

PRECIOUS TREASURES

(ganj-i girān-māyah)

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Introduction

In the name of Allah, the Beneficent, the Merciful.

Where there are the supreme and greatest favours and bounties, namely, those in the form of intellect and ma^crifat (gnosis) of God, may He be exalted and blessed, why should there not be a thousand times heavenly joy and happiness and ardent desire to express gratitude? These favours and bounties are available by adherence to the holy hem of the exalted Imam and following him, which God, in His infinite mercy has provided through the Holy Prophet. For, it is God alone, may He be exalted, who is the Master of grace and mercy and the True King of both the worlds.

According to this extremely humble servant, the writer, who earnestly considers himself the dust under the feet of the mu'mins, the greatest secret of the well-being and success of every person lies in the golden principle that he should be humble and a well-wisher of others. According to me, this act is as useful as it is difficult. Difficult in the sense that until someone understands the great wisdom of selflessness, sacrifice, effacement and annihilation and until he is sure how the souls of mu'mins, by the command of God, are working as angels, he cannot be ready to break his 'I'(ego) into pieces and scatter it in the path of the mu'mins. But if there is the perfect and wisdom-filled love of the Imam of the time, it alone is the miracle through which thousands of difficulties become easy. And the mu'mins have always been favoured from this source of grace.

One of the secrets of why the respect and well-wishing of the mu'mins is specifically necessary, lies in this Qur'anic verse: "(O Messenger remember!) when thou saidst to the believers, "Is it not enough for you that your Lord should help you with three thousand angels sent down upon you? Yea; if you are patient and god-fearing, and if foe come against you suddenly, your Lord will help you with five thousand angels with signs (musawwimīn)" (III:124-125). From this verse, on the one hand, it reveals that the Divine succor and help comes through angels, who are the souls of the mu'mins, and on the other, it is alluded that as the Divine help is possible in the external jihād, similarly, it is also possible in the internal jihād. And the internal jihād is the jihād of knowledge in which there is fierce fighting against ignorance.

You should see in the Holy Qur'an how the friendship of angels is with the mu'mins. God says: "Those who have said: 'Our Lord is God', then have gone straight, upon them the angels descend, saying, 'Fear not, neither sorrow? rejoice in Paradise that you were promised. We are your friends in the present life and in the world to come; therein you shall have all that your souls desire, all that you call for, as hospitality from One All-Forgiving, One All-Compassionate" (XLI:30-32). Here are mentioned the countless favours and mercies of God, in which there is no doubt for the believers.

The last ta'wīl of the angels is the living and present Imam. For he, at the place of intellect, soul and body, is such a supreme angel and such a supreme soul, that all angels and souls are contained in him, for God has encompassed everything in him (XXXVI:12). Since he is the Divine light and the Divine light is always in the form of the perfect intellect, the supreme angel and the greatest man/^{so that} the world of intellect (ʿālam-i jabarūt) the angelic world (ʿālam-i malakūt) and the human world (ʿālam-i nāsūt) may continue to be illumined by the Divine light.

The Qur'an says that on the Day of Resurrection, the entire universe will be rolled up as His handful, and at the same time, the Qur'anic wisdom says that the Resurrection secretly continues. This implies that if the veil of secrecy is lifted for someone, he will come to know this reality that the heavens and earth are always rolled up and confined in the right hand of God (XXI:104; XXXIX:67). But it should be remembered that this act of God is not in external and material sense, rather in internal, spiritual and intellectual form. That is to say, that the heavens and earth are existing and subsisting in their own place, but God always extracts their essence, as the external world is encompassed by the Pedestal (kursī) of God, namely, the Universal Soul by its overwhelming power and the result of this act is apparent in front of all in the form of the solar orb, the sun. The sun is undoubtedly the material essence of the universe. This means that the universe, despite subsisting in its own place, is centred and contained in the sun in the form of essence or light. The proof of this is the constant reaction of the sun, in the form of the constant radiation of the particles of light and the waves of solar energy to its surroundings. The sun, in the centre of the universe, constantly transforms into the luminous gas due to the overwhelming pressure of the Pedestal of

God on the circular surface of the universe. This grip and pressure, which is placed from the circular surface of the universe on its centre is spiritual and due to this pressure, the ethereal fuel constantly falls in the solar furnace, and dissolves in it and transforms into the solar flame. This shows that the sun is the result of the pressure of the Pedestal of God, namely, the Universal Soul, on the universe. Similarly, in the world of humanity, there is the blessed personality of the Imam of the time which is its luminous sun. The world of humanity is also ruled by the law of action and reaction and the reaction of the Imam, the fountainhead of light, is that he is always radiating the spiritual light like the sun.

One of the ta'wils of the blessed tree of Olive, is the world of humanity, in which there is no distinction and discrimination of colour, race, east and west. The fruits of this tree are human beings; its kernel and the oil are their collective spirit and spirituality; the oil constantly drips into the lamp of imamat. That is to say that, the particles of the souls of all human beings enter the holy personality of the manifest Imam, drawn by him; his holy personality is the workshop of the light and he transforms them there into light, by the command of God. However, if someone does not have the certainty of this in the light of knowledge ma^crifat, he cannot be revived in this light, just as the silk worm is certainly transformed into a moth, but because of absence of intelligence and understanding, it cannot attain any pleasure and happiness from this miracle. It knows neither the significance of the previous life, nor the reality of the present one, and due to which the worm and moth are separated from each other. This example shows the importance and usefulness of knowledge and gnosis (ma^crifat).

Now we should say a few words about the present book which is given the name "Ganj-i Girān-māyah (Precious Treasure)". This book consists of the articles which were written during the second visit to London. It has already been explained in the very beginning of this introduction about the kind of Divine favours and blessings which are provided by the souls of mu'mins. In the field of knowledge, this humble and pauper servant is so weak that he cannot ever stand on his own feet, therefore, he always needs the true prayers of the mu'mins and the help (ta'yīdāt)

of the Divine light. Millions of thanks to the Holy Lord, that numerous pure and purified hearts in the east and west prayed with ma^c rifat and darwīshī and the souls of many affectionate and kind friends worked as the angels of the Divine help, the result of which, by the Divine grace, is in front of you.

Gar qabūl uftad zihe ^cizz-ū sharaf

(If it is accepted, what an honour and eminence!)

Some of my dear friends, with earnest and ardent yearning, had asked this humble darwish to write the second part of "Dhikr-i Ilāhī (Divine Remembrance)". I am absolutely sure that that book, like "Hazār Hikmat (Thousand Wisdoms)", which is scattered in the writings of Khānah-i Hikmat and Idārah-i ^cĀrif, has also come (in a scattered form) in some of the articles, and particularly in "Precious Treasure". In this form it can be studied, and later on some researcher can also compile and edit it, with the permission of the Idārah.

The purport of one of the wisdom-filled exhortations of the Wise Qur'an, which is the unprecedented Book of God, the One, the Unique, is that if a mu'min has done some progress, time and again, he should bring in front of himself, his early condition, so that, in the light of the difference between his previous and present life, he will be duly grateful to God for His bounties. Regarding my early life, there are many such events, which I should always remember and be duly grateful to my Lord, the Nourisher, for His present bounties of knowledge. But it is true, that man is an extremely ungrateful being.

One of my dear friends asked me : What is the reason that all those articles which you have written in the last and this years visit to London, are full of the essence and the taste of knowledge and wisdom and they are extremely useful? Do you like the cold climate there or do you find leisure and seclusion? What is the secret in this? I humbly replied that, although the climate of London and seclusion were useful to me, but they were not of special importance. For these facilities are greater for me in my own country, Pakistan: if I need a cold climate, then there is the Northern Area, where I have my own humble abode, if I need to escape the cold weather, then there is Karachi. So, the main

reason for my good and useful work in London, is that I have some such friends there that if they kindly come with me to a desert, then due to the rain of their blessed tears, London will envy the desert! God willing, I will present this practical proof, that the spirit of special work for knowledge, according to the law of spirit, comes to me from my friends and students.

Respected Mr. Amin Kotadia and Mrs. Maryam Kotadia, the president and secretary of the Idārah-i ^CĀrif, London branch, are two such ^Camaldārs, without whose tremendous cooperation and useful planning, the visit of this darwīsh, would not have been successful. These two devoted murīds of the true Imam are very fortunate that they have inherited the yearning for ^Cibādāt and knowledge and they are adorned with all the qualities of a mu'min. They have rendered services beyond expectation, on behalf of the London branch, and on their own behalf, for the dissemination and transmission of knowledge. I am deeply grateful to them and also all the ^Camaldārs and members in Pakistan express their gratitude to them.

At this point, I would like to mention the beautiful and honourable name of Mr. Fath ^CAlī Ḥabīb, the president of Khānah-i Hikmat, in whose blessed personality, according to the law of unity (qānūn-i waḥdat), I consider that all the ^Camaldārs and members of Headquarters and branches of Khanah-i Hikmat, are gathered and united. This is a very great honour and fortune that he is the present and senior patron of an epoch-making institute of knowledge like Khanah-i Hikmat. He is the foundation and heart and soul of it. His personality is full of virtues; his recitation of ginans is an example of the sur of Hazrat Isrāfil; he is my extremely dear spiritual brother and extremely dear student; he is a kind friend and affectionate co-worker; he is honourable and respected like a father and serving like a son. May the Lord of the world confer the crown of success and eminence in both worlds on the president Mr. Fath ^CAlī Ḥabīb and his family!

Our next terrestrial angel, who is endowed with the above-mentioned virtues, is the honourable president of Idārah-i ^CĀrif, Mr. Muḥammad ^CAbd al-^CAzīz, in whose beloved personality, are gathered and united all those souls attached to Idārah-i ^CĀrif. It is the great favour and mercy of God, that both the presidents are personally working tremendously hard. Looking at their work and at those ^Camaldārs and members, who work like them, I wish

to honour and cherish them. I earnestly love the constructive hard-working, nay, it is dear and sweