’s prudence lies in that he should duly endeavour to attain it.

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39

Q371 What is the meaning of the following verse?

*Ganj-i nihānī ṭalab az dil-ū az jān-i khwīsh
Tā nashawī bī-nawā bar dar-i dūkān-i khwīsh*

- A371
- Translation:
Seek the hidden treasure from your heart and soul
So that you may not be a pauper at the door
of your own (locked) shop.
 - The hidden treasure is potentially in the personal world of every individual, but how many people are there who can actually attain it!
 - However, despondency is prohibited in the true religion.

Q372 Could you quote some Qur'ānic references in which the *ḥudūd-i dīn* are mentioned?

A372 God willing! It should be known that the entire external world is an example and symbol of evidence of the world of religion. Thus, wherever the wise Qur'ān mentions that God created the universe in six days and then He turned to the throne (i.e. Saturday), it means that He completed the world of religion in the cycles of the six *nāṭiqs* and the seventh cycle is that of Ḥaṣrat qā'im^(c), in which the secrets of *musāwāt-i Raḥmānī* (*Raḥmān's* equivalence) will gradually appear.

Q373 Which of the *ḥudūd* do the sun and the moon mentioned in the Qur'ān symbolise?

- A373
- In the *nāṭiq's* time, the sun symbolises the *nāṭiq* and the moon, the *asās*.
 - In the *asās'* time, the sun symbolises the *asās* and the moon, the Imam.

- During the time of Imamāt, the sun symbolises the Imam and the moon, the *bāb*.

Q374 In verse (5:12) God says: “We raised (*ba^cathnā*) among them (i.e. the children of Israel) twelve *naqībs* (chieftains)”. Who were they? What is the wisdom of using the word “*ba^cathnā*”?

- A374
- They were the *hujjats* of Ḥazrat Moses^(c) and among them the supreme *hujjat* was Ḥazrat Imam Aaron^(c).
 - “*Ba^cathnā*” means We (God) brought them to life after the death of the carnal soul to enrich them with the treasures of knowledge and the recognition of resurrection and the other (spiritual) world.

Q375 What is the *ta’wīl* of verse (5:20): “And [remember] when Moses said to his people: O my people! Remember the bounties of God upon you, when he appointed Prophets from among you, and made you kings, and gave you that which He has not given anyone in the world.”

- A375
- It is an extremely great and wonderful bounty of God that, although the Prophets had come physically, the miracles of the personal world cannot be complete without their arrival spiritually.
 - The exalted Imam and his *hujjats* are both spiritual kings and the moulds of resurrection. *Al-ḥamdu li’llāh*, by the infinite grace of God, *mu’mins* too, can be kings of paradise by being gradually cast in the mould of resurrection.

Q376 Is the resurrection individual or collective, internal or external?

- A376
- Every resurrection has two aspects: conscious or unconscious. Therefore from one aspect it is individual and from another, it is collective. It is because of this dual nature of resurrection that the Qur’ān describes it in two ways.
 - Although resurrection takes place internally and spiritually nonetheless under its influence great changes take place in the

external world as well.

Q377 We all believe in the collective resurrection, therefore, please furnish us with a proof, which shows that it is mainly individual.

- A377
- The law of nature (law of religion) is mentioned in verse (30:30) and it is also alluded that just as people are born in separate times, they also die individually in separate times. This shows that the individual aspect of resurrection is like death, which is individual.
 - It is said in a *ḥadīth*: “He who dies, his resurrection takes place”.⁹⁰ And with the individual resurrection the collective resurrection of the people of the entire universe also takes place, but unconsciously.

Q378 Kindly explain the *ḥadīth*: “Indeed, Allah is beautiful (*jamil*) and loves beauty”.⁹¹

- A378
- Allah is extremely beautiful in His manifestations and theophanies. If you wish to be among God’s lovers, you should create within yourselves ethical, spiritual and intellectual beauty and elegance.
 - To create beauty and elegance within oneself means to obey God duly with ardent love.
 - Verses (32:6-9) show that whatever God has created is excellent. He has favoured humankind in its stages of creation and breathed His spirit into it. Although this is a description of a Perfect Man, we should reflect on why God breathes His spirit/light into the Perfect Man and favours you.
 - Note carefully and remember that this Perfect Man is not a stranger to you. He is, in fact, the soul of your own souls and the light for your internal senses.
 - There is in this *ḥadīth* an invitation to Divine vision and guidance for its preparation.

Q379 In the above statement you have quoted three verses together.

Would you kindly tell us the gist of the wisdom of the third verse (32:9): “Then perfected him and breathed into him of His spirit, and gave you (inner) ears, eyes and hearts”.

A379 Verse (32:9) contains the extremely wonderful wisdom, which is that Adam^(c), the Adam^(c) of the time and other *ḥudūd* are mentioned here. Further, it is an allusion that the *ḥudūd-i dīn* work for *mu'mins* as their inner senses.

Q380 You have indeed written about *tazarru'* (humility) with reference to the holy Qur'ān. Why is this Qur'ānic medicine that is so tremendously effective and useful to cure spiritual diseases not praised again and again? Please give us the references to *tazarru'* in the wise Qur'ān. How can the human heart and mind be reformed through it?

A380

- The subject of *tazarru'* is mentioned in the following seven verses (6:42, 43, 63; 7:55, 94, 205; 23:76).
- Study these verses with perfect certainty.
- The form of perfect *tazarru'* is *giryah-ū zārī* (weeping and crying), the spiritual benefits of which are countless. Not only every affliction and every difficulty but even Divine punishment is removed by it.
- Callousness is the root of all spiritual diseases, the only cure for which is *tazarru'*.
- The Prophets, *walis*, lovers, *dhākirs* and worshippers know the great secret of *tazarru'*.

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40

Q381 People have some questions in their hearts, which they do not ask because of bashfulness. They are questions regarding the houris of paradise, despite the fact that there is the explanation of everything and answers to every question in the exoteric and esoteric aspects of the Qur'ān and the *ḥadīth*. We are therefore asking some such representative questions: Are there *parī* women in paradise? Are they called houris of paradise? Has God created them in paradise itself? It is a universally accepted fact that God has granted them everlasting elegance and beauty, but the question is why are they not commended with regards to knowledge?

- A381
- Yes, there are *parī* women in paradise.
 - Yes, they are called the houris of paradise.
 - God, through His infinite mercy grants a subtle body to the women of this world and makes them the houris of paradise.
 - The great Qur'ān does commend the knowledge of houris according to their ranks. However, it should be remembered that there are many more words and examples [to express] the meanings of knowledge.
 - One example is verse (2:25): “And for them there are purified wives”. Note that purity is always of three kinds: physical, spiritual and intellectual. Thus, it is evident that the houris of paradise are purified physically, spiritually and intellectually. There is certainly an allusion in this [verse] to knowledge as well, because no intellect of this world can be purified without knowledge and wisdom.

Q382 Please elaborate by more Qur'ānic proofs that there is also the beauty of knowledge and intellect in the *parī* women of paradise.

- A382
- The most fundamental point is that no fruit of paradise is without the kernel of knowledge and wisdom. In other words,

the countless bounties of paradise are of three kinds: physical (subtle), spiritual and intellectual.

- Let us study carefully the *Sūrah* of *al-Wāqīʿah* [the Event, 56], which describes the bounties of paradise.
- In this *Sūrah* the houris of the foremost ones (*sābiqīn*) or the nearest ones (*muqarrabīn*) are described, but on reflection one comes to the conclusion that they are the houris of intellect, knowledge and recognition.
- For, they become your inner eye through which you can see God's manifestations and the great secrets of the hidden Book.

Q383 By the way you have explained the recognition of the intellectual houris in the above explanation of the *Sūrah* of *al-Wāqīʿah*, we have understood that this is a miracle of knowledge of the Imam from the progeny of the holy Prophet. Therefore, please explain the attributes of the houris of *aṣḥābu'l-yamīn* (those on the right hand) in the illumination of his light.

A383

- First of all, it is necessary to accept that the world of the hereafter or paradise is a subtle world, whereas this world is dense. Thus, the people of paradise were subtle, but when they were told to go down and came here (2:38), they became dense.
- However, when by the universal mercy of God, they will go to paradise, they will be subtle again. In such a state, because of subtlety and luminosity, all women will be called houris.
- This wisdom-filled description is in the light of verses (56:35-36) and these are the houris of *aṣḥābu'l-yamīn*.

Q384 We recognise the miracle of knowledge of the Imam from the progeny of the holy Prophet and are profoundly grateful to him. However, we still have some important questions regarding this treasure of secrets. What is the correct translation and wisdom of verse (43:70): “*Udkhulu'l-jannata antum wa azwājukum tuḥbarūna*”?

A384

- “Enter the paradise, you and your wives, to be adorned”. That is, you will be granted the luminous body in which lie the

wonders and marvels of elegance and beauty.

- It is evident from this that the wives of *mu'mins* also become houris.

Q385 If a dweller of paradise wishes to have children, is this possible?

A385 Yes, it is possible to have children in paradise, as mentioned in a *ḥadith*: “If a *mu'min* desires to have children in paradise, pregnancy, childbirth and age will be in an instant as he wishes”.⁹²

Q386 What is the secret in the *ḥadith*: “One *faqīh* (learned man) against satan is stronger than a thousand worshippers”⁹³?

A386 In this *ḥadith* there is the secret of recognition, because the real *faqīh* is the one who recognises himself and God. Only such a person can defeat the satan from among *jinn* and humankind, as satan himself had said in the beginning that he cannot beguile the sincere servants of God (38:82-83). A sincere (*mukhlis*) servant is one who can purify *tawḥīd* (oneness) of God from the pollution of polytheism. Only an *‘arīf* can achieve such a feat and subdue satan.

Q387 It is mentioned in verse (6:112): “Thus, We have made for every Prophet an enemy, satans of humankind and *jinn* who inspire in one another plausible discourse to deceive.” Are there satans from among human beings? What is the means of the mutual communication between satans from among human beings and *jinn*s?

A387

- Yes, there are human satans and they are very dangerous.
- As you know, a *jinn* as well as an angel are appointed within every individual. There is a great trial for humankind in these two companions. It is through this *jinn* that communication is established between the human satan and the *jinnī* satan, and it is also through this angel that communication is possible between an earthly angel and a celestial one.

Q388 The following verse (27:93) is at the end of *Sūratu'n-Naml* (the Ant), therefore it has great significance: “And say: Praise be to Allah Who will show His signs (*āyāt*) so that you will recognise them.” It is obvious that such *āyāt* or signs are extraordinarily important. Are these signs in the external world and within their souls? Are the great secrets of the sacred Sanctuary within these signs and miracles as well? Is not God’s vision a very great sign or miracle?

- A388
- Yes, these are the extraordinary signs or miracles of the external world and their souls (41:53).
 - There is no doubt that the greatest signs and miracles are in the sacred Sanctuary.
 - The holy vision of God is the greatest sign and the greatest miracle, and recognition is related to it.

Q389 It is mentioned in verse (53:18): “Indeed he saw the greatest signs of his Lord.” What are these signs (*āyāt*) and what is this verse about?

- A389
- These *āyāt* or signs are the vision of God and other related miracles in the sacred Sanctuary.
 - This verse is about the story of *miʿrāj*.

Q390 This question is related to a significant verse (16:81). What are the shadows of the creature by creating which Allah has favoured *mu'mins*? Where are they? What does the Divine shadow (25:45) mean? What does the extended shadow mean (56:30)?

- A390
- The higher world is the luminous creature of God and all its things are also luminous. Thus, the Word “Be” is light, the Pen is light, the Tablet is light, the Throne is light, the Dais (*kursī*) is light, etc., etc. Their shadows mean their *mazāhir* [loci of manifestation], which are both in the world of religion and in the personal world. These shadows are luminous and brilliant like the reflection of the sun.
 - The Divine shadow is the Imam of the time who is the *mazhar*

of the light of God on earth.

- The extended shadow means those subtle bounties of paradise, which are extended from the spiritual world to the physical world.



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41

Q391 Spiritual science is one of the terms coined by you and it is your favourite subject as well. Thus, please tell us in its light whether the linguistic bounties of one's own language exist in paradise for everyone? If so, what is its proof?

- A391
- The wise Qur'ān has repeatedly declared that everything in paradise is according to the desire of people. The phrase "*mā yashā'ūna*" (what they like) has occurred in five places in the Qur'ān (16:31; 25:16; 39:34; 42:22; 50:35).
 - In verse (30:22) the brightest proof regarding languages is that God considers them among His signs (*āyāt*), which He is going to show them. It is evident from this that we are going to see the wonders and marvels of our own respective languages.
 - Another authentic proof in this connection is that languages are preserved in the records of deeds of the people of the previous times. You should carefully study the wisdom-filled subject of the record of deeds in the holy Qur'ān.

Q392 This is a very interesting and extremely useful discussion. Kindly furnish more proofs for us.

- A392
- *Imām-i mubīn* (36:12) is the guarded Tablet in which all things including languages are preserved and recorded.
 - *‘Ilīyyīn* means the exalted Imams who are a written book in which the record of deeds of all the righteous ones is preserved (83:18-20), and the record of deeds is in the language of every individual.
 - See verses (99:7-8) that man is going to see each and every particle of his word and deed. This shows that every word of the language is preserved.
 - In verse (18:9), there is an allusion that just as God had miraculously preserved the people of the cave, He preserves the

ancient languages and inscriptions as well. Praise belongs to Allah!

Q393 This shows that people can see the miracles of their languages in luminous dreams, spirituality and paradise, so please tell us what wonders and marvels of Burushaskī did you see and what are the expectations from the holy Lord's infinite mercy?

A393

*Khwushtar ān bāshad ki sirr-i dil-barān
Gufta āyad dar ḥadith-i digarān⁹⁴*

It is better to describe the secret of the beloved ones
In the story of others.

- I have been continuing to describe all my states to the wise people in the way of wisdom.
- However, I would like to mention a few things here. The entire story of my spiritual revolution has been in Burushaskī. I was extremely amazed by the Burushaskī speech of the *rūḥānis*. Frankly speaking, I used to be ashamed of my child-like Burushaskī.
- Every *mu'min* fears God and also has expectations of His mercy. Thus, everything including the great bounty of religious books is in paradise.

Q394 It is mentioned in verses (82:10-11): “And verily there are over you the honourable scribes who remember (your deeds).” How do these angels remember the words and deeds of human beings and how do they write? Do they record the language spoken by human beings or do they translate this into a particular language? Do the angels write with their hands?

A394

- If you accept that the silent revolution of *ta'wil* has come, then the answers to these questions are easy. The angels record all our deeds through spiritual pictures (*tamāthil*). *Tamāthil* is the name of spiritual films.
- They record human speech as it is without translating it.
- Angels do not write with the hand as human beings do.

Q395 By *tamāthil* (sing. *timthāl*) you have meant spiritual films. In what way? Could you please elaborate further?

- A395
- God willing, we will explain precisely.
 - First of all, it is necessary to know that the *tamāthil* are both in the external as well as the internal world and in both places they are still as well as moving, silent as well as speaking.
 - This means that in the internal world those *tamāthil* (pictures) that move and speak are luminous movies in the language of spiritual science.

Q396 In the proof of luminous movies your well-substantiated explanation was wonderful. However, two difficult questions arise as a result of it. That is, the word *tamāthil* is used in two places of the wise Qur'ān (21:52; 34:13) and their literal translation differs from yours. Could you present the two verses as proof and evidence of the luminous movies?

A396 God willing! Verse (21:52) is a description of the people of Abraham^(c), and how they used to worship *tamāthil* (pictures, idols) in which Āzar was leading them. In addition to the external world, these *tamāthil* were also in the internal world. In the initial stages of spirituality the most beautiful pictures which appear are not God at all, rather they are idols. Thus, Ḥaḏrat Abraham^(c) condemned the two kinds of idolatry. This does not negate the existence of luminous movies, just as condemning sun worshipping does not negate the sun.

Q397 The other question relates to *tamāthil* in verse (34:13). Please tell us what kind of *tamāthil* the *jinns* used to make for Ḥaḏrat Solomon^(c), physical or spiritual?

- A397
- The holy Qur'ān always speaks of internal and spiritual wonders and marvels because material things are common to us all in this world.
 - The great favours of God that the *jinns*, by His command, used to accomplish great spiritual feats are mentioned in the verse

under discussion. One of them was making luminous movies.

- Sometimes, *jinn* is used instead of angel, in order to try the people and to hide a secret, because the obedient *jinn* is called angel and a disobedient one, satan.

Q398 You say that every favour of God is unique, therefore the progress of time does not depreciate its value. What is the proof of this fact?

- A398
- The proof is that were the Throne of Solomon^(c) in a physical state instead of being in a spiritual state, then in comparison to this the aeroplane would have been an all-reaching universal miracle. However, this is not so. The Throne of Ḥaẓrat Solomon^(c) is in spirituality and is God's favour, which is unprecedented and everlasting.
 - Similarly, the *tamāthil* that are made by *jinn* are in spirituality. You may be amazed to know that it is your inner powers, which are the *jinn*s and angels, because you, within yourself, are a complete world, namely the personal world.

Q399 It is mentioned in verse (59:21): "Had We sent down this Qur'ān on a mountain, you would have certainly seen it humbled and rent asunder for fear of God." You say that all wisdoms are gathered first in the personal world and finally in the sacred Sanctuary. Accordingly, please tell us where the mountain in the personal world is?

- A399
- Undoubtedly there are two mountains in the personal world: the mountain of the soul and the mountain of the intellect.
 - These two mountains of Ḥaẓrat Moses^(c) were smashed into pieces by the theophany of God. However, it should be remembered that God's Book is not separate from His light or theophany. Thus, the inner light of the Qur'ān smashed the two mountains of the personal world [of Ḥaẓrat Moses^(c)] into pieces.

Q400 Recently a dear student requested: Dear teacher, kindly explain

what the quake of resurrection is? Is it physical or spiritual? Please also explain the wisdom of verses (22:1-2).

A400

- Many wisdoms are hidden in the quake of resurrection. Indeed, it is an extremely intense quake.
- Since resurrection is an internal and spiritual event, therefore the quake of resurrection is also internal.
- The intensity of it is such that every suckling mother forsakes her baby. The *ta'wīl* of this is that during the resurrection, no teacher can teach his students.
- It is said that every pregnant female shall drop her load. The *ta'wīl* of this is that during that time, the soul of every teacher is seized repeatedly.
- It is said that people will appear drunk, yet they are not drunk. Rather, this condition of theirs is because of negligence and is a severe intellectual punishment of God.

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42

Q401 It is said that some personalities, after living an extremely long life of paradise come to this world by God's command. Is this concept correct? If yes, what is its evidence in the wise Qur'ān?

A401

- Yes, this concept is correct and there are numerous Qur'ānic evidences of it.
- The most famous evidence for it is that Adam^(c) and Eve^(c) and their companions came to this world after living the universal life of paradise (2:38), and this is the story of every Adam^(c).
- It is mentioned in verse (36:68): "And whomsoever We grant long life, We reverse him into [the world of] creation [from the world of command]". In other words, the concept is that a personality, who comes from the higher to the lower world, becomes reversed.
- Everything rotates on a circle and this law is related to humankind as well.

Q402 It is mentioned in verse (36:67): "And had We willed, We verily could have transmuted (*masakhnā*) them in their place, then they would not be able to go forward or turn back." What is transmutation (*maskh*)? Why and how does God transmute a person?

A402

- Transmutation or *maskh* means to be transformed from a beautiful form into an ugly one, such as the human form into a monkey or any other animal.
- This *maskh* is not physical rather it is spiritual. That is, when a human being becomes bereft of religious virtues due to disobedience, the soul of a mean animal begins to live in him.
- Such a soul is according to his mean habits, whereas animals by nature have different habits.

Q403 Could you cite a verse of the Qur'ān by which we can easily understand the above-mentioned reality?

- A403
- God willing! Study verse (7:179) carefully: “And indeed, We have created for Hell a large number of *jinn* and men. They have hearts [but] they do not understand therewith; they have eyes [but] they do not see therewith; they have ears [but] they do not hear therewith; they are like cattle; nay, even worse than them. They are the people who are heedless.”
 - Such people are indeed human-like animals. The cause of this is absence of knowledge and awareness, which is the result of heedlessness and which in turn is the result of not using their external senses.

Q404 It is a bright fact that the magnificent and blessed subjects of the holy Qur'ān are separate from one another, yet for the people of insight, it is a great miracle that each subject [is experienced as though it] extends from one end of the Qur'ān to the other. In view of this, please tell us with proofs whether the subject of knowledge and wisdom is in each of these subjects or not?

- A404
- It is a fact that each subject of the Qur'ān exoterically describes a particular thing, but esoterically it is a treasure of knowledge and wisdom.
 - The reason for this is that the Qur'ān has an exoteric aspect (*ẓāhir*) and an esoteric aspect (*bāṭin*).
 - Further, every subject of the Qur'ān is according to the law of “light upon light”. That is, the outer light is the veil for the inner light. People can see the veil, but they are not able to see the veiled.

Q405 According to verses (2:63, 93; 4:154; 7:171) God has made the mountain hang above the children of Israel. Please tell us its esoteric wisdom.

- A405
- By the infinite providence of Almighty God, all living miracles of the magnificent Qur'ān are gathered in the personal world

for the sake of *ta'wīl* and recognition, and then they are centred in the sacred Sanctuary.

- Thus, all those examples and descriptions that carry the title of mountain (*tūr = jabal*) are related to the mountain of soul and that of the intellect.
- Those who are aware of the secrets of the personal world can certainly tell you what the demonstrations of the mountain of soul and that of the intellect are and how they hang over the heads. Study the verses of mountains.

Q406 Ḥaẓrat Maryam^(c)'s fasting is mentioned in verse (19:26). What wisdom does this fasting contain and what is its individual and collective benefit?

- A406
- The description is: "Then if you see any human being, say: Verily I have vowed a fast to the *Raḥmān* (the Beneficent), and I shall not speak to anyone today".
 - This fasting means *taqiyyah*, that is, not to describe the specific and sublime secrets of religion, in which lie the benefit of individual and collective peace and security.

Q407 According to verse (2:140), it is a great injustice to conceal the testimony of truth and veracity, and knowledge and wisdom. What do you say about this?

- A407
- Chū yābi maḥramī bā ū bigū fāsh*
*Wa laykin rāz pinhān kun zi awbāsh*⁹⁵
When you find a confidant, tell him openly
Otherwise, conceal the secret from the riff-raff.
- If you can explain your testimonies in the language of the wisdom of the Qur'ān and the *ḥadīth*, then this is the best way of explanation and the highest service for knowledge.

Q408 It is related that Mawlā ^cAlī^(c), said about the holy Qur'ān: "Its exoteric aspect (*ẓāhir*) is an obligatory act, its esoteric aspect is a

hidden (*maknūn*) and veiled (*maḥjūb*) knowledge and which is with us known and written”.⁹⁶ Please make us aware of the wisdom of this *farmān*.

A408

- It is easier to act upon the exoteric aspect of the Qur’ān, but its esoteric knowledge is extremely difficult, rather impossible, except through the revealed light (5:15), which is the Imam of the time.
- The word hidden (*maknūn*) implies that the Qur’ān is in the hidden Book and the word veiled (*maḥjūb*) indicates that God speaks from behind the veil. Therefore the way the *ta’wīl* is veiled by the *tanzīl* has very great significance.

Q409

Ḥaẓrat Imam Ja‘far aṣ-Ṣādiq^(c) relates that the holy Prophet said: “He who dies without recognising the living Imam of his time, dies the death of ignorance”.⁹⁷ The question is: Why is there no mention of the recognition of God and the holy Prophet in this *ḥadīth*? Is the Imam present and living in every time? Why is there the death of ignorance?

A409

- The recognition of the Imam is necessary for the recognition of God and the Prophet.
- The Imam is the light of God, therefore he is always living and present.
- The Imam of the time is the door to the holy Prophet, therefore the one who does not recognise the door to the Prophet, cannot in reality recognise the Prophet.

Q410

The holy Prophet in his testament (*waṣīyyat*) to Ḥaẓrat ‘Alī^(c), said: “The fourth is abundance of weeping for God so that He may build a thousand houses in paradise for every tear drop”.⁹⁸ Please describe some wisdoms of the abundance of weeping.

A410

- This blessed testament of the holy Prophet is for the *mu’mīns* through the Commander of the faithful, ‘Alī^(c).
- Many meanings of *‘ibādat* are gathered in *gīryah-ū zārī*.
- It is the treasure of Divine love.

- It purifies the heart and the soul.
- It is true repentance.
- It is the prayer and supplication of the Prophets and *awliyā*’.
- It is called the fear of God.
- The door of spiritual progress opens through it.
- In short, there are countless benefits in *giryah-ū zārī*.



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43

Q411 What is the reason that you consider *giryah-ū zārī* the foundation of spiritual science?

- A411
- Because it brings a pleasant change in the soul and it is from here that the experiment of spiritual science begins.
 - The path of spiritual science is not different from that of the recognition of one's soul. Thus the thing that is beneficial for the recognition of the soul is also beneficial for spiritual science.
 - Just as butter is in milk, although it does not appear until it is churned, similarly the potential subtle body in (the cells of) the physical body cannot be actualised without shaking it with *giryah-ū zārī*, knowledge and *ibādat*.

Q412 Verse (12:105) reads: “And how many a sign (*āyat*) there is in the heavens and the earth they pass by, yet they turn away [their faces]”. Could you tell us some of its wisdoms.

- A412
- God willing! If He helps.
 - There are countless signs (*āyāt*) of the book of the universe, each one of which glorifies and sanctifies God and reflects His power. Every sign (thing) is a wonder of its own kind.
 - Is there anything in this universe that is not amazing, wonderful and astonishing in front of the inner eye?
 - Let us take one of these things as an example - the moth, which is created from the silkworm.
 - How amazing and worth pondering upon is the fact that the moth is created from the silkworm and the moth again produces the silkworm. Is there not a great secret of nature hidden in this?
 - Certainly, there is the secret of the supreme circle hidden in it, which is ordained for human beings.

Q413 This question is with reference to verse (67:19): Is the flying of birds not among the special signs of God's power? Which movements of birds are miraculous? Why do domestic birds not fly?

- A413
- Why not? Particularly since the holy Qur'ān specifically mentions it.
 - Birds flying upwards by cleaving the ocean of air is truly amazing.
 - It is very astonishing to see heavy birds flying with their wings spread. The characteristic of flight, in fact, is hidden in the soul of birds.
 - The domestic cock and duck have lost the capacity of flight, because they have been brought from the freedom of the wild to the home of human beings and imprisoned there. This is an allusion to humankind that they used to fly in paradise, but this power has vanished after coming to this world.

Q414 Who is the Single Soul (*nafs-i wāḥidah*)? Is there a Single Soul in every age? What useful deeds does he accomplish for people?

- A414
- First of all the Single Soul was Ḥaẓrat Adam^(c). Every Prophet and Imam holds this rank, therefore in every time the Imam is the Single Soul.
 - The spiritual birth and spiritual resurrection of people takes place in the Single Soul, because they themselves are neither able to be born spiritually, nor to bear the difficulties of resurrection. Therefore, God has kept their spiritual birth and spiritual resurrection (*ba^cth*) in the Single Soul.

Q415 In which *sūrah* is the *āyat* of *najwā* (private discourse)? What particular act does it enjoin?

- A415
- It is in the *sūrah* of *Mujādilah* (She that disputes, 58).
 - The verse (58:12) is: "O you who believe! When you [wish to] confer with the Messenger in private, offer *ṣadaqah* before you go to confer. This is better for and purer ...".

- There may indeed be a great secret in this sacred *farmān* of God, but other than Ḥazrat ‘Alī^(c), nobody acted upon it, because the *ṣadaqah* used to appear to be heavy (58:13). I believe that the purpose of a private meeting or discourse with the Messenger can also be the secret of the supreme Name.
- For, the chosen words “This is better for you and purer” have very far-reaching meanings.

Q416 You had said: The angel or the soul is both one as well as many, an individual of the spiritual army and the army itself, as well as the fortress filled with the army. Please explain these important points of how these marvels and wonders are possible in an angel or the soul.

- A416
- It is because the perfect soul or angel is the same thing, which is from the world of command. That is, it is under the word of command (Be!), and therefore it has the capacity of becoming everything according to the command of “Be!”
 - The example of this can be seen in the human personality. When you say: “I am a person”, apparently it is correct, but the spiritual reality is different from this, because spiritually you are a universe that potentially contains everything.

Q417 Would you kindly explain a great wisdom of the Qur’ān in the light of the above-mentioned statement?

- A417
- It is mentioned in verse (89:22): “And your Lord will come and the angels will be row upon row.”
 - This noble verse is related to two places of the personal world. First is the place of the soul where this miracle occurs according to the world of multiplicity. The second is the place of the intellect (sacred Sanctuary) where this miracle appears according to the world of oneness, that is, everything will appear in the *mazhar* of the same one light.
 - It is an extremely delightful matter that our wise friends know the secrets of the place of oneness. For instance, Allah is light, Prophets and Imams are light, angels are light and eventually

mu'mins (male and female) also become light (57:12, 19; 66:8), while this, in reality, is the light of God, the One, in which all become merged.

Q418 What is the *majma' u'l-bahrayn* exoterically and esoterically, in the Qur'anic story of Ḥaẓrat Moses^(c) (18:60)? Why was that chosen servant of God, who had a great treasure of given knowledge, living at the confluence of two rivers? By which name is he known in the popular traditions?

- A418
- Exoterically it means the confluence of two rivers. Esoterically it means the confluence of two rivers of knowledge, which is at many places:
 - The confluence of the particle of matter and soul.
 - The confluence of *ẓāhir* and *bāṭin*.
 - The confluence of *tanzīl* and *ta'wīl*.
 - The confluence of evil and good or *jinn* and angel.
 - The confluence of *nāṭiq* and *asās*.
 - The confluence of the Universal Intellect and the Universal Soul, etc.
 - That chosen servant of God continues to guide at every confluence of knowledge.
 - In the popular traditions, he is known by the name of Khizr or Khazir, meaning green or verdant. That is, evergreen and ever living, by which is meant the Imam of the time.

Q419 Where is the world of *dharr*? What does *dharr* mean? Please define the world of *dharr*.

- A419
- The world of *dharr* is in the world of religion, the recognition of which can be attained in the personal world.
 - *Dharr* literally means small ants, dust in the air, motes, by which are meant the souls of people in the form of particles.
 - The definition of the world of *dharr* is that each and every thing of it is in the shape of a particle, which is so minute that no human eye can see it, nor has any scientist been able to see it as yet. However, the *ʿarīfs* have seen and recognised it. A brief

description of this world is that its people, angels, *jinn*s, beasts, birds, fruits, etc. are all in the form of particles.

Q420 By the grace of God, with the help of your unprecedented spiritual teacher (the Imam from the progeny of the holy Prophet), you have written in your books that Gog and Magog are in the form of particles. Would you kindly explain this subject further with Qur'ānic references?

A420

- God willing! It is mentioned in verses (21:95-96): “And there is a ban upon [the people of] any town that We have destroyed; they shall not return until when Gog and Magog are let loose, and they shall hasten out of every elevated place.”
- In every age the great majority of people are destroyed spiritually due to deviation and cannot return until the resurrection starts through the Imam of the time (17:71) and Gog and Magog come out from all the *ḥudūd-i dīn* (*ḥadab*) and start to work as the army of resurrection. Only then, very few willingly, and the majority by force will return.

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44

Q421 Please explain the *ta'wili* wisdom of verse (36:9): “And We have made a wall in front of them and a wall behind them and We have covered them, so they do not see.”

- A421
- By in front is meant that there is a wall of ignorance towards the future. Similarly, by behind them is meant that there is a wall of ignorance towards the past and their present is also dark, because the illumination of the light does not come from above as they are covered. This means that those who deny [Allah's message] are blind to the *āyāt* (signs, miracles) of the physical world (*āfāq*) and the spiritual world (*anfus*).
 - It can be estimated from this that it is the great good fortune of the people of the spiritual eye, that there is no wall in front of them and Allah, according to His holy promise shows them His *āyāt* in the physical and spiritual worlds.

Q422 In the same *sūrah* in verse (36:12), it is mentioned: “Surely it is We who bring the dead to life and write down what they have sent forward and what they have left behind. And We have encompassed everything in the *Imām-i mubīn* (manifest and speaking Imam).” You often refer to the last part of this verse, but today please explain the interconnected wisdom of the entire *āyat*, so that all may benefit from it in attaining the recognition [of the Imam].

- A422
- When the spiritual resurrection takes place through the Imam of the time, all the people of the world, become merged in his personality in the form of particles, and God brings them to life in him and also preserves and records all their deeds and traces, those which they have sent forward and those they have left behind.
 - Because God has kept all things encompassed and counted in

the *Imām-i mubīn*.

- It is evident that the last part of the *āyat* is the exegesis of the first part, because the Divine act of bringing the dead to life and writing down their deeds and traces, sent forward or left behind, continues to take place in the *Imām-i mubīn*.

Q423 Please explain the *ta'wīl* secrets of verses (100:1-5): “By the snorting chargers, by the strikers of fire, by the dawn raiders, blazing a trail of dust, penetrating deep the centre of the foe.”

- A423
- When in the darkness of the night a *sālik* does rapid *dhikr* putting pressure on his carnal soul and he continues to do so the carnal soul dissolves and sparks of light appear.
 - Victory and success in the spiritual *jihād* takes place mostly in the luminous time of the morning.
 - It must be remembered that the one who performs *dhikr* and *‘ibādat* half-heartedly, remains far away from their miracles. May the Holy Lord grant success of doing *‘ibādat* with ardent love.

Q424 Please explain the *ta'wīl* wisdom of *Ḥā’-Mīm* from among the disjointed (*muqatta‘āt*) letters? Which *sūrahs* are called *Ḥawāmīm* (pl. of *Ḥā’-Mīm*)? How many and which *sūrahs* are they?

A424 The *ta'wīl* of *Ḥā’-Mīm* is: *al-ḥayy* (Everliving) (and) *al-qayyūm* (Everlasting), who are the *ḥujjat* of the *qā’im^(c)* and the *qā’im^(c)*, who are the two supreme Names of God. Further, the numerical *ta'wīl* of *Ḥā’* and *Mīm* is forty-eight. The *Ḥawāmīm sūrahs*, those that begin with *Ḥā’* and *Mīm* are seven in total (40-46). This is the *ta'wīl* wisdom of *Ḥā’-Mīm* by His grace and favour.

Q425 Please explain the *ta'wīl* of the disjointed letters in the *sūrah* of *Shūrā* in verses (42:1-2): “*Ḥā’*, *Mīm*, *‘Ayn*, *Sīn*, *Qāf*”.

A425 One of its *ta'wīls* is: By *al-ḥayy*, by *al-qayyūm*, by *‘ayn* (spring) of paradise (spring of *muqarrabin*, 83:28, the nearest ones to God), by the spring of *Salsabīl* (76:18), by *Qāf* (50:1), a wondrous and

marvellously bright and transparent glass-like mountain, on which are written numerous words ending with the letter *Qāf*.

Another *ta'wil* of *‘Ayn*, *Sīn*, *Qāf* is: By *‘ishq* (love), that is, heavenly love, which is very sacred and the means of closeness to God. This *ta'wil* is according to the rule that the Qur’ān is revealed on seven letters, that is, seven recitations.⁹⁹

Q426 The question is with reference to verses (3:133; 57:21): Is it necessary to run and vie with one another in order to attain paradise? Why? Is the breadth of paradise equal to that of the universe? Why is its length not mentioned?

- A426
- Yes, it is necessary to run and to vie with one another in order to attain paradise.
 - Because those who excel in this action, are to be made living paradises.
 - Yes, the breadth of paradise is equal to that of the universe, because the latter is the external body of paradise.
 - Its length is not mentioned, because paradise is circular and that which is circular its length is the same as its width.

Q427 Please explain the *ta'wil* of verse (27:17): “And there were gathered together unto Solomon his armies of *jinn* and humankind, and of the birds and they were set in battle order.”

- A427
- The war aspect of the resurrection is prominent in this verse, because resurrection is the final *da‘wat* of the true religion, as well as the spiritual *jihād*.
 - Ḥazrat Solomon^(c) had the rank of Imam, therefore [in his personal world] there was the spiritual resurrection of his time. All his armies were in the form of spiritual particles.

Q428 In verse (10:100), it is said: “And He lays abomination upon those who have no intellect.” What kind of lack of intellect is condemned so severely? Does this judgement not automatically prove the very

great praise of religious intellect? Is the highest purification by the intellect alone?

- A428
- Here, the one who remains ignorant of religious realities and recognitions is severely condemned.
 - Indeed, the very great praise of religious intellect is established by this judgement.
 - Why not, the highest purification is attained by the intellect and wisdom.

Q429 Please tell us a Qur'ānic formula, which assures us that God gives every bounty to His servants and nothing is impossible in His mercy.

- A429
- Study the verse of treasures (15:21).
 - Reflect carefully on the formula of *Imām-i mubīn* (36:12).
 - *Fanā' fi'llāh* and *baqā' bi'llāh* are the most certain realities in this regard. Thus, in such a state what bounty can be impossible?
 - See the first wisdom of *A Thousand Wisdoms*.
 - No great bounty is impossible in the kingdom of paradise. Praise belongs to God, the Sustainer of the worlds!

Q430 The transliteration and translation of the famous sacred *ḥadīth* is: “*Kuntu kanzan makhfiyyan, fa-ahbabbtu an u'rafā, fa-khalaqtu'l-khalqa likay u'rafā*, God said: I was a hidden treasure, I wanted to be recognised, so I created the *khalq* (personal world), so that I may be recognised”.¹⁰⁰ Is this translation correct?

- A430
- Yes, it is correct, because the purpose of God's recognition can be achieved only by the physical, spiritual and intellectual creation of the personal world.
 - Recognition is related to the recogniser (*ʿarīf*) and according to the *ḥadīth*: “He who recognises himself/herself recognises his/her Lord”,¹⁰¹ thus God's recognition lies in the recognition of human beings' own souls.

- It is also mentioned in another *hadith*: “He who recognises more his soul, recognises more his Lord.”



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45

Q431 The question is related to verse (21:91) according to which God made Ḥaẓrat Maryam^(c) and her son (Ḥaẓrat Jesus^(c)) an *āyat* (sign, miracle) for all the worlds. What is its wisdom? What is the secret in considering both of them together as one *āyat*? What rank of people can see or hear the spiritual miracles of Ḥaẓrat Maryam^(c) and Ḥaẓrat Jesus^(c)? Are they the people of this world or the *‘arifs* of the personal world?

- A431
- There are many wisdoms in this example.
 - Ḥaẓrat Maryam^(c) was a *ṣiddiqah* (truthful one) and a *waliyyah* (friend of God), therefore she is an example of the different ranks of *awliyā’*, as well as that of the spiritual progress of women. In Ḥaẓrat Jesus^(c) there is an example of the Prophets, thus God considering both of them as one *āyat* alludes that the spiritual journey of the Prophets and the *awliyā’* is alike and that their intended destination is also the same.
 - The spiritual miracles of Ḥaẓrat Maryam^(c) and Ḥaẓrat Jesus^(c) are in the personal world, therefore, they are related to the [people of the] three levels of certainty (*yaqīn*).

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Q432 What is meant by the “greater pilgrimage (*hajj-i akbar*)” mentioned in verse (9:3)?

A432 The exoteric explanation of the greater pilgrimage is in the exegeses of the Qur’ān, but its esoteric *ta’wil* is different. In *ta’wil*, by this pilgrimage is meant the spiritual pilgrimage, which is in the personal resurrection of the *‘arif*.

Q433 There are countless wisdom-filled examples, including comparative ones in the wise Qur’ān. One such example is in verse (11:24): “The similitude of the two parties of (disbelievers and believers) is like the blind and the deaf, and the seer and the hearer. Can they be

equal in similitude? Will you not then take heed?" Please tell us one significant wisdom of this similitude.

- A433
- There is no doubt that all *mu'mins* cannot be equal in knowledge and deeds, rather they are on different levels.
 - However, when it is the time of comparison, God, may He be exalted, gathers them all in the highest level and considers them all equally the "seer" and the "hearer". How amazing is His mercy!

Q434 Please also explain the comparative similitude mentioned in verse (39:9): "Say (O Muḥammad): Can those who know and those who do not know be equal? But only those who have intellect pay heed."

- A434
- If we study all the comparative similitudes carefully, we find that they are all related to the one mentioned in verse (11:24): "The similitude of the two parties".
 - In this comparative similitude, on the one side are those who know and on the other those who do not know and are ignorant.
 - It is well known that ignorance is because of disbelief, thus disbelief is the first and foremost ignorance and belief is the foundational knowledge. Thus, according to this comparative similitude among those who have knowledge, there are many who have belief or foundational knowledge.

Q435 Please also explain the comparative similitude mentioned in verse (13:16): "Say: Are the blind and the seer equal to one another? Or are the darknesses and the light equal?"

- A435
- A *darwish* saw in the world of imagination that a dignitary (*buzurg*) was giving him many pairs of spectacles, one after the other. Its *ta'wili* allusion became known that many eyes can come into existence in an individual's external eye.
 - Thus, if someone has not attained the eye of certainty, in reality, he is blind.
 - The seer is the one who can see all the external and internal

miracles of the true religion.

- By darkneses are meant [levels of] ignorance.
- The fountainhead of knowledge is living. He has several streams and the greatest of them is related to knowledge.

Q436 A brief, very necessary and extremely difficult question in reference to verse (6:75) is: Where did God show Ḥaẓrat Abraham^(c) the kingdom (*malakūt*) of the entire universe?

- A436
- It was in the personal world, because the universe and its kingdom are brought to the personal world for the purpose of observation and recognition.
 - Particularly in the sacred Sanctuary where there is not only everything, but also God's beatific vision and kingdom.
 - Study the four verses (6:76; 7:185; 23:88; 36:83) concerning kingdom (*malakūt*), and reflect upon them carefully.

Q437 Ḥaẓrat Zachariah^(c)'s prayer is mentioned in verse (3:38) as: "He said: O Lord! Grant me a pure offspring from near You." Is it only physical offspring that is sought in such a prayer of a Prophet, or is there any other great purpose?

- A437
- Apparently it is physical offspring that is sought in such a prayer of the Prophet, not for the sake of this world, but for the sake of religion.
 - However, their inner prayer is for the sake of a pure child from the special presence of God, i.e. at the place of intellect.
 - For, the offspring of the Perfect Men are both at the level of soul, as well as at the level of intellect.

Q438 Your above-mentioned explanation is revolutionary in that every Perfect Man not only has spiritual offspring, but also intellectual ones. Please explain this further with reference to other verses of the holy Qur'ān.

- A438
- The household of Ḥaẓrat Job^(c) perished due to the falling of a ceiling, but God gave them back to him by His mercy, adding

to them at the level of soul and intellect.

- As God says in verse (38:43): “And We gave him back his household and the like of them with them, as a mercy from us, and a reminder unto those who have pure intellect.”
- Finally, the allusion is that this great bounty can be attained by *mu'mins* as well.

Q439 Please tell us what is the meaning of *kawthar* in verse (108:1): “(O Muḥammad!) We have given you *kawthar*”?

- A439
- *Kawthar* is the name of a spring in paradise. It also means abundant good and he who has abundant offspring, that is, Ḥaẓrat ʿAlī^(c), who has abundant offspring both physically as well as spiritually.
 - God had granted him to the holy Prophet as a child. Thus, Ḥaẓrat ʿAlī^(c) is like the offspring of the holy Prophet, both at the level of the soul and the level of the forehead [i.e. the level of the intellect] and all the meanings of *kawthar* are applicable to Mawlā ʿAlī^(c). *Al-ḥamdu li'llāh!*

Q440 Please explain the wisdom of verse (13:38): “And indeed We sent Messengers before you, and We gave them wives and offspring.”

- A440
- The special relationship of this blessed verse is to the spiritual and intellectual levels of the Prophets, where they have wives and offspring as well, otherwise physically Ḥaẓrat John^(c) [the Baptist] and Ḥaẓrat Jesus^(c) did not get married [let alone have children].
 - This shows that the offspring of the Prophets and Imams are both at the level of soul as well as at the rank of intellect.

Casket of Pearls

46

Q441 Please explain the esoteric wisdom of verse (19:5): "So grant me an heir from Your nearness."

- A441
- This is the prayer of Ḥazrat Zachariah^(c) in which he sought from his Lord a special child with physical, spiritual and intellectual perfections.
 - There is a very great wisdom in the words "an heir from Your nearness" (*min ladunka waliyyan*).
 - If the given (*ladunnī*) knowledge is highly praiseworthy, why should the given offspring not be so too?
 - By the heir mentioned here is not meant the one who inherits lands, house, property, etc., but the one who inherits the spiritual book and knowledge and wisdom.
 - If it is a definitive law that every Prophet has to have an heir, why should there be any doubt in the holy Prophet's having his heir, who was ^cAlī^(c)?

Q442 What is the *ta'wili* wisdom in verse (19:12): "O John! Hold fast the book."

- A442
- It is a very great ingratitude to do ^c*ibādat* half-heartedly. Therefore, remember the supreme Name (*ism-i a^czam*) with full strength.
 - The heavenly book is both in a physical as well as a spiritual form, therefore strive strenuously [to understand them].
 - Continue to struggle hard for the sake of knowledge and wisdom.
 - According to the wider meaning of the book, it can also be said [that it means to] reflect on the silent book, the speaking book, the book of the soul and the book of the universe attentively.

Q443 With respect to the body, what was the special soul or angel who came to Ḥaẓrat Maryam^(c) by God's command and appeared to her in the form of a sound and perfect man (19:17)? Was his body a compound of the four elements? Was he really an angel in human form? Can we call him the *ibda^ci* body? Can we call it the *mubda^c*?

- A443
- He is a luminous body.
 - He is not made of the four elements.
 - Yes, he is really an angel in human form.
 - He is the *ibda^ci* body.
 - Indeed, he is the *mubda^c*, but the meaning of the *mubda^c* in ancient philosophy is different.

Q444 Could you explain in the light of the Qur'ān the fact that Ḥaẓrat Maryam^(c) had given birth to Ḥaẓrat Jesus^(c) not only in a physical sense, but also at the level of the soul and intellect?

- A444
- God willing, when such a great angel whom God called "*rūḥanā*" (Our Spirit), came to Ḥaẓrat Maryam^(c), this shows that at this time she had reached the highest level of spirituality. In this state, His saying "I may give you a pure child" (19:19) is a bright proof and good news that Ḥaẓrat Maryam^(c) has to give birth to Ḥaẓrat Jesus^(c) at the level of the intellect.
 - "Then the birth pangs led her to the trunk of a palm tree" (19:23). This means the sacred Sanctuary and the level of the intellect.

Q445 It is said in verse (4:171): "Verily, *al-Masīḥ*, Jesus, son of Maryam, is only a Messenger of God, and His Word which He cast unto Maryam and a Spirit from Him." In what sense was Ḥaẓrat Jesus^(c) a Word of God? And how is he a Spirit from Him?

- A445
- The Word of God is the supreme Name and Ḥaẓrat Jesus^(c) in his cycle was the supreme Name of God. This supreme Name which had Ḥaẓrat Jesus^(c), light in it, was given to Ḥaẓrat Maryam^(c), who was a *ṣiddiqah*, by which the great spiritual revolution gradually took place in her personal world. All the

allusions to this are found in the wise Qur'ān.

- There are three souls in every human being: vegetative soul, animal soul and rational soul. However, in the Perfect Man there is an additional soul and that is the Holy Spirit, in which all the miracles of God are gathered together. This Spirit was manifesting itself in Ḥaẓrat Jesus^(c) too, like all other Perfect Men.

Q446 This morning (27-2-99) whilst reading the fourth letter of Ḥubb-i 'Alī in the Durr-i Maknūn guest class, it was said to further elaborate those bounties of paradise that give delight to the eyes. Please kindly elaborate them.

- A446
- The amazing and great wisdom in this letter is that all human forms or images come from the treasure of the *ṣūrat-i Raḥmān* (Image of *Raḥmān*, 15:21). Indeed, whoever enters paradise is in the form or image of his father, Adam^(c), who was created in the Image of *Raḥmān*.
 - It now becomes easy to understand that in paradise the *didār* or beatific vision of the true Beloved is possible in different forms as the holy Prophet says that every dweller of paradise becomes the image of *Raḥmān*.
 - Thus, the reality of those bounties of paradise that are created to give delight to the eyes, become clear, as mentioned in verse (43:71): “And in it (paradise) is whatever the souls desire and the eyes delight in.” See also verse (32:17).

Q447 Many *ta'wili* secrets of the noble Qur'ān have been discovered by the luminous guidance of God, the holy Prophet and the *ulu'l-amr*. For instance, if the throne on the water means the ark of salvation, that is, the *ahl-i bayt* then please tell us whether those similitudes of the ark mentioned in the Qur'ān are also related to the ark of salvation in a wisdom-filled way or not? If they are related, please give us an example.

- A447
- The *ta'wil* of all those similitudes of the ark mentioned in the holy Qur'ān are related to the ark of salvation.

- See verse (2:164) where it is mentioned: “And the ships (in which there is a sign of God) sail across the sea with that which profits humankind.” One has to reflect here about which ark is the great sign of God, the external or the internal ark? Or which benefit is more necessary for humankind, the material or the spiritual? This shows that the reality of the spiritual or internal ark is hidden in the similitude of every physical or external ark.

Q448 In the light of the *ḥadīth* about resemblance to Ḥaẓrat Aaron^(c), you told us: “Continue to do *didār* of ʿAlī^(c) in Ḥaẓrat Aaron^(c)’s mirror”. What does this mean? What is such a mirror and where is it?

- A448
- This means that you should accept Ḥaẓrat ʿAlī^(c) like Ḥaẓrat Aaron^(c) in all meanings except Prophethood.
 - This mirror is in all those blessed verses that are revealed about Ḥaẓrat Aaron^(c).
 - Thus, Ḥaẓrat Aaron^(c)’s mirror is in the Qur’ān itself.
 - Ḥaẓrat Moses^(c)’ story is the longest among the stories of the Qur’ānic Prophets. He is mentioned 136 times. In this entire story Ḥaẓrat Aaron^(c) is also there, although apparently he is mentioned only twenty times.

Q449 This highly important and delicate question is about verse (7:53) and whether the time of *ta’wīl* has come. Whose *ta’wīl* is this? What is the other name of *ta’wīl*?

- A449
- Yes, the time of *ta’wīl* has come.
 - It is the *ta’wīl* of the wise Qur’ān.
 - Its other name is resurrection. Resurrection, namely *ta’wīl* has come time and again spiritually, but the *ta’wīl* or *qiyāmat* of this time is extremely effective and universal and it is because of this that the scientific revolution has taken place.
 - Scientific marvels and wonders are those signs (*āyāt*) of Divine power that are prophesied and are promised to be shown in the verse of *āfāq* and *anfus* (41:53).

Q450 In verse (14:48), it is mentioned: “On the day when the earth shall be changed into other than the earth, and the heavens (likewise), and they will come forth unto God, the One, the Overwhelming.” If in this verse it is meant that humankind will be transferred to another planet, then the heaven will not have changed, therefore kindly tell us its correct *ta’wil*.

- A450
- This is a mention of the resurrection and its place. The place of resurrection is indeed the personal world, whose heaven and earth are different from the external world, because they are inner and spiritual.
 - The meaning of God being One or the Unifier and Overwhelming is that He is going to unite all people by force.

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47

Q451 In verse (3:55), God said to Ḥazrat Jesus^(c): “And I will set your followers above the unbelievers till the day of resurrection.” This verse raises an extremely difficult question: Had the resurrection not taken place at the end of Ḥazrat Jesus^(c)’ cycle? If the answer is in the negative, his followers still remain above others, but how can this be possible? Kindly give us the correct answer to this question.

- A451
- The cycle of Jesus^(c) came to an end due to the resurrection that took place in the beginning of Prophet Muḥammad^(s)’s prophethood, and the promise that was made to the *mu'mins* of that cycle was also fulfilled.
 - Study verse (61:6) of how Ḥazrat Jesus^(c) had given the glad tidings of the coming of the Messenger after him (i.e. the holy Prophet) and what the children of Israel said and how they rejected him when the time came.

Q452 It is mentioned in verse (61:8): “They intend to extinguish the light of God with [the blows of] their mouths, but God will perfect His light, however much the disbelievers may be averse.” See also verse (9:32). The fundamental question here is: When did the light of God appear in the world of creation? First of all, who was the enemy of His light and why? What is meant by [the blows of] their mouths? How does God perfect His light?

- A452
- The light of God appeared in the world of creation in the time of Adam^(c) and in his person.
 - Iblīs was the first to show enmity to the light of God and Cain (Qābīl) followed him.
 - Arrogance and rejection were the root of this enmity.
 - Blows of their mouths mean the false arguments and abortive attempts.
 - God continues to perfect His light every time in the chain of the

Prophets and Imams. Reflect also upon “light upon light” (24:35).

Q453 It is mentioned in verse (58:21): “God has decreed: I shall conquer, I and My Messengers. Verily, God is strong and mighty.” Indeed, God may have decreed such a programme for each of His Messengers that with His help he may conquer the universe for his *mu'mins* or he may conquer the planet earth and make Islam overwhelm the other religions. However, such a success has never apparently happened, therefore please tell us what is the main secret in this noble verse?

A453

- Indeed, you are sure of the fact that the Qur'ān has an exoteric aspect (*zāhir*) and an esoteric aspect (*bāṭin*). Thus, according to the description of this verse, the victory and overpowering of God and His Messengers in every battle is very easy. However, on the whole people are given respite in this world.
- But, whenever the spiritual resurrection takes place, no one is given respite. You have understood the secret that for the sake of the true mission (*da'wat-i ḥaqq*) the spiritual resurrection is also that religious battle in which God, the Messenger of the cycle, the Imam of the time and *mu'mins* conquer the entire universe [spiritually].

Q454 The wisdom-filled verse (53:39) says: “And that for man there is nothing save what he struggles (*mā sa'ā*) for”. This creates the zeal of high ambition and resolve in every pious *mu'min*, therefore please explain its wisdom to us.

A454

- The word “*sa'y*” (struggle, endeavour) comprises all the exalted meanings of knowledge and action. Struggle according to true guidance, is done through the body, soul and intellect.
- It also alludes to the correct and successful spiritual exercise (*riyāḏat*). For, the real struggle is the one in which a wise person not only awakens his capabilities and uses them correctly, but also perfects them to the highest degree.

Q455 Please tell us an esoteric wisdom of verse (29:69): “And those who struggle in Our [path], We surely guide them to Our paths.”

- A455
- Although from the very beginning the struggle of a *mu'min* progresses step by step in the light of guidance, the special luminous guidance starts after the intellectual transformation.
 - This Divine guidance is the subject of the major *jihād*, because [constant] struggle and endeavour is indeed against the carnal soul.

Q456 Please explain the *farmān* of Ḥaẓrat Mawlā [°]Alī^(c): “I am that Book in which there is no doubt”.¹⁰²

- A456
- In verses (2:1-2) God says: “*Alif, lām, mīm*. That is the Book wherein there is no doubt.” As you read in Mawlā [°]Alī^(c)’s *farmān*, these verses are about him, for it is he who is the speaking Book (23:62; 45:29).
 - Thus, this is the praise of the speaking Qur’ān, namely the Imam of the time, in whom there is no doubt. That is, there is in him only certainty (*yaqīn*), which is on three levels: the knowledge of certainty, the eye of certainty and the truth of certainty. Doubt and certainty are contrary to each other. Thus, the purpose of the negation of doubt is that the meanings of certainty should come forward from behind the veil.

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Q457 The verse that follows the disjointed letters has a link and a connection with them, so please tell us what is the link of the above verse with the disjointed letters *Alif, lām, mīm*?

- A457
- *Alif* = *awwal* (the First, supreme Pen), *lām* = *lawḥ-i mahfūz* (the guarded Tablet), *mīm* = *marqūm* (writing). Thus, God says: By the Pen, the Tablet and the writing, that in this Book (*Alif, lām, mīm*) there is no doubt, rather only certainty, as mentioned above. From the sacred *farmān* of the lord of *ta’wīl*, Mawlā [°]Alī^(c), it is clear that the book in which all the levels of certainty are to be found is only Ḥaẓrat [°]Alī^(c). Thus, you see that there is a link between the oath and its complement (*jawāb-i qasam*).

Q458 What are the wonders and marvels of verses (32:1-2): “*Alif, lām, mīm. Tanzilu’l-kitābi lā rayba fihi min rabbi’l-‘ālamīn* (By the supreme Pen, the guarded Tablet and the writing which is in the guarded Tablet)! The sending down of *alif, lām, mīm*, that is the Book in which there is no doubt, is from the Lord of the personal worlds”?

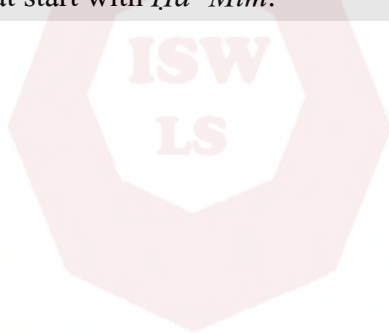
- A458
- The supreme Pen means the light of the holy Prophet, which is an archangel by the name of Universal Intellect; the guarded Tablet means the light of Ḥaḏrat ‘Alī^(c), which is the archangel Universal Soul, and the writing means the glorious Qur’ān, which is in the guarded Tablet, namely the light of ‘Alī^(c) (85:21-22). Take note of how you regard these great secrets.
 - The *tanzil* or sending down that is mentioned in this verse is the first *tanzil*. That is, by God’s command the Pen sent down the Qur’ān into the guarded Tablet, which preserved it forever.
 - The guarded Tablet gradually gave a complete copy of the Qur’ān to Isrāfil, who gave it to Mikā’il, who gave it to Jibrā’il, who revealed it to the holy Prophet’s blessed heart.¹⁰³

Q459 The following is also a *farmān* of the Commander of the faithful, Ḥaḏrat ‘Alī^(c): “I am the guarded Tablet”.¹⁰⁴ Please tell us where in the Qur’ān it is prominently mentioned? What is its praise? In which world is it?

- A459
- The prominent mention of the guarded Tablet is in verse (85:22) of the Qur’ān.
 - Its glorification is that the [luminous] holy Qur’ān in which there is everything in the form of eternal inscription (*naqsh-i azal*) is in it.
 - Since by the guarded Tablet is meant the light of ‘Alī^(c)/the *Imām-i mubīn*, the light is in the forehead, whose hidden name is the higher world. Yes, the light of ‘Alī^(c)/the *Imām-i mubīn* is the archangel Universal Soul, who is the guarded Tablet.

Q460 Please explain verses (3:1-2): “*Alif, lām, mīm. Allāhu lā ilāha illā huwa’l-ḥayyu’l-qayyūm*”.

- “By God’s Pen, the guarded Tablet [and] the writing [which is in the guarded Tablet]. God, there is no God but He, the living, the supporter [of each and every world].
- This shows that *al-ḥayy* and *al-qayyūm* are two special and great names of God and they have extremely great significance. The two blessed and living names of God are *ḥujjat-i qā’im*^(c) and Ḥaẓrat qā’im^(c). They are mentioned in the *āyatu’l-kursī* (2:255) and also in verse (20:111) and seven times in the Chapters that start with *Ḥā’ Mīm*.



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Q461 Since every Qur'ānic *āyat* is filled with heavenly wisdom, please explain verse (17:78): “*Inna Qur’āna’l-fajri kāna mashhūdā.*”

- A461
- This verse has three meanings: (a) To recite the morning *ṣalāt*, (b) to recite the Qur’ān in the morning, (c) to recite the *ism-i a‘zam* in the morning at its fixed time.
 - *Al-mashhūd* and *ash-shahādah* mean to observe something either with the physical eye (*baṣar*) or the spiritual eye (*baṣīrat*). They are also used in the sense of becoming present.¹⁰⁵
 - Translation: Indeed, the inner light, i.e. the special guidance, which can be attained from the Imam of the progeny of the holy Prophet can be observed by the *‘ibādat* of the morning.
 - You should make hard work and arduous *riyāzat* a habit. Become among the lovers of the sacred light, get up at night in the nick of time and engage in arduous *giryah-ū zārī* and *‘ibādat*, God willing you will be successful.

Q462 The Commander of the true believers, Ḥaḍrat ‘Alī^(c) has said: “The Qur’ān is revealed in four quarters. One quarter is our praise and virtues, one quarter is the condemnation and vices of our enemies, one quarter is about biographies, stories and parables and one quarter is about the obligations and rules of the *sharī‘at* and the best of the Qur’ānic verses (*karā’imu’l-Qur’ān*) are about us”.¹⁰⁶ What kinds of wisdoms are there in this *farmān* of Imam ‘Alī^(c)?

- A462
- There are extremely wonderful and marvellous wisdoms in this *farmān*.
 - The praise of Mawla ‘Alī^(c) is in the Qur’ān both directly and indirectly, in parables, in rules and in the best of its verses. However, since people are not equal in the recognition of the Imam, therefore different ranks are found among them.

Q463 What is the example of the best of the Qur'ānic verses (*karā'imu'l-Qur'ān*)?

- A463
- It is mentioned in verse (5:15): “There has come to you from God a light and a manifest Book (the Qur'ān)”. This is among the best of the Qur'ānic verses, which are in praise of Ḥaẓrat ʿAlī^(c).
 - Indeed, this light was with the holy Prophet and after him in Ḥaẓrat ʿAlī^(c), so that the esoteric wisdom of the Qur'ān may appear clearly in the illumination of this light. It is because of this unique function of Imam ʿAlī^(c)'s light that his praise is in the entire Qur'ān. This is only one example of the numerous best verses of the Qur'ān, in praise of Mawlā ʿAlī^(c).

Q464 Would you kindly explain to us what are the best of the Qur'ānic verses?

- A464
- God willing. Mawlā ʿAlī^(c)'s *farmān* is mentioned in Q462 about the division of the Qur'ān in four quarters and that the best of its verses belong to him. In the Qur'ān there are special verses and also the special of the special verses, which are called the *karā'imu'l-Qur'ān* or the best verses of the Qur'ān, just like *karā'imu'l-māl* is used for the best or the most prized of possessions.

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Q465 It is mentioned in verse (4:54): “Indeed, We gave to Abraham's progeny the Book and wisdom and We gave them a great kingdom.” Is this verse among the *karā'imu'l-Qur'ān*? Is this verse a special of the special verses?

- A465
- There is no doubt that it is among the *karā'imu'l-Qur'ān* and this confirms Ḥaẓrat ʿAlī^(c)'s *farmān* that just as God has sent Prophets and Imams from His side, He, by His mercy, has also praised them specifically.
 - Yes, it is a special of the special verses about the glory of Abraham^(c)'s progeny and Muḥammad^(s)'s progeny and it is necessary to pay attention to it again and again.

Q466 It is mentioned in verse (66:6): “O you who believe! Save yourselves and your families from the fire whose fuel is men and stones.” How can one put into practice this Divine *farmān*. How can a *mu'min* save his family from the fire of hell?

A466

- First of all, it is necessary for a *mu'min* to know what things are within the domain of his obligations. If he knows his obligations and also fears God, then he will be trying to save himself and his family from the fire of ignorance through knowledge and action. For, the fire whose fuel is men and stones is the fire of ignorance.

Q467 It is said in verse (35:32): “Then We gave the Book as inheritance to those whom We chose from among Our servants.” Who are those chosen by God and given the Book (the Qur'ān) as inheritance? What is the proof of this inheritance?

A467

- They are the Imams from the progeny of the holy Prophet whom God has chosen from among His servants and made them the inheritors of the Qur'ān.
- It suffices here to quote just two proofs of this inheritance: Firstly, God has made the progeny of Abraham^(c) and the progeny of Muḥammad^(s) the inheritors of the heavenly Book (4:54); secondly, the Qur'ān's spirit and spirituality and *ta'wili* wisdom cannot be received except from the Imams from the progeny of the holy Prophet, for it is they whom God and His Prophet have appointed for this task.

Q468 What does the ark of peace (*tābūt-i sakīnah*) as mentioned in verse (2:248) mean? In what sense was it *sakīnah* (peace of heart) from the Lord? What do the relics of the progeny of Moses^(c) and the progeny of Aaron^(c) that were in the ark mean?

A468

- The ark of peace means the enfolded resurrection and spirituality.
- The peace from the Lord means the miracle of knowledge and

recognition.

- The relics of the progeny of Moses^(c) and the progeny of Aaron^(c) are the secrets of the light of Prophethood and that of Imamāt.
- This means that the real ark is in spirituality, in which are gathered all the gems of the secrets of resurrection and they are of three kinds: secrets of divinity, secrets of Prophethood and the secrets of Imamāt.

Q469 If you have received the charity [of knowledge] of the disjointed letters from the sacred door of the progeny of the holy Prophet, please tell us what are the secrets of the disjointed letters in verse (10:1): “*Alif, lām, rā*. Those are the verses of the wise Book”.

- A469
- God says: “By the supreme Pen, the guarded Tablet (and) the *raqīm* (writing) (which is in the guarded Tablet)”, that they are the *āyāt* (miracles) of the wise Book.
 - *Raqīm* and *marqūm* both mean writing. This writing is the glorious Qur’ān, which is in the guarded Tablet (85:21-22). The guarded Tablet is the light of the *Imām-i mubīn*, as already mentioned.
 - For *alif, lām, rā*, see in the beginning of the five *sūrah*s: 10:1; 11:1; 12:1; 14:1; 15:1.

Q470 It is said in verse (13:1): “*Alif, lām, mīm, rā*. Those are the *āyāt* of the Book”. You have seen the esoteric miracles of the Imams from the pure *ahl-i bayt*, and you have confided them to some of your selected students. If possible would you kindly also tell us the secrets of these disjointed letters?

- A470
- God, the knowing, the seeing, says: By the First (who is the Pen), the guarded Tablet, the writing [and] the vision (*ru’yat*), which are the Book of miracles.
 - The highest place where the light of the Qur’ān and the light of the *Imām-i mubīn* is the same one light, there vision is also a great miracle (*āyat*). This is vision, observation and study (*muṭāla‘ah*) as well.

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49

Q471 Please explain the wisdom of verses (38:1-2) in which God says: “By *Ṣād* and the Qur’ān, possessor of *dhikr* (remembrance). Nay, but those who disbelieve are in false pride and schism.”

- A471
- By the *ṣūrat-i Raḥmān* [and] the Qur’ān, the possessor of the remembrance. [You are right] but the disbelievers are in false pride and schism.
 - Since the miracle of the *ṣūrat-i Raḥmān* is in the higher world, therefore, the oath is in relation to its eternal and everlasting miracle, which is in the guarded Tablet (85:22). The Qur’ān is the means of *dhikr* both in the higher world as well as in the lower world. Thus, in the higher world or sacred Sanctuary, the spiritual and intellectual miracles of the glorious Qur’ān are extremely effective and unforgettable, as mentioned in verse (54:17): “And We have made the Qur’ān easy for remembrance and advice. Are there any that remember?”

Q472 Would you kindly explain the secrets of the disjointed letters in verses (7:1-2) in the light of the charity [of knowledge] that you have received from the Imam of the progeny of the holy Prophet. “*Alif, lām, mīm, ṣād*. A Book sent down to you - so let there be no straitness in your breast because of it - that you may warn thereby, and (it is) a reminder to the believers.”

- A472
- God willing! God swears by the four miracles of the higher world: By the Pen, the Tablet, the writing [and] the *ṣūrat-i Raḥmān* and then there is the complement of the oath as mentioned above.
 - *Alif, lām, mīm, ṣād* are the treasures of God, which are extremely great and eternal, from which the Qur’ān was revealed to the blessed heart of the holy Prophet.

Q473 Please explain to us the wisdom of verses (68:1-2): “By *nūn*, the Pen and that which they (the angels) write. You are not, by the grace of your Lord, mad.”

- A473
- It is related from Imam Jaʿfar aṣ-Ṣādiq^(c), that he said: *Nūn* is a stream in paradise. God commanded it: Freeze! It froze and became ink Then God planted a tree. He told it: Be a pen. It became a pen. Then He commanded it: Write! It said: My Lord! What should I write? God said: Write what is going to happen till the resurrection!¹⁰⁷
 - This, in fact is the story of the personal world of the Perfect Man, who is the tree that God plants with His hand. This tree by God’s command becomes the supreme Pen.
 - The Pen of Intellect is an angel who is both one and many. It is because of this that in the above-mentioned verse the verb is used in the plural (*yastūrūn*).

Q474 According to the Arabic language, the word “*amr*” has two meanings, command and work. Thus, in verse (10:3) it is alluded to the fact that God’s *amr* (command, work) is repeated and continuous. That is, the omnipotent God shows His complete *sunnat* (law, habit) that has already passed in the perfect ones, in every personal world. Now, please tell us can there be any work of God that has not yet been accomplished?

- A474
- God does not have any work that has not yet been accomplished. In other words, there is no new work of God, but it is true that His every work is renewed.
 - The term “renewal of similitudes” informs us that by God’s command, every dead thing is revived and every old thing renewed.

Q475 It is said in verse (2:58): “And when He said: Enter this township and eat as much as you wish whenever you like, and enter the gate prostrating.” What is this township that the children of Israel were commanded to enter? The phrase ‘this township’ shows that people used to live in it and people were also commanded to enter it. What

is the secret in it? What is the wisdom hidden in entering the gate prostrating?

- A475
- This is the township of every human being, which we now call the personal world. The children of Israel used to physically live in the personal world (that is, it was potential), but had not yet been able to enter it spiritually (that is, actualise it).
 - The allusion of “this township” ascertains that it was within their own personality and this is a very great secret.
 - Entering the gate prostrating means to enter the personal world by true obedience to the *bāb* of the Prophet (*asās, imām*), where there are the treasures of his knowledge and wisdom.

Q476 Study verses (5:20-26). It is mentioned in verse (5:21) that Ḥaẓrat Moses^(c) said to his people: “O my people! Enter the holy land which God has assigned to you, and do not turn your backs, for then you will turn back as losers.” Which is this holy land that the children of Israel were commanded to conquer? Is this the story of the major *jihād*?

- A476
- This is the land of the personal world, which is holy in many senses and the conquest of which is the subjugation of the universe.
 - Indeed, this is the story of the major *jihād*.

Q477 Verse (5:20) contains the wisdom-filled allusion that among the *mu'mins* of Ḥaẓrat Moses^(c) and Ḥaẓrat Aaron^(c), those who had entered the personal world had become kings. Is this great providence of God not possible in every age?

- A477
- Divine providence is always possible, but the great pre-requisite is to enter the personal world.
 - The gate of the personal world is the Imam of the time, and to enter through him it is essential to have obedience, ardent love and knowledge.
 - The light of the Imam of the time had risen in the personal worlds of our *Pirs* and dignitaries. Countless examples of this great event are found in the Qur'ān.

Q478 In reply to what God created first, the holy Prophet has said five things:

“The first of what God created is my Light”.

“The first of what God created is the Pen”.

“The first of what God created is the Intellect”.

“The first of what God created is the Tablet”.

“The first of what God created is the Soul”.¹⁰⁸

Please tell us how five things can be first. Are the Pen and the Tablet without intellect and soul?

- A478
- These are the eternal names of the one and same reality. It can be mentioned by any of these names. Thus, the holy Prophet has mentioned it by one of them according to the time and place.
 - The Pen and the Tablet are not without intellect and soul. These are the eternal names of the single light of the Prophet^(s) and ^cAlī^(c).

Q479 You had told us that Muḥammad^(s)'s light is the Pen and ^cAlī^(c)'s light is the Tablet. Is it not necessary that they should be separate? If the light of the Prophet is the Throne and that of the *Imām-i mubīn* the *kursī*, are they not two separate things?

- A479
- After traversing many stages of the personal world one comes to the sacred Sanctuary or the world of oneness, about which the *‘arīfs* say that there the same one archangel is both the Pen and the Tablet, the single light of Muḥammad^(s) and ^cAlī^(c) and also the Universal Intellect and the Universal Soul.
 - Indeed the Prophet's light is the Throne and ^cAlī^(c)'s light is the *kursī*, but this is one light and one angel who is the Throne as well as the *kursī* and spiritual heaven as well as the earth.

Q480 According to many people the concept of *azal* is like the farthest past. On the contrary you say that at the end of the spiritual journey of the personal world *azal* and the non-spatial world can be observed. Kindly explain this amazing wisdom.

- The spiritual journey of the personal world is from the body to the soul, from space to non-space, from the earth to the heaven and from the end to the beginning.
- Since this journey is circular, we have to walk in a circle and reach where we had started it.
- There is everything in the *Imām-i mubīn*. This can be experienced in the personal world, particularly in the forehead, which is the higher world in which there are the secrets of *azal* and *abad*.



**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity

Casket of Pearls

50

Q481 The indication of transcending the boundaries of time and space is given in verse (55:33). Would you kindly explain how this is possible?

A481 This procedure is in the word '*sultān*', which means argument, convincing proof, authority and power. It means to reach the miracles of the forehead, where there are the *azalī* and non-spatial secrets, through tremendous knowledge and the practice of rigorous '*ibādat* in the light of true guidance.

Q482 What is the reason that you always draw great attention to the personal world and the sacred Sanctuary?

A482

- Basically you should regard it as a Divine favour, because the attraction that is found in Qur'ānic knowledge and wisdom is from God and similarly other means are also from Him, the Causer of causes.
- According to verse (41:53) physical and spiritual miracles and wonders are observed in the present age. In such a case it is extremely necessary to explain the secrets of the personal world and the sacred Sanctuary at least at the level of the knowledge of certainty and in doing so countless benefits can be obtained. *Al-ḥamdu li 'llāh!*

Q483 Please give us some synonyms of the blessed and sacred Sanctuary and some great things in it.

A483

- '*Illīyyūn*, Divine treasures, Throne, *Kursī*, the Pen, the Tablet, hidden Book,
- Enfolded universe, centre of seizing and expanding, universal record of deeds, the place of the truth of certainty, the paradise that is brought closer, Intellect, Soul, *nāṭiq*, *asās*,

- the branch of the pure Tree, hidden Treasure, Divine Word, Tree of Ṭubā, supreme similitude, *ṣūrat-i Raḥmān*, vision, Face of God, place of merging in God, rank of Monoreality, higher world, Mount Ṭūr, mountain of Intellect, Pearl of Intellect,
- world of oneness, rank of *Imām-i mubīn* or universal of *Imām-i mubīn*, mother of the Book, world of Command, prosperous house, house of wisdom, place of *alast* (Am I not?), place of Abraham^(c), spiritual Ka'bah, ancient house, place of recognition, *mi'raj* of Prophets^(c), etc. etc.

Q484 Please give us some words and terms related to the personal world on the whole, so that thereby your beloved students may assess their own knowledge.

- A484
- Destination of 'Izrā'il, destination of Isrāfil, seizing of soul, Gog and Magog, world of particles, *dā'i* of resurrection, spiritual war, subjugation of the universe, spiritual resurrection, death before death,
 - spiritual army, mount of soul, spiritual birth, intellectual birth, heaven of this world/nearest heaven, joining of the personal world and the macrocosm, *sālik*, *'arīf*, *'āshiq*, Adam^(c) of the time, township of existence, fruits, spiritual kingdom of the progeny of Muḥammad^(s), quake,
 - spiritual fragrances, representative particles, representative resurrection, renewal of similitudes, subtle body, luminous body, luminous movies,
 - copies of *'arīf's* subtle body, book of the soul, copies of the universe, merging in the Imam, final *dā'wat* of the true religion,
 - conscious resurrection, unconscious resurrection, *hujjat-i qā'im*^(c), *qā'imu'l-qiyāmat*^(c), eye of certainty. Do you know the meanings of all these words and terms?

Q485 It is implied in verses (2:146; 6:20) that the people of the Book used to recognise the holy Prophet as they used to recognise their sons. However, some among them were such that they used to conceal the truth knowingly. Would you kindly explain the wisdom

of this?

- A485
- A great secret is hidden here that the *hujjats* of the cycles of Ḥaẓrat Moses^(c) and Ḥaẓrat Jesus^(c) used to recognise the single light of the Prophets and Imams in their spirituality, in which the recognition of the holy Prophet was included too.
 - An *‘arīf* has various relationships with the light. One of them is that the light says to the *‘arīf*: “I am your son”. During the physical life this recognition is confined to the personal world. Thus, among the people of the Book this recognition of the holy Prophet was because of the *ḥudūd-i dīn* [of those cycles].

Q486 There seems to be a treasure of Qur’ānic gems in verse (27:93), the glad tidings of which gives tremendous happiness to the lovers [of the Qur’ān]. Would you kindly explain its wisdom to us.

- A486
- The translation of verse (27:93) is: “And say: Praise belongs to God. Soon will He show you His *āyāt* (miracles) so that you may recognise them”.
 - Here, first of all, it is necessary to know whether these *āyāt* are particular or universal. Are they in the external (physical) or internal (spiritual) world? Or are they in both? At which destination of the personal world are they? Are all of them gathered together in the sacred Sanctuary? Yes, indeed! Study what tremendous miracles there are in it in the answer to Q483.

Q487 What is the reason for people dying without seeing the special *āyāt* (miracles), which God had promised during the revelation of the Qur’ān, and centuries have elapsed since, but nothing amazing and revolutionary has happened although every promise of God is true?

- A487
- The reason is the blindness of the people, which is mentioned everywhere in the Qur’ān, particularly in verses (17:71-72).
 - All the miracles, big and small, are gathered in the spiritual resurrection that takes place through the Imam of the time.
 - Thus, every miracle of God is in the *Imām-i mubīn* (36:12).

Q488 Is there any allusion in verse (27:93) that shows at which destination these miracles are and what it is called?

- A488
- Yes, the allusion is in *al-ḥamdu li'llāh* that all those great miracles are gathered at the destination of Intellect, which is in the sacred Sanctuary, because *ḥamd* means the Intellect.
 - Another name of the sacred Sanctuary is the enclosure of *Imām-i mubīn* (36:12).

Q489 We know that you possess a great treasure-trove of spiritual knowledge and we also know the kind sovereign who granted it to you as a trust. However, what are the ways in which you discharge the burden of this trust? Are you satisfied with those ways of rendering service to knowledge?

- A489
- In a verse of a special *munājāt* (supplication), I have said:
O Lord! I am a dog sitting in front of your door,
And I am a particle of dust of the footprint
of the *jamā'at*.¹⁰⁹

But how great are His favours that today I am not a single individual. He has smashed the mountain of my soul and scattered it throughout the universe, yet I wish every particle of my existence to be sacrificed for the friends of knowledge.

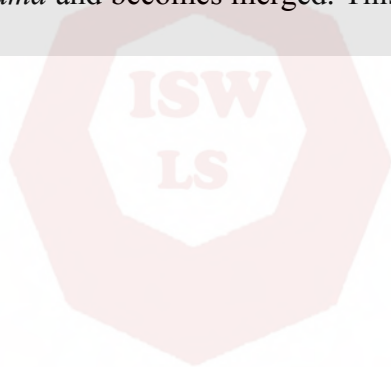
- By the grace of God, there are many ways in our organisation through which the obligation of delivering back the trust continues to be accomplished.

Q490 It is said in verse (17:44): “And there is nothing which does not do His *tasbīḥ* with His *ḥamd*, but you do not understand their *tasbīḥ*.” This amazing universal principle (*kullīyyah*) of the wise Qur’ān is unforgettable. Would it be possible for you to tell us some of its wisdoms?

- A490
- Everything is doing His *tasbīḥ* at four places, that is, it is purifying Him from the attributes of creatures.
 - Firstly, everything is doing this *tasbīḥ* in its place through the

silent language.

- Secondly, everything is taking part in the cosmic *tasbiḥ*.
- Thirdly, when a perfect person undergoes spiritual resurrection, everything recites *tasbiḥ* in harmony with the continuous voice of the *ṣūr* of Isrāfīl.
- Fourthly, when the final destination, that is the destination of *ḥamd* (Intellect) comes, everything there is doing the *tasbiḥ* of God with *ḥamd* and becomes merged. This is the final *tasbiḥ* of everything.



Institute for Spiritual Wisdom and Luminous Science

Knowledge for a united humanity

Casket of Pearls

51

Q491 It is said in verse (24:41): “Everyone knows its *ṣalāt* and its *tasbiḥ*.” See also verse (13:15): “And whoever is in the heavens and the earth prostrates to God willingly or unwillingly.” That is, there is nothing without *ṣalāt*, *tasbiḥ* and prostration. If according to this universal formula, all rational and irrational beings serve God, why are punishment and reward related only to the rational beings?

- A491
- Servitude or *‘ibādat* of God is of two kinds: Subjugative (*taskhīri*) and willing (*ikhtiyāri*). Will is granted only to rational beings.
 - The holy Qur’ān speaks of *ṭaw‘an* (willingly) and *karhan* (unwillingly). Thus, when a *mu‘min* prostrates to God, it is a willing prostration therefore it is rewarded, but the prostration of a tree is natural and subjugative, therefore it is not rewarded.

Q492 Please explain what *taskhīr* (subjugation) is and in what form is it?

- A492
- *Taskhīr* means to subjugate, make subservient, obedient. Several verses of the wise Qur’ān show that God by His infinite mercy has subjugated the entire universe externally and internally to humankind. Verse (31:20) is one such great, blessed verse filled with knowledge and wisdom: “Do you not see that God has subjugated to you whatsoever is in the heavens and whatever is in the earth, and has completed His favours, both apparently and in a hidden way.”

Q493 Please establish in the light of Qur’ānic proof that man possesses freewill (*ikhtiyār*).

- A493
- The word for *ikhtiyār* or freewill in the holy Qur’ān is *al-khiyarah* (28:68; 33:36). Study these two verses carefully.

- Study also the subject of *tawakkul* in the wise Qur’ān, for it means to submit the *ikhtiyār* to the real *wakīl* (agent), who casts the illumination of the light of guidance on you and limits your freewill. This shows that human beings possess freewill.

Q494 Please tell us what was the trust (*amānat*) mentioned in verse (33:72): “Verily We offered the [burden of] trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it; but man undertook it; verily he was unjust and arrogant.”

- A494
- This is the trust of freewill given to man. That is, freewill is given to human beings as a trust so that they may return it through the stages of *tawakkul*.
 - You know the story of dying before death, that as soon as the *sālik* enters the destination of ‘Izrā’īl, he no longer has freewill. A subtle allusion to this fact is in verse (33:36).

Q495 One new and useful way of teaching in this invaluable book “*Caskets of Pearls*” is that sometimes you place magnificent key words in front of the students so that they may assess their own treasure-trove of knowledge. Please make a questionnaire of key words for us.

- A495
- Single Soul? Six days of the world of religion? *Imām-i mustaqarr* and *Imām-i mustawda‘*? *Asās*?
 - *Waṣī*? *Waṣī* of Adam^(c)? *Waṣī* of Moses^(c)? *Bāb*? *Kawthar*? Speaking Prophet? Endless resurrections? Spiritual death/death of the carnal soul? Physical death? *Wazīr*? *Hijāb* (veil)? *Kaḥf* (guardian)? *Hujjat*? *Ma’dhūn*? *Dā‘i-yi muṭlaq*? *Mustajīb*? *Hujjat-i jazirah*? *Pir*?

Q496 Key words mean old and new technical terms, including important titles. Just as every locked treasure has a door, which has a key, or a locked chest of pearls has a key, the treasures of knowledge and wisdom also have keys. Kindly make a questionnaire of some more

key words.

- A496
- Resurrection of resurrections? Gathering (*ḥashr*)? Scattering (*nashr*)? The day of Reckoning? Major *ḥajj*? Major *jihād*? Martyr? Mortal (*fānī*)? New (*jadid*)?
 - Manna and quails? *I'ṭikāf*? Forty days (*arba'īn*)? Ṣāliḥ's she-camel? Duldul? Qanbar? Salmān? Abū Dharr? Dhu'l-faqār? *Āyat* of *innamā*? *Mi'rāj*? *Lā fatā*?

Q497 Has a list of key words been prepared already?

- A497
- Yes, a good list of key words has already been prepared and published in *Kārnāmah-yi Zarrīn*, II, pp. 56-59. God willing, with our students' help we will prepare a dictionary of old and new technical terms together with their explanation.
 - In the course of this great feat we will give preference to those students who are capable and industrious and, in addition to attending classes, are also interested in private study. For this process it is necessary that students know the correct meaning of the technical terms and other important vocabulary, so that a list may be prepared from each book and a dictionary compiled from the lists collected.

Q498 What is the thing praised in verse (39:23)? Would you kindly explain some of its beauties?

- A498
- This verse first praises the holy Qur'ān and then it praises the *ism-i a'ẓam* (supreme Name). The beauties and miracles of the wise Qur'ān are open to everybody, but it is extremely difficult to have access to the miracles of *ism-i a'ẓam*.
 - *Ism-i a'ẓam* is the excellent speech of God, which is equivocal and it is repeated as a remembrance. The skins of those *dhākirīn* who fear God shiver by its remembrance, then their skins and their hearts become tender and incline to the remembrance of God.

Q499 Perhaps it is a question of spiritual science or spiritual healing that, under the influence of the recitation of the Qur'ān and the *ism-i*

a'zam, the skin of a *mu'min* shivers. Could you explain appropriately how this happens?

A499

- God willing. A human body is a compendium of countless living cells in which, according to wisdom, a huge universe of souls is asleep.
- When a sincere *mu'min* is absorbed in the *dhikr* of the heart with fear of God, the luminosity of *ism-i a'zam* permeates the souls in the cells, due to which they wake up with zeal and fervour for a while.

Q500

One of the purposes of Qur'ānic teachings is to reflect on the marvels and wonders of Divine power. Alas! Most people are subject to pride and look down upon many things and do not reflect upon them. The question here is related to an instance in nature, when a fly sits on the ear of a donkey to bite it, the ear moves instantly and causes the fly to fly away. Please tell us how the donkey knows the fly is sitting on its ear and how does it command its ear to repel the fly, which has come to suck its blood?

A500

- Whether it is a human being or an animal, the animal soul with its system of sensory communication is spread throughout the cells of its entire body.
- When the fly sits on the ear of the donkey to suck blood, the local cells send a sensory signal to the brain, which immediately commands the ear to repel the fly.

Glossary

A

- abad* - timelessness with respect to end
adwār (sing. *dawr*) - cycles
āfāq (sing. *ufq*, *ufuq*) - horizons, external world
āfilin (sing. *āfil*) - the setting ones
ahl-i bayt - people of the House
aḥsani taqwīm - best constitution, order, arrangement
‘ajā’ib-ū gharā’ib (sing. *‘ajīb-ū gharīb*) - wonders and marvels
ajrun ghayru mamnūn - reward without [undergoing] resurrection
aḥbār (sing. *ḥibr*) - *dā‘is*
akwār (sing. *kawr*) - aeons
alastu - Am I not?
‘ālam-i dharr - world of particles
al-‘ālamīn (sing. *al-‘ālam*) - worlds of humanity, personal worlds
al-akram - the most noble and generous
Āl-i Yā-Sin - progeny of Prophet Muḥammad^(s)
al-bāsiṭ - the Unfolder
al-Ḥamd - *al-Fātiḥah*
al-ḥamdu li’llāh - Praise belongs to Allah
al-ḥayy - Everliving
al-jāriyah - ship, ark
al-khalq - the creature
al-masjidu’l-ḥarām - the sacred mosque
Āl-i Muḥammad - progeny of Prophet Muḥammad^(s)
al-mulūk (sing. *al-malik*) - kings
al-qābiḏ - the Enfolder
al-qayyūm - Everlasting
‘amal - action
amānat - trust
āmīn - may it be so
anā-yi ‘ulwī - the higher “I”
anfus (sing. *nafs*) - souls, the spiritual world
arḏ - earth
‘ārīf - one who has attained *ma‘rifat* or recognition of God

^c*ārifānah* - as an ^c*ārif*
ar-raqīm - spiritual writing
^c*arshuhu* - His Throne
asās - foundation (of religion)
^c*āshiq* - lover
aṣl-i awwal - primordial root
asmā' (sing. *ism*) - names
asmā' u' l-ḥusnā - the beautiful names
as-sayru ila 'llāh - travelling towards God
as-sayru fi 'llāh - travelling in God
al-^caṣr - the time
aqlām (sing. *qalam*) - pens
aṣḥābu' l-yamīn - those on the right hand
aslim! - submit!
ātiyah (present participle from *ityān*) - coming
atqākum - most righteous of you
awliyā' (sing. *walī*) - friend, guardian
awwāh - one who sighs constantly
āyāt (sing. *āyat*) - signs, verses of Qur'ān
^c*aynu' l-yaqīn* - eye of certainty
azal - timelessness with respect to beginning
azali - eternal
^c*aziz* - dear student
^c*azizān* - dear students

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B

bāb - gate, door
baghtatan - suddenly, surprisingly, unexpectedly
baḥru' l-^culūm - ocean of knowledge
baqā' bi' llāh - survival by God
barq - lightning
baṣar - physical eye
bashar - human being
basharan sawiyyā - a perfect man
baṣīrat - inner eye, spiritual eye
bast - expansion
bāṭin - esoteric aspect of faith
ba^cūḡah - gnat

bayān - explanation - *ta'wīl*
bay'at - oath of allegiance
baytu'llāh - house of God
baytu'l-^catiq - ancient house
bismi'llāh - by means of the name of Allah
buzurg - dignitary

C

chillah - *'ibādat* of forty days

D

dābbatu'l-arḡ - creature from the earth
dahr - immovable time
dā^ci - one who invites
dā'irah-yi a^czam - the supreme circle
dā'irah-yi ma^crifat - circle of recognition
dār (pl. *dūr*, *diyār*) - house
darajāt - ranks
darwish - one who depends on God
da^cwat - invitation
da^cwat-i haqq - invitation to the truth
dawr - cycle
dhākir - one who performs *dhikr* or God's remembrance
dharr (sing. *dharrah*) - particles
dhāt-i subḥān - the one who is free from creaturely attributes, i.e. God
dhikr - remembrance
dhikr-i ilāhī - Divine remembrance
dhikr-i nafsī - remembrance within the soul
dhikr-i qalbī - remembrance within the heart
Dhi'l-ma^cārij - Lord of ladders
dīn - religion, faith, reward, recompense, obedience, law, decision and submission
dhurriyyat - offspring
dīdār - beatific vision
du^cā'-yi nūr - prayer of light
dunyā - this world

F

fanā' fi'llāh - merging in God
fanā' fi'l-Imām - merging in the Imām
fanā' fi'l-murshid - merging in the spiritual guide
fanā' fi'l-Qur'ān - merging in the Qur'ān
fanā' fi'r-rasūl - merging in the Prophet
faqih - learned
faqir - one who depends on God
fard - single, solitary, individual
fardāniyyat - singularity
fard-i wāhid - single individual
farmān - command
fath - triumph
fatq - rent asunder
firdaws-i barin - sublime paradise
fiṭrat - nature, creation
fu'ād (pl. *af'idah*) - heart
furqān - criterion
furū' (sing. *far'*) - branches

G

ghaḥab - anger, wrath
ghayb - unseen, invisible
ghaybi ta'yid - invisible Divine help
ghilmān (sing. *ghulām*) - youths
giryah-ū zārī - to weep and shed tears considering oneself weak and feeble

H

ḥadab - elevated place, i.e. *ḥudūd-i dīn* or religious hierarchy
ḥadīth - Prophetic tradition
ḥadīth-i taqarrub - a sacred tradition related to seeking God's proximity =
ḥadīth-i nawāfil
ḥajj-i akbar - greater pilgrimage
ḥakīm - possessor of wisdom
hamazāt - evil suggestions of satan
ḥamd - praise = Universal Intellect
hastī - existence
ḥawrā' - houri

ḥayyah - serpent
ḥikmat - wisdom
ḥaqīqat - reality
ḥaqqu 'l-yaqīn - truth of certainty
ḥaḥīrah-yi quḍus - sacred Sanctuary
hidāyat - guidance
ḥīn - period
ḥudūd-i dīn - ranks in the religious hierarchy
ḥujjat - proof
ḥujjat-i qā'im - Proof of the Resurrector
ḥuqūqu 'l-ibād - rights of God's servants
ḥuqūqu 'llāh - rights of God
ḥūrī - hourī

I

ibādāt - worship
ibḍā'ī - related to *ibḍā'*, instantaneous creation
ikhtiyār - freewill
Illīyyūn - the living book in the sacred Sanctuary
ilm - knowledge
ilm-i ladunnī - given knowledge
ilmu 'l-asmā' - science/knowledge of names
ilmu 'l-yaqīn - knowledge of certainty
imām-i mubīn - the manifest Imam
imāmu 'l-muttaqīn - Imam of the righteous
imāmu 'n-nās - Imam of humankind
īmān - faith
inbi'āth - resurrection
inda - near
indiyyat - God's closeness
ins - human being
insān - human being
in shā'a'llāh - God willing
irfānī - related to *ma'rīfat* or recognition
irshād - *farmān*, guidance
ishrāq - illumination
ishārāt - allusions
ishārāt-i didār - allusions of the vision

ishq - love

ishq-i ilāhī - Divine love

ism-i a^czam - supreme Name

ittibā^c - following

ī^ctikāf - consecutive *ibādat*

ityān - to come

iyālu'llāh - Allah's household

J

jabīn - forehead

jamā^cat - community

jamā^cat khānah - community house

jāmi^c-i jawāmi^c - comprehensive of comprehensives

jamīl - beautiful

jānn - tiny snake or *jinn*

jannatu'l-ma'wā - the garden of abode

jawāb-i qasam - complement of the oath

jawāmi^cu'l-kalim - comprehensive words

jazīrah - island

jihād - struggle

jinn (sing. *jinnī*) - subtle creatures

jism-i mithālī - body of similitude

junūd (sing. *jund*) - armies

juththah-yi ibdā^ciyyah - *ibdā^ci* or astral body

K

kāf - letter of Arabic alphabet

kalimah-yi bārī - the Divine Word

kalimāt (sing. *kalimah*) - words

kalimāt-i tāmmāt - perfect words

kalimatu't-taqwā - Word of righteousness

kāmil - perfect

karā'imu'l-Qur'an - best of the Qur'ānic verses

karam - generosity, honour

kār-i buzurg - great work, special *ibādat*

karīm (pl. *kirām*) - generous, honoured

kashf - unveiling

kawr - aeon

kawthar - one who has abundant children, i.e. Mawlānā ʿAlī^(c)
khalāʿif (sing. *khalīfah*) - vicegerents
khaliluʾllāh - friend of God
khalqan ākhar - another creation
khalq-i jadīd - new creation
khayāl - imagination
khazanah (sing. *khāzin*) - treasurers
khilāfāt - vicegerency
kirāman kātibīn - honourable scribes
kishti-yi najāt - ark of salvation
kitāb-i maknūn - hidden Book
kull-i kullīyyāt - universal of universals
kun - Be!
kursī - pedestal

L

lafīf - enfolded
lā-makān - space-less
laʿnat - curse
lawḥ-i mahfūz - guarded Tablet
liqāʾ - encounter, vision
liqāʾ-yi ilāhi - vision of Allah

M

maʿārij (sing. *mīʿrāj*) - ladders
mablagh - extent, scope or range
maʿbūd - Worshipped One
maddaʾz-zill - He extended the shadow
madhhab - school of thought
maʾdhūn - one who is given *idhn* or permission to preach
mafʿūl - past participle
mahfūz - well guarded
majālis (sing. *majlis*) - assemblies
majmaʿaʾl-bahrayn (Qurʾān 18:60) - confluence of two rivers/oceans
mahjūb - veiled
makhraj - exit
maknūn - hidden
malak (pl. *malāʾikah*) - angel

malakūt - the world of souls and angels
malik - king, monarch, sovereign
māliku 'l-mulk - Master of kingdom
malik - king, monarch, sovereign
mamthūlāt (sing. *mamthūl*) - realities
maqām-i Ibrāhīm - Abraham^(c)'s station
maqām-i 'aql - place of intellect
maraja 'l-baḥrayn (Qur'ān 55:19) - confluence of two rivers/oceans
ma'rifat - recognition
masjid - place of prostration, mosque
masjūd - one prostrated to, object of prostration
masjūd-i malā'ik - object of prostration of angels
maskh - disfiguration
ma'thūrah - a prayer transmitted from the Prophet or Imams
maṭwiyyāt - rolled up, enfolded
mayyit - dead body
mazhar (pl. *mazāhir*) - locus of manifestation
mazhar-i kull - universal locus of manifestation
millat-i ḥanīfiyyah - upright religion
mimi - an infinitive beginning with the Arabic letter *mīm*
minhāj - way
mi'rāj - Prophet's spiritual ascent
mir'āt-i khudā-numā - the mirror that shows God
mithāl - similitude
mu'akkal - guardian angel
mu'awwil - one who does *ta'wīl*
mubda' - one who comes into existence by *ibdā'*
mudabbirāt - angels who repeatedly seize the soul of the *sālik*
mujāhid - one who struggles
mukhlis - sincere
mulāqāt - meeting
mulk - kingdom
mulk-i 'aẓīm - great kingdom
mu'min - true believer
munājāt - supplication
muqaṭṭa'āt - disjointed
muqarrabūn (sing. *muqarrab*) - those who are near God
mūqinīn (sing. *mūqin*) - people of certainty

muṣallā - prayer carpet
musāwāt - equality
musāwāt-i Raḥmānī - equality of the Compassionate
mustajīb - respondent
mustaqarr - permanent
mustawda^c - transitory, entrusted
muṭāla^cah - observation and study
muttaqīn (sing. *muttaqī*) - righteous ones
muzīll - misleading satan, misleader

N

naḥs-i lawwāmāh - the self-accusing soul
naḥs-i muṭma'innah - the satisfied soul
naḥs-i wāḥidah - Single Soul
najāt - deliverance
najwā - private discourse
nās - humankind, people
naṣr - succour
nāṭiq - speaking Prophet
naqsh-i azal - eternal inscription
nāqūr - trumpet
nawāfil (sing. *nāfilah*) - supererogatory prayers and other devotions
nomen vasis - noun of place
nūn - letter of Arabic alphabet
nūr - light
nūru'l-anwār - light of lights
nūr-i mujassam - embodied light
nūr-i Muḥammadi - Muḥammadan Light
nūr-i munazzal - revealed light
nūr-i mushakkal - light in a human form
nūrun ^calā nūr - light upon light
nuzul - entertainment

P

parī - subtle creature = *jinn*
parīdan - to fly
pīrs - religious dignitaries under the Imam

Q

qabẓ - seizing
qadīm - eternal
qā'im - the resurrector
qā'imu'l-qiyāmat - resurrector of the resurrection
qalb - heart, intellect
qānūn-i ni^cmat - law of bounty
qarn - horn
qawl - word, speech
qiblah - direction of Ka^cbah
qitāl - fighting
qiyāmat - resurrection
qiyāmat-nāmah - book of resurrection

R

rabb - Sustainer
rabbi'l-^cālamīn - Sustainer of the worlds
rāsikhūn fi'l-^cilm - those who are well grounded in knowledge
ratq - united
riyāẓat - discipline
riḡwānu'llāh - pleasure of Allah
rubūbiyyat - providence, provision
rūḥ - spirit, soul
rūḥānī - spiritual entity
rūḥu'l-arwāḥ - Soul of souls
rūḥanā - Our spirit (19:17)
rujū^c - return
rukū^c - bowing in the ṣalāt
ru'yat - vision

S

sab^c-i mathānī - seven repeated verses = *sūrah* of *Fātiḥah*
sābiqū - race one another
sābiqūn - those who excel others
ṣabr - patience
ṣadaqah - religious levy
ṣādiqīn (sing. *ṣādiq*) - truthful ones
ṣāḥib - companion

sājidīn (sing. *sājid*) - ones who prostrate
salām - peace
ṣalāt - ritual prayer
ṣalawātu 'llāhi 'alayhi - peace be upon him
sālik - traveller on the spiritual path or within the personal world
samā' (pl. *samāwāt*) - heaven
ṣanādiq (sing. *ṣandūq*) - caskets
saqf - roof
sarābil (sing. *sirbāl*) - shirts
sārī'ū! - vie with one another!
sarmadī - everlasting
sa'y - struggle, endeavour, running
shab-bidārī - remaining in worship all night
shajarah-yi ṭayyibah - the pure tree
shakhṣ-i waḥdat - the person of unity
shar'ī - related to the *shari'at* or revealed law
shari'at - law
shirk - association with God
shughl - contemplation of God
shuhadā' (sing. *shahid*) - witnesses
ṣiddiqah - truthful one
sidratu 'l-muntahā - the lote-tree of the utmost boundary
sirr-i ma'rifat - secret of recognition
subḥāna 'llāh - Allah is free from creaturely attributes
subulu's-salām - the ways of peace
sultān - power, might, rule, dominion, sway, proof
sumūw - exaltedness, eminence
sunnat - law, habit
sunnat-i ilāhī - Divine *sunnat* or Law
ṣūr - trumpet
sūrah - chapter
sūrah-yi Fātiḥah - Opening chapter of the Qur'ān
ṣurat-i Raḥmān - Image of the Compassionate

T

tābūt-i sakīnah - the ark of peace
tafsīr - exegesis
ṭāghūt - devil

tahrīrī - written

tajaddud-i amthāl - renewal of similitudes

tajdid-i ʿamal - renewal of action

takhayyul - imagination

tamāthil (sing. *timthāl*) - spiritual films

taqiyyah - precautionary secrecy

ṭarīqat - *madhhab*, path

taṣawwur - imagination

taskhīr - subjugation

taskhīrī - subjugatory

tawbah - return

tawhīd - oneness

taʿwīl - esoteric interpretation

taʿwīlī - related to *taʿwīl*

tawakkul - trust in Allah

taqlīd - conformity

taqwā - piety

taqwīm - constitution, order, arrangement, ladder

tasbīḥ - to purify God from all attributes

tasmiyah (*basmalah*) = *bismiʿllāh*

ṭawʿan wa-karhan - willingly and unwillingly

taʿyīd - spiritual help

taẓarruʿ - humility, hidden supplication

thuʿbān - dragon

Ṭūr - Mount Sinai

U

ʿubūdiyyat - servitude

ʿulamāʾ (sing. *ʿālim*) - learned ones

uluʾl-albāb - possessors of intellect

uluʾl-amr - possessors of the command

ummat - community

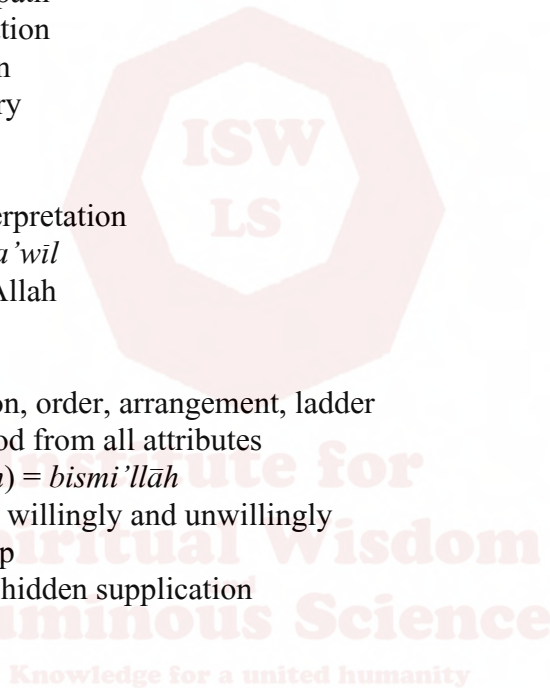
ummuʾl-kitāb - Mother of the Book (*sūrah-yi Fātiḥah*)

ʿurūsh (sing. *ʿarsh*) - Thrones

uṣūl (sing. *aṣl*) - roots

W

wadūd - Supreme Beloved



waḥdat - oneness
waḥdat-i ^carsh-ū kursī - oneness of the Throne and Pedestal
waḥdat-i kathrat-numā - multiplicity-like unity
wahy - sign, signal, allusion, revelation
wahhāb - Bestower
wajhu'llāh - Face of God
wakīl - agent
walī - plenipotentiary
waliha - to lose one's head
waliyyah (f. of *walī*) - friend of God
wārith-i Ādam - inheritor of Adam^(c)
waṣī - legatee
waṣiyyat - testament
wazīfah - incantation
wazīr - minister
wildānum-mukhalladūn - eternal youths
wird - to remember a word/phrase constantly

Y
yaqīn - certainty
yawm - day
yawmu'd-dīn - the day of resurrection
yawmu'l-qiyāmah - day of resurrection
yudabbiru'l-amr - renews command/action

Z
Zabūr - Psalms
ẓāhir - exoteric aspect of faith
zakāt - religious due
zalzalah-yi ṭuhūr - purifying quake
zawjān - pair

Index of Qur'ānic References

2:1-2	132	3:15	48
2:2-3	219	3:19	74
2:18	26	3:20	56
2:25	48, 51, 183	3:27	169
2:26	173	3:31	58
2:30	149	3:33	149
2:38	184, 193	3:33-34	67
2:50	109	3:38	210
2:53	35	3:44	124
2:56	137	3:49	129, 130
2:58	227	3:55	217
2:60	137	3:59	89
2:63	194	3:83	125
2:69	136	3:95	68
2:93	194	3:97	97
2:97	111	3:103	100, 108
2:115	76	3:133	135, 176, 205
2:124	11, 78	3:190-191	113
2:125	15, 97	3:198	53
2:130	68	4:54	68, 87, 149, 150, 223, 224
2:131	74	4:57	48
2:135	68	4:59	104
2:140	195	4:69	56, 76, 80
2:146	232	4:97	176
2:148	30	4:125	55, 68, 163
2:152	111	4:154	194
2:155	78	4:165	73
2:164	215	4:171	213
2:165	81	5:4	169
2:185	35	5:12	180
2:197	100	5:15 ..	17, 69, 92, 104, 149, 172, 196, 223
2:213	87	5:20	137, 180, 228
2:243	139	5:21	228
2:245	15	5:44	107
2:246-251	2	5:46	107
2:248	2, 3, 224	5:48	87, 99
2:255	35, 221	5:110	129
2:275	40	5:112-115	100
2:285	54, 108	5:114	101
3:1-2	220	6:20	232
3:4	35	6:42, 43, 63	44, 182
3:7	17		

6:47.....	22
6:59.....	109
6:62.....	169
6:73-74.....	89
6:75.....	210
6:76.....	164
6:80.....	55, 164
6:91.....	147
6:98.....	143
6:99.....	30
6:103.....	135
6:112.....	185
6:122.....	36
6:127.....	92
7:1-2.....	226
7:11.....	55, 120
7:14.....	65
7:27.....	168
7:29.....	22
7:31.....	22
7:40.....	109
7:52-53.....	38
7:53.....	215
7:54.....	11, 141
7:55.....	44, 182
7:94.....	44, 182
7:107.....	115
7:108.....	136
7:137.....	97
7:143.....	136
7:155.....	137
7:158.....	125
7:160.....	137
7:171.....	194
7:172.....	110
7:179.....	26, 194
7:180.....	63, 141
7:185.....	210
7:189.....	32
7:205.....	44, 46, 110, 182
8:24.....	75
8:29.....	35
8:41.....	35
9:3.....	208
9:26.....	3
9:32.....	158, 217

9:33.....	57
9:40.....	3
9:72.....	52
9:103.....	105
9:119.....	95
10:1.....	225
10:3.....	88, 227
10:3.....	43
10:31.....	43
10:62.....	143
10:87.....	63, 79
10:100.....	205
11:1.....	225
11:7.....	100
11:17.....	147
11:24.....	208, 209
11:44.....	97
11:48.....	150
11:52.....	39
11:56.....	60, 90, 175
11:75.....	44
12:1.....	225
12:4.....	144
12:105.....	198
12:108.....	154
13:1.....	225
13:2.....	43
13:5.....	88
13:7.....	170
13:12.....	166
13:15.....	125, 236
13:16.....	209
13:28.....	145
13:38.....	211
14:1.....	225
14:5.....	140
14:19.....	15, 88
14:24.....	107
14:24-25.....	9
14:36.....	46
14:48.....	216
15:1.....	225
15:16.....	136
15:21.....	19, 87, 92, 98, 156, 206, 214
15:29.....	167
15:36.....	65, 73

15:87.....	170	20:15	106
16:4	90	20:20	115
16:9	60	20:108	151, 173
16:31	188	20:111	221
16:43	121	21:18	113
16:78	86	21:30	176
16:81	167, 186	21:32	98
16:89	72	21:33	53, 76
16:120.....	146	21:48	35, 64
17:1	98	21:52	190
17:40	116	21:71	85
17:44	234	21:81	145
17:49	88	21:91	167, 208
17:50	130	21:95-96	202
17:70	68	21:96	13, 151
17:71	80, 96, 104, 121, 150, 202	21:105	95
17:71-72	233	21:107	73, 105
17:72	43, 106, 117, 119	22:1-2	192
17:78	222	22:29	78
17:85	11, 94, 140	22:29	97
17:88	171	22:33	97
17:95	142	22:46	26, 116
17:98	88	22:78	60, 68
17:110.....	63	23:10-11	52
18:7-8	79	23:18	80
18:9	33, 34, 188	23:62	27, 104, 122, 219
18:60	201	23:76	43, 182
18:94	13, 151	23:78	86
18:102.....	53	23:88	210
18:107.....	53	23:97-98	165
19:5	212	23:98	153
19:12	212	24:35	68, 108, 149, 155, 218
19:16	111	24:41	236
19:17	67, 167, 213	24:55	114
19:19	213	25:1	35
19:23	213	25:16	188
19:26	195	25:45	186
19:41	111	26:32	115
19:51	111	26:33	136
19:54	111	26:90	97
19:56	111	26:194	111
19:57	97	26:196	87
19:71	49	26:202	22
20:5	129	27:10	115
20:8	63	27:17	205
20:12	98	27:23	40

27:59.....	113
27:66.....	22, 106
27:82.....	63, 173
27:93.....	186, 233, 234
28:20.....	167
28:30.....	136
28:31.....	115
28:68.....	236
28:88.....	79, 122
29:56.....	176
29:69.....	60, 219
30:22.....	188
30:24.....	166
30:30.....	89, 181
31:12.....	114
31:20.....	176, 236
31:22.....	55
31:27.....	124
31:28.....	48
32:1-2.....	220
32:5.....	43, 78
32:6-9.....	181
32:9.....	86, 181
32:10.....	88
32:17.....	157, 214
32:19.....	53
33:21.....	156
33:36.....	236, 237
33:37.....	88
33:41-42.....	145
33:43.....	105
33:46.....	155, 172
33:72.....	237
34:7.....	88
34:13.....	157, 190
34:14.....	61
34:46.....	42, 84, 85
35:1.....	101
35:10.....	59
35:16.....	88
35:32.....	68, 224
36:9.....	203
36:12.....	2, 19, 53, 80, 86, 98, 116, 121, 133, 149, 167, 188, 203, 206, 233, 234
36:20.....	168
36:40.....	53

36:58.....	92
36:60-61.....	75
36:67.....	193
36:68.....	61, 193
36:83.....	210
37:62.....	53
37:79.....	113
37:83.....	108
37:99.....	99
37:120.....	113
37:130.....	113
37:181.....	92, 113
38:1-2.....	226
38:34.....	39
38:43.....	211
38:72.....	167
38:75.....	83
38:79.....	65, 73
38:82-83.....	185
39:9.....	209
39:10.....	176
39:23.....	63, 238
39:34.....	188
39:42.....	51
39:63.....	109
39:67.....	98
39:73.....	53
40:15.....	56, 78
40:85.....	11, 21
41:30-31.....	40
41:32.....	53
41:53.....	19, 20, 69, 172, 186, 215, 231
42:1-2.....	204
42:12.....	109
42:13.....	149
42:22.....	188
42:51.....	24, 119, 149, 178
42:52.....	122, 171
43:19.....	116
43:28.....	69
43:36.....	120
43:70.....	184
43:71.....	214
44:22.....	188
44:54.....	32
45:13.....	176

45:23.....	152	56:22-23.....	30
45:29.....	27, 104, 122, 219	56:26.....	92
47:6.....	80	56:30.....	186
47:7.....	146	56:35-36.....	184
47:15.....	73	56:35-38.....	31
48:4.....	3	56:56, 93.....	53
48:10.....	148	56:75-79.....	123
48:18.....	3	56:88-89.....	30
48:26.....	3	56:95.....	118
48:28.....	57	57:3.....	73
50:1.....	204	57:12.....	23, 135, 156
50:15.....	88	57:12.....	201
50:31.....	14, 15, 97	57:13.....	160
50:34.....	30	57:19.....	157, 201
50:35.....	188	57:21.....	30, 176, 205
51:1.....	43	57:25.....	61, 130
51:20-21.....	98, 153	57:28.....	36
51:22.....	98	58:11.....	78
51:50.....	135, 163	58:12.....	199
52:1.....	98	58:13.....	200
52:4.....	98	58:21.....	169, 218
52:5.....	98	59:21.....	191
52:38.....	78	59:23.....	92
53:1-18.....	23, 102, 103	59:24.....	63
53:2.....	24	61:6.....	217
53:11.....	26	61:8.....	158, 217
53:18.....	133, 186	61:9.....	57
53:27.....	116	62:2.....	106
53:30.....	77	65:2-3.....	90
53:39.....	218	65:10-11.....	112
54:6.....	151	65:12.....	175
54:17.....	226	66:6.....	224
54:17.....	170	66:8.....	23, 135, 156, 160, 201
54:22.....	170	66:11.....	34
54:32.....	170	66:12.....	138
54:40.....	170	67:2.....	78
54:52.....	95	67:3.....	129
54:54-55.....	36	67:5.....	131, 132
55:1-4.....	152	67:19.....	199
55:26-27.....	122	67:23.....	86
55:31.....	129	67:30.....	80
55:33.....	128, 231	68:1.....	124
55:72-74.....	31	68:1-2.....	227
55:78.....	145	69:19.....	27
56:10-26.....	30	69:51.....	118
56:17.....	30	70:3.....	78, 163

70:4.....	99	83:18-21	28
71:26.....	146	83:25-26	29
72:16.....	40	84:7-9	28
72:28.....	18	85:21-22	220, 225
73:8.....	110	85:22	220, 226
73:15.....	148	89:22	116, 200
73:18.....	88	91:8	120
74:30.....	22	94:5-6	173
76:2.....	90	96:4	124
76:18.....	204	99:7-8	188
76:20.....	93	100:1-2	135
78:29.....	19	100:1-5	204
79:5.....	43	102:5	118
81:11.....	47	102:5-6	32
81:13.....	97	102:5-7	49
82:10-11	56, 189	102:7	118
83:6.....	40	105:1	138
83:18.....	98	108:1	211
83:18-20	188	110:1-2	57

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Index of *Aḥādīth*

A <i>mu'min</i> does not slander, nor curse, nor is he obscene or foul-mouthed	83
<i>Al-arwāḥu junūdum-mujannadah</i> (the souls were/are [as] arrayed armies).	13
°Alī is with the Qur'ān and the Qur'ān is with °Alī	10
°Alī is with the Qur'ān and the Qur'ān is with °Alī; they will never be separated until they will come to me at the pond	104
And he who returns to God before the rising of the sun from the west, God returns to him.....	124
Do not curse the wind, it obeys the command of God. When somebody curses a thing that does not deserve it, the curse returns to him.....	83
Every child is born according to nature (i.e. Islam), then it is his parents who make him a Jew, or Christian or Magian.....	47
He among you who has a greater recognition of his soul, has greater recognition of his Lord	47
He among you who recognises more himself/herself, recognises more his/her Lord	178
He is in the hearts of the faithful servants.....	65
He who did my <i>didār</i> , did Allah's <i>didār</i>	148
He who dies, his resurrection takes place	106, 181
He who dies without recognising the living Imam of his time, dies the death of ignorance	196
He who loves me, and loves these two and their father and mother, will be with me in my rank on the day of resurrection	82
He who obeys me, indeed obeys Allah and he who disobeys me, indeed disobeys Allah. And he who obeys you, indeed obeys me and he who disobeys you, indeed disobeys me.....	104
He who obeys me, indeed obeys God, and he who disobeys me, indeed disobeys God and he who obeys the Imam, indeed obeys me and he who disobeys the Imam, indeed disobeys me	105
He who recognises himself/herself recognises his/her Lord.....	206
He who recognises his soul, recognises his Lord.	47
He who recognises more his soul, recognises more his Lord.	207
He who saw me in a dream, saw Allah.....	148

He who saw me in spirituality and luminosity, saw Allah.....	148
He whose <i>mawlā</i> (master) I am, [°] Alī is his <i>mawlā</i> . O Allah! Befriend whoever befriends him, be hostile to whoever is hostile to him, forsake whoever forsakes him and help whoever helps him. O Allah! You are my witness over them.....	83
I am the city of knowledge and [°] Alī is its gate. So whoever intends to gain knowledge, let him come through the gate.....	106
I am the house of wisdom and [°] Alī is its door	106
I have a time with Allah in which there is no room either for a close angel or for a Messenger Prophet.....	126
I have been sent with <i>jawāmi'u 'l-kalim</i> (the words which have many meanings).....	177
I saw Ja [°] far bin Abī Ṭalib as an angel flying with angels with two wings.....	101
If a <i>mu'min</i> desires to have children in paradise, pregnancy, childbirth and age will be in an instant as he wishes	185
If the devils were not hovering around the hearts of the children of Adam, they would have seen the [spiritual] kingdom and [the secrets of] the heaven	65
Indeed to look at the Imam is <i>ibādat</i> (worship) and to look at the Muṣḥaf (i.e. the Qur'ān) is [also] <i>ibādat</i>	69
Indeed, Allah has created His religion on the pattern of the creation (universe and existents) so that from His creation may be inferred His religion and from His religion His oneness	166
Indeed, Allah is beautiful (<i>jamīl</i>) and loves beauty	181
Indeed, from among you is he who will fight for the sake of its <i>ta'wīl</i> , as I fought for the sake of its <i>tanzīl</i>	96
Indeed, from among you is he who will fight for the sake of the <i>ta'wīl</i> of the Qur'ān, as I fought for the sake of its <i>tanzīl</i>	142
Indeed, we the groups of the Prophets speak to the people according to their intellects	78
Last night I entered paradise and beheld Ja [°] far flying with the angels and beheld Ḥamzah reclining on a throne	101
O Allah! Teach him wisdom and the <i>ta'wīl</i> of the Book	95
O [°] Alī, indeed the treasure of the paradise of the personal world is for you and you have two <i>qarns</i> (horns) to blow and raise the resurrection: one is for the first blow and the other for the second blow, but there is no interval between the two blows. There is a continuous voice.	101

O ʿAlī, indeed there is a treasure for you in paradise and you are its Dhu'l-qarnayn.....	101
O Children of ʿAbdu'l-Muṭṭalib! Obey me, you will be the kings and rulers of the earth. Indeed, Allah never sent a Prophet except that he appoints for himself a <i>waṣī</i> (legatee), a <i>wazīr</i> (minister), an heir, a brother and a <i>walī</i> ...	65
One <i>faqīh</i> (learned man) against satan is stronger than a thousand worshippers	185
The example of my <i>ahl-i bayt</i> among you is like that of Noah's ark. He who embarked on it is saved and he who lagged behind, drowned...	100
The first of what Allah created is my Light.....	105
The first of what God created is my light	229
The first of what God created is the Intellect.....	229
The first of what God created is the Pen.....	229
The first of what God created is the Soul	229
The first of what God created is the Tablet.....	229
The fourth is abundance of weeping for God so that He may build a thousand houses in paradise for every tear drop.....	196
The Qur'ān is a tractable thing with many aspects, so interpret it according to the best aspect.....	55
The Qur'ān has a <i>ẓāhir</i> (exoteric aspect) and a <i>bāṭin</i> (esoteric aspect)	39
The resurrection will not take place until the sun rises from its west.....	103
There is none among you except that God will speak with him on the day of resurrection and there will be no translator between Him and him.....	177
There is none among you except that he has a companion from among <i>jinns</i> and a companion from among angels.	120
There is none among you who does not have two dwellings: one in paradise and the other in hell. Thus, if he dies and enters hell, the people of paradise inherit his dwelling.....	52
We have returned from the minor <i>jihād</i> to the major <i>jihād</i>	59
You are from me and I am from you	104
You are to me as Aaron was to Moses, except there will be no Prophet after me	64
You are to me in the same position as Aaron was to Moses except that there is no Prophet after me.....	148
You cannot be a complete <i>faqīh</i> until you see the Qur'ān from Many aspects	55
Your worst enemy is your carnal soul which is between your two sides	60

Index of *Aḥādīth-i Qudsī*

I am contained neither by the earth nor by the heaven, I am contained in the heart of a faithful servant, which is serene and peaceful	65
I was a hidden treasure, I liked to be recognised, so [for this purpose] I created the creature, so that I may be recognised	81
I will make you like Me	144
<i>Kuntu kanzan makhfiyyan, fa-aḥbabtu an u^crafa, fa-khalaqtu 'l-khalqa likay u^crafa</i> , I was a hidden treasure, I wanted to be recognised, so I created the <i>khalq</i> (personal world), so that I may be recognised	206
Neither My earth contained Me, nor My heaven, but the heart of My <i>mu'min</i> servant (<i>'abdiyu 'l mu'min</i>) contained Me.....	135

Institute for
Spiritual Wisdom
and
Luminous Science
Knowledge for a united humanity

Index of Sayings

Ḥaẓrat Abraham ^(c) said: And I am not of the polytheists,	164
Ḥaẓrat Abraham ^(c) said: I turned my intellectual and spiritual face to Him Who created the heavens and the earth. I am the one who recognises oneness,	164
Ḥaẓrat Abraham ^(c) said: “I do not love the setting ones,	164
Ḥaẓrat °Alī ^(c) : “The one who is ill is in the prison of God, as long as he does not complain to his visitors, his sins are erased,.....	157
Ḥaẓrat °Alī ^(c) : “The Qur’ān is revealed in four quarters. One quarter is our praise and virtues, one quarter is the condemnation and vices of our enemies, one quarter is about biographies, stories and parables and one quarter is about the obligations and rules of the <i>sharī‘at</i> and the best of the Qur’ānic verses (<i>karā’imu’l-Qur’ān</i>) are about us,	222
Ḥaẓrat °Alī ^(c) : “ <i>I am the dābbatu’l-arḡ</i> ,.....	173
Ḥaẓrat °Alī ^(c) : “I am the guarded Tablet,.....	220
Ḥaẓrat Mawlā °Alī ^(c) : “Even if the veil were to be removed nothing in my <i>yaqīn</i> (certainty) would increase,.....	142
Ḥaẓrat Mawlā °Alī ^(c) : “I am that Book in which there is no doubt”,	219
Ḥaẓrat Mawlānā °Alī ^(c) : “I am the best names by which God has commanded to call Him,	141
He has also said: “I am the signs of God,	174
Mawlā °Alī ^(c) : “I am the gnat by which God has struck an example,	173
Mawlā °Alī ^(c) : “I speak every language of the world,	173
Mawlā °Alī ^(c) : Whatever [type of] death a <i>mu’min</i> dies, he or she dies a martyr,	157
Whoever dies in the state of illness, dies a martyr. Every <i>mu’min</i> is a martyr and every <i>mu’minah</i> is a <i>ḥawrā’</i> ,	157
Imam Ja‘far aṣ-Ṣādiq ^(c) said by <i>‘ālamīn</i> (worlds) are meant the personal worlds,	9
Imam Ja‘far aṣ-Ṣādiq ^(c) : <i>Nūn</i> is a stream in paradise. God commanded it: Freeze! It froze and became ink Then God planted a tree. He told it: Be a pen. It became a pen. Then He commanded it: Write! It said: My Lord! What should I write? God said: Write what is going to happen till the resurrection!,	227
Ḥaẓrat Imam Ja‘far aṣ-Ṣādiq ^(c) : “By God! We are the best names of God,	141

Hazrat Imam Ja'far aş-Şādiq ^(c) relates that the holy Prophet said: "He who dies without recognising the living Imam of his time, dies the death of ignorance,	196
Hazrat Jesus ^(c) : "He who is not born twice cannot enter the kingdom of the heavens,	66



Institute for Spiritual Wisdom and Luminous Science

Knowledge for a united humanity

Index of Verses of Poetry

From the heart of the <i>hujjat</i> to the Imam there is a path, and he (Imam) is aware of [giving] <i>ta'yid</i> to his heart.	138
It is better to describe the secret of the beloved ones in the story of others	189
O Lord! I am a dog sitting in front of your door, and I am a particle of dust of the footprint of the <i>jamā'at</i>	234
When the light of the Imam shone upon my soul, even though I was dark as night, I became the shining sun.	138
When you find a confidant, tell him openly. Otherwise, conceal the secret from the riff-raff	195
You (in your inner self) are a reflection (living picture) of His light. Remove the veil (of ego) in front of your eye and become He.....	144, 164

Institute for
Spiritual Wisdom
 and
Luminous Science
 Knowledge for a united humanity

Index of Proper Names

Aaron, 3, 36, 63, 64, 78, 109, 113, 115, 147, 148, 180, 215, 224, 228
Abraham, 11, 15, 44, 46, 55, 67, 68, 69, 74, 78, 85, 87, 97, 99, 108, 111, 113, 133, 146, 149, 150, 163, 164, 190, 210, 223, 224, 231
Adam, 11, 55, 65, 67, 75, 79, 83, 89, 105, 108, 110, 120, 121, 124, 133, 135, 149, 150, 151, 161, 163, 164, 167, 170, 175, 176, 182, 193, 199, 214, 217, 232, 237
Bāqir, 140
°Abdu'l-Muṭṭalib, 65
Cain, 158, 217
°Alī, 1, 5, 10, 17, 18, 19, 20, 21, 64, 69, 70, 82, 83, 101, 104, 106, 127, 132, 133, 141, 142, 147, 148, 149, 154, 157, 170, 173, 195, 196, 199, 211, 212, 215, 219, 220, 222, 223, 229
Ḥamzah, 101
Ḥasan, 82
°Imrān, 67, 138
°Izrā'il, 32, 43, 66, 109, 136, 232, 237
Ḥusayn, 82, 2
David, 81, 87, 88, 94, 157, 158
Eve, 193
Gog, 13, 62, 129, 151, 202, 232
Iblīs, 120, 176, 217
Idrīs, 111
Ismā'īl, 78, 111
Isrāfil, 8, 43, 66, 87, 103, 109, 136, 167, 173, 220, 232, 234
Jacob, 144
Ja°far aṣ-Ṣādiq, 9, 103, 141, 196, 227
Ja°far bin Abī Ṭālib, 101
Jesus, 11, 66, 89, 100, 101, 129, 167, 208, 211, 213, 217, 233
Jibrā'il, 24, 103, 220
John, 211, 212
Jonah, 97
Joseph, 97, 144, 167
Khizr, 201
Lot, 85
Luqmān, 114
Magog, 13, 62, 129, 151, 202, 232

Maryam, 111, 138, 149, 195, 208, 213
Mikā'il, 103
Moses, 3, 11, 36, 63, 64, 78, 109, 111, 113, 115, 136, 137, 140, 147, 148,
149, 167, 180, 191, 201, 215, 224, 228, 233, 237
Muḥammad, 1, 11, 48, 49, 57, 64, 69, 73, 75, 84, 87, 94, 105, 113, 130, 134,
147, 148, 150, 151, 154, 209, 211, 217, 223, 224, 229, 232, 2
Nāṣir-i Khusraw, 137, 138, 144
Najāṭ, 116
Noah, 11, 67, 100, 113, 146, 149, 150
Qābīl, 217
Sa'd, 127
Saul, 2
Sheba, 3, 40
Solomon, 3, 39, 40, 61, 62, 97, 145, 151, 190, 191, 205
Sultān Muḥammad Shāh, 125
Wa'lab, 127
Zachariah, 210, 212



**Institute for
Spiritual Wisdom
and
Luminous Science**
Knowledge for a united humanity

Subject Index

(Note; The numbers refer to the Questions/Answers)

A

‘Ālamīn – 1, 95, 96

Al-Kitāb – 75, 172

Allah’s attributes – 16, 85, 201, 378

Ahl-i bayt – 199

Angels of Revelation – 206, 458

Ar-Raqīm – 60, 61, 62

Awliyā’ of Allah – 294

Azal, Abad, Lā-makān – 176, 480

B

Book of Deeds – 45, 47, 48, 49, 187, 250, 391, 392

Bismi ‘llāh (19 letters of) – 33

C

Chain of Light (*nūrun ‘alā nūr*) – 143, 145, 164, 218, 219, 220, 309, 351, 452

Command “Be” – 85, 175, 177, 178, 181, 265, 288, 289, 416

Comparative similitudes – 433, 434, 435

Cursing (*la‘nat*) – 163

D

Dābbatu ‘l-arḡ – 131, 359, 360

Day of Resurrection – 75, 160

Deviation – 126, 315

Didār (Vision) – 243, 258, 277, 278, 307, 332, 369, 388, 389, 446

Dhikr – 225, 226, 227, 228, 230, 233, 246, 247, 248, 275, 299, 335, 423, 471, 499

E

Eternal youths – 52

Examples from Nature – 412; 413; 500

F

Fanā’ fi ‘l-Imām – 249, 273

Flying of Birds - 413

Fu‘ād – 168, 169

Furqān – 66, 67, 68, 136

G

Gog and Magog – 12, 14, 130, 261, 311, 419, 420

Great Universal Laws – 101, 102, 129, 148

H

Ḥaẓrat Adam – 142, 154, 161, 178, 224, 245, 310, 344, 362, 363, 364, 365, 379, 401, 414

Ḥaẓrat Abraham – 88, 89, 92, 142, 144, 145, 153, 167, 218, 231, 301, 310, 336, 337, 338, 339, 396, 436, 465, 467

Ḥaẓrat ʿAlī – 135, 160, 164, 202, 208, 209, 210, 259, 269, 270, 290, 291, 306, 359, 360, 408, 410, 415, 439, 448, 456, 457, 458, 459, 462, 463, 478

Ḥaẓrat David – 171, 173, 328

Ḥaẓrat ʿImrān – 309

Ḥaẓrat Jesus – 178, 200, 201, 263, 431, 444, 445, 451

Ḥaẓrat Job – 438

Ḥaẓrat Luqmān – 235

Ḥaẓrat Maryam – 406, 431, 443, 444, 445

Ḥaẓrat Moses and Ḥaẓrat Aaron – 134, 135, 136, 231, 236, 278, 304, 305, 306, 374, 375, 399, 418, 448, 468, 477

Ḥaẓrat Muḥammad – 212, 213, 231, 283, 306, 310, 324, 439, 451, 458, 465, 467, 478

Ḥaẓrat Noah – 231, 302, 310

Ḥaẓrat Noah's Ark – 199, 447

Ḥaẓrat Solomon – 78, 130, 300, 397, 427

Ḥaẓrat Zachariah – 437, 441

Hell – 99, 105, 162

Houris – 53, 54, 55, 56, 57, 97, 381, 382, 383, 384

Ḥudūd-i dīn – 280, 282, 326, 372, 373, 374, 379; 485

Human Soul – 4, 9, 59, 117, 125, 138, 185, 186, 203, 296, 445

I

ʿIbādat – 461, 481, 491

Ikhtiyār (freewill) – 493, 494

ʿIlmu'l-yaqīn – 58, 73, 241, 249, 291, 482

Imām Bāqir's *Farmān* - 287

Intellect – 428, 478

ʿIshq-i ilāhī – 159, 160, 171, 173

Islam – Religion of Nature – 93, 118, 119, 142, 198

Ism-i aʿẓam – 132, 145, 215, 260, 442, 498, 499

Imām-i mubin – 23, 25, 26, 27, 28, 49, 106, 118, 120, 127, 131, 132, 146, 155, 188, 190, 191, 207, 209, 211, 215, 250, 271, 290, 340, 344, 354, 390, 392, 409, 414, 422, 429, 456, 459, 470, 477, 487, 488

Imām's Luminous Body – 30, 31, 106, 141, 340, 341, 342, 345, 346

Imāmat – 8, 68, 208, 328, 468

J

Jihād – 123, 124, 138, 242, 423, 427, 454, 455, 476

Jinn and Angel – 246, 263, 292, 318, 333, 347, 386, 387, 397, 398, 416

K

Key words/Technical terms – 495, 496, 497

Knowledge – 100, 150, 151, 152, 166, 179, 256, 318, 329, 350, 407, 428, 434, 454, 466

L

Laden Ark – 6

Language – 391, 392, 393

M

Majma' a'l-baḥrayn - 418

Material Science – 357

Mazhar of Allah – 308, 344, 361, 362, 390

Mi'rāj – 34, 35, 36, 37, 38, 39, 40, 41, 42, 121, 139, 170, 205, 257, 272, 324, 334, 389

Monoreality – 297

Muqatta'āt letters – 424, 425, 457, 460, 469, 470, 472

Multiplicity-like unity – 237

Mu'mins' illness and death – 327

Musāwāt-i Raḥmānī – 262

Mustaqarr, *Mustawda* – 295

N

Nātiqs, *Asāses*, *Imāms* and *Hujjats* – 114, 169, 373

Nūr – 274, 325, 330, 331, 344, 353, 356, 417, 452

Nuzul (entertainment) – 107

O

Offspring (of soul and intellect) – 437, 438, 439, 440, 441, 444

O mush O – 273

P

Parable of Water – 223

Paradises – 17, 50, 62, 63, 98, 102, 103, 104, 105, 106, 107, 110, 111, 114, 137, 140, 156, 162, 184, 233, 375, 381, 382, 383, 385, 401, 426, 429, 446

270

Pen of Intellect – 473

Perfect Man (spouse of) – 57

Personal World – 19, 29, 69, 94, 95, 96, 106, 117, 137, 138, 139, 153, 161, 188, 194, 196, 200, 226, 229, 234, 239, 240, 248, 253, 257, 264, 268, 286, 316, 331, 334, 347, 355, 359, 371, 375, 398, 399, 405, 417, 430, 450, 475, 476, 477, 480, 482, 484

Pirs and Religious Dignitaries – 46, 297, 477

Pure Tree – 3

Q

Qalam – 251

Qur'ān – 21, 22, 112, 144, 146, 172, 208, 351, 353, 354, 355, 358, 367, 404, 408, 462, 463, 464, 467, 470, 472, 498

Qur'ān and Resurrection – 71, 72

R

Recognition – 2, 96, 122, 156, 157, 158, 165, 242, 244, 258, 276, 283, 320, 321, 322, 339, 354, 355, 356, 370, 374, 386, 409, 430

Resurrection – 32, 48, 79, 80, 81, 82, 83, 111, 118, 123, 165, 166, 174, 190, 202, 207, 214, 242, 253, 254, 281, 284, 312, 314, 348, 349, 350, 368, 376, 377, 400, 422, 427, 432, 436, 449, 450, 451, 453

Rizwānu'llāh – 106

S

Sābiqūn – 51, 426

Sacred Sanctuary – 35, 167, 188, 191, 192, 193, 194, 200, 207, 224, 239, 245, 250, 272, 297, 300, 331, 339, 388, 389, 399, 405, 417, 471, 479, 482, 483, 486, 488

Sarābil – 343

Satan – 347, 348, 386, 387

Silk worm - 412

Souls – 13, 14, 264, 419

Speaking Book – 44, 250, 269, 305, 456

Speaking Qur'ān – 5, 269

Spiritual Deafness, Dumbness and Blindness - 43

Spiritual Progress – 20, 92, 115, 140, 198, 204, 222, 238, 279, 323, 332, 365

Spiritual Science – 148, 357, 391, 411

Spiritual Victory – 119, 453

Straight Path – 126, 127, 197, 198, 220, 303, 319, 335, 361

Subjugation (*taskhīr*) – 184, 476, 492

Subulu's-salām – 181, 182, 183

Sulṭān – 260, 481

Sun of Intellect – 192

Sūratu’l- Fātiḥah (Ummu’l-Kitāb) – 147, 351

T

Tajaddud-i amthāl – 10, 18, 365, 474

Tamāthil- 394, 395, 396, 397, 398

Tasbiḥ – 490

Tawbah – 252, 253, 254

Ta’wīl – 73, 74, 183, 189, 190, 255, 293, 313, 314, 408, 449

Ta’wīl of Qur’ānic verses – 7 (7:54), 76 (38:34), 77 (11:52), 81 (34:46), 84 (51:1), 94 (81:11), 108 (21:33, 36:40), 109 (2:285), 113 (4:125), 116 (82:10-11), 122 (35:10), 128 (36:68), 133 (7:180), 141 (19:17), 149 (2:115), 155 (28:88), 180 (11:56), 196 (51:22), 221 (6:59, 39:63, 42:12), 232 (21:18), 239 (89:22), 251 (31:27), 266 (3:49), 267 (67:5), 298 (12:4), 421 (36:9), 432 (9:3)

Taẓarruʿ – 86, 87, 90, 91, 226, 336, 380, 410, 411

Torah – 216, 217, 304, 305

Transmutation (*maskh*) – 402, 403

Trust (discharge of) – 489

U

Universal Intellect & Universal Soul – 24, 64, 65, 70, 195, 253, 285, 338, 364, 458, 459, 479

V

Vicegerency – 234, 307, 363, 364

W

World of Religion – 11, 336

Bibliography

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End Notes

¹ Rāghib Iṣfahānī, *Mufradāt Alfāz al-Qurʿān*, ed. N. Marʿashli (Beirut, 1972), p. 357; hereafter cited as *Mufradāt*; Zaynuʿl-ʿAbidin, *Qāmūs al-Qurʿān* (Karachi, 1978), p. 344; hereafter cited as *Qāmūs al-Qurʿān*.

² ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai, *Coolness of the Eye* (Karachi, 1991), pp. 46-54; *Sawghāt-i Dānish* (Karachi, 1984), pp. 95-100.

³ Ḥakīm Naysābūrī, *al-Mustadrak*, ed. M.A. ʿAṭā (Beirut, 1990), III, 134; hereafter cited as *al-Mustadrak*.

⁴ ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai, *Recognition of Imam*, (Karachi, 1972), I, 1-4.

⁵ For details, see: ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai, *A Thousand Wisdoms* (Karachi, 1996), wisdoms 958-963, pp. 500-503; *Recognition of Imam*, III, 43-48.

⁶ Abuʿl-Ḥusayn Muslim, *Ṣaḥīḥ Muslim* (Riyāz, 1998), p. 1149, ḥadīth 6708, hereafter cited as *Muslim*.

⁷ For details see: ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai, *Practical Sufism and Spiritual Science* (Karachi, 1997) pp. 53-56.

⁸ For details see: *Ibid.* pp. 57-60.

⁹ For details see: *Ibid.* pp. 33-36, 130-133.

¹⁰ For details see *Sawghāt-i Dānish*, pp. 76-84.

¹¹ For details see: ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai, *Precious Treasures* (Karachi, 1984), pp. 32-34.

¹² Muḥammad Ṣāliḥ Kashfī, *Manāqib-i Murtaẓawī*, translated into Urdu by Sharif Ḥusayn as *Kawkab-i Durri* (Lahore, n.d.), pp. 176-77, hereafter cited as *Kawkab*.

¹³ For details see: *Practical Sufism and Spiritual Science*, pp. 155-59.

¹⁴ See *A Thousand Wisdoms*, wisdoms 932-937, pp. 484-486.

¹⁵ See *A Thousand Wisdoms*, wisdoms 651-54, pp. 346-348, particularly wisdom 653.

¹⁶ See *A Thousand Wisdoms*, wisdom 724, p. 384.

¹⁷ Muḥammad Ghazālī, *Iḥyāʾ u ʿulūmiʾ d-dīn* (Beirut, n.d.), IV, 64; hereafter cited as *Iḥyāʾ*.

¹⁸ Read also: ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai, *Wonders and Marvels of Spiritual Science* (Karachi, 2002).

¹⁹ For the meaning of *awwāh*, see *al-Munjid* (Karachi, 1975), p. 68; *Mufradāt*, 28.

- ²⁰ Aḥmad b. Ḥanbal, *Musnad*, ed. A. al-Nūrī et al (Beirut, 1998), III, pp. 17, 127, 433, *ḥadīth* 7181, 7698, 9091; hereafter cited as *Ibn Ḥanbal*; see also *A Thousand Wisdoms*, wisdom 660.
- ²¹ Al-Mu'ayyad fi'd-Dīn Shīrāzī, *al-Majālisu'l-Mu'ayyadiyyah*, ed. H. Ḥamīd al-Dīn (Bombay, 1975), I, 26, 28; hereafter cited as *al-Majālis*.
- ²² *al-Majālis* I, 26, 28. Nāṣir-i Khusraw (Pīr), *Zādu'l-Musāfirin*, ed. Badhlu'r-Raḥmān (Berlin, 1923), p. 185; hereafter cited as *Zād*.
- ²³ Muḥammad Ḥusayn Ṭabāṭabā'ī, *al-Mizān fi tafsīri'l-Qur'ān* (Beirut, 1393-1394/1973-1974), XV, 16; hereafter cited as *al-Mizān*.
- ²⁴ Abū 'Īsā Muḥammad Tirmidhī, *Jāmi'u't-Tirmidhī*, ed. Ṣāliḥ Āl al-Shaykh (Riyāz, 1999), p. 579, *ḥadīth* 2550; hereafter cited as *Tirmidhī*.
- ²⁵ Jalālu'd-Dīn Suyūṭī, *al-Itqān fi 'ulūmi'l-Qur'ān*, ed. M. A. Ibrāhīm (Cairo, n.d.), IV, 32, hereafter cited as *Itqān*.
- ²⁶ *Ibid.*, IV, 184.
- ²⁷ *Ihyā'*, III, 7.
- ²⁸ *Ibid.*, III, 4.
- ²⁹ *Tirmidhī*, pp. 848-49, *ḥadīth* 3730.
- ³⁰ Qāzī Nu'mān, *Da'ā'imu'l-Islām*, ed. A.A.A. Fyze (Cairo, 1963), I, 15-16, hereafter cited as *Da'ā'im*. Ray-Shahrī, *Mizānu'l-Ḥikmat*, translated into Urdu by M. A. Fāzīl (Lahore, 1996), II, 347, hereafter cited as *Mizān*.
- ³¹ *Ihyā'*, III, 9.
- ³² *Ibid.*, 15.
- ³³ *Ibid.*, 15.
- ³⁴ Badī'u'z-Zamān Furūzānfar, *Aḥādīth-i Mathnawī* (Tehrān, 1968), p. 96, hereafter cited as *Aḥādīth*.
- ³⁵ Qāzī Nu'mān, *Kitābu'l-Himmah*, ed. M. K. Ḥusayn (Cairo, 1948), p. 46.
- ³⁶ Allāmah Naṣīr al-Dīn Naṣīr Hunzai, *Balance of Realities* (Karachi, 2001), pp. 33-34.
- ³⁷ *Qāmūsu'l-Qur'ān*, p. 470.
- ³⁸ *Aḥādīth*, p. 38.
- ³⁹ *Ibid.*, p. 29.
- ⁴⁰ See Lane's *Arabic-English Lexicon*, p. 2054.
- ⁴¹ *Tirmidhī*, pp. 448-49, *ḥadīth* 3733.
- ⁴² *Ibid.*, p. 458, *ḥadīth* 1977.
- ⁴³ *Ibid.*, p. 458, *ḥadīth* 1978.
- ⁴⁴ *Ibid.*, p. 845, *ḥadīth* 3712; *al-Mustadrak*, III, 118-19, 419, *ḥadīth* 5577, 5578, 5594.
- ⁴⁵ Ibn Mājah, *Sunan*, ed. Ṣāliḥ Āl al-Shaykh (Riyāz, 1999), p. 166, *ḥadīth* 166; hereafter cited as *Ibn Mājah*.

- ⁴⁶ *al-Mustadrak*, III, p. 132, *ḥadīth* 4612; Qāzī Nuʿmān, *Sharḥu 'l-Akḥbār*, ed. Muḥammad al-Ḥusaynī al-Jalālī (Qumm, 1987), III, 321; hereafter cited as *Sharḥu 'l-Akḥbār*.
- ⁴⁷ *al-Mustadrak*, III, 163, *ḥadīth* 4720.
- ⁴⁸ *Ibid.*, III, p. 133, *ḥadīth* 4623.
- ⁴⁹ *Ibid.*, III, 231, *ḥadīth* 4935.
- ⁵⁰ *Ibid.*, III, 217, 231, *ḥadīth* 4890, 4933.
- ⁵¹ *al-Mizān*, XIX, 376.
- ⁵² *Ibn Ḥanbal*, III, 13, 277-78, *ḥadīth* 7161, 8837.
- ⁵³ *al-Mustadrak*, III, 134, *ḥadīth* 4628.
- ⁵⁴ *Ibid.*, III, 131, *ḥadīth* 4617.
- ⁵⁵ Abū ʿAbdīllāh Muḥammad Bukhārī, *Ṣaḥīḥu 'l-Bukhārī* (Riyāz, 1999), pp. 143-44, *ḥadīth* 893; hereafter cited as *Bukhārī*; *Sharḥu 'l-Akḥbār*, I, 93-95.
- ⁵⁶ *Ibn Mājah*, p. 413, *ḥadīth* 2859.
- ⁵⁷ *Aḥādīth*, p. 113.
- ⁵⁸ *Sharḥu 'l-Akḥbār*, p. 89.
- ⁵⁹ *Mishkāṭ*, IV, 545.
- ⁶⁰ See note 17 above.
- ⁶¹ *Daʿā'im*, I, 36.
- ⁶² *Muslim*, p. 1174, *ḥadīth* 6861.
- ⁶³ *Aḥādīth*, p. 39.
- ⁶⁴ *Kawkab*, pp. 298-99.
- ⁶⁵ *Ibid.*, p. 261.
- ⁶⁶ *Ibid.*, p. 200.
- ⁶⁷ *Ibid.*, p. 201.
- ⁶⁸ *Daʿā'im*, I, 167.
- ⁶⁹ Khayr-Khwāh-i Herātī, *Taṣnīfāt*, ed. W. Ivanow (Tehran, 1980), p. 3.
- ⁷⁰ Nāṣir-i Khusraw (Pīr), *Diwān-i Ashʿār*, ed. Naṣru'llāh Taqawī (Tehrān, 1988), p. 273; hereafter cited as *Diwān-i Ashʿār*.
- ⁷¹ Jaʿfar b. Maṣṣūri'l-Yaman, *Ta'wīlu 'z-Zakāt*, MS. fol. 140.
- ⁷² *Kawkab*, p. 200.
- ⁷³ Fayḍ Kāshānī, *aṣ-Ṣāfi fī tafsīri 'l-Qur'ān* (Tehran, 1977), I, 76.
- ⁷⁴ *Al-Majālis*, I, 461.
- ⁷⁵ *al-Mustadrak*, III, 132, *ḥadīth* 4621.
- ⁷⁶ *Diwān-i Ashʿār*, p. 523.
- ⁷⁷ See note 39 above.
- ⁷⁸ *Aḥādīth*, p. 63.
- ⁷⁹ *Daʿā'im*, I, 218.

- ⁸⁰ See note 74 above.
- ⁸¹ *Al-Majālis*, I, 348.
- ⁸² ^cAllāmah Naṣīr al-Dīn Naṣīr Hunzai, *Book of Healing* (Karachi, 2000), pp. 140-45.
- ⁸³ *Kawkab*, p. 199.
- ⁸⁴ *Ibid.*, p. 205.
- ⁸⁵ *Ibid.*, p. 201.
- ⁸⁶ *Ibid.*, p. 208.
- ⁸⁷ *Bukhārī*, pp. 492, ḥadīth 2977.
- ⁸⁸ *Tirmidhī*, p. 550, ḥadīth 2415.
- ⁸⁹ *al-Majālis* I, pp. 26, 28; *Zād*, p. 287.
- ⁹⁰ See note 17 above.
- ⁹¹ *al-Mustadrak*, I, 78-79, ḥadīth 70.
- ⁹² *Tirmidhī*, p. 583, ḥadīth 2563.
- ⁹³ *Ibid.*, p. 608, ḥadīth 2681.
- ⁹⁴ Jalālu'd-Dīn Rūmī, *Mathnawī*, ed. R. Nicholson (Leiden, 1925-33), I, verse 136.
- ⁹⁵ *Dīwān-i Ash'ār*, p. 535.
- ⁹⁶ *Da'ā'im*, I, 53.
- ⁹⁷ *Ibid.*, I, 25.
- ⁹⁸ *Da'ā'im*, II, 320; *Mizān*, II, 347.
- ⁹⁹ *Tirmidhī*, II, 358-59.
- ¹⁰⁰ *Aḥādith*, p. 29.
- ¹⁰¹ See note 21 above.
- ¹⁰² *Kawkab*, p. 200.
- ¹⁰³ Naṣīr-i Khusraw, *Khwān al-Ikhwān*, ed. ^cA. Qawīm (Tehran, 1959), pp. 199, 204.
- ¹⁰⁴ *Kawkab*, p. 199.
- ¹⁰⁵ *Mufradāt*, p. 276.
- ¹⁰⁶ *Ibid.*, p. 118.
- ¹⁰⁷ *Mizān*, XIX, 376.
- ¹⁰⁸ *Aḥādith*, p. 113, 202.
- ¹⁰⁹ ^cAllāmah Naṣīr al-Dīn Naṣīr Hunzai, *Dīwān-i Naṣīrī* (Karachi, 2001), p. 238.



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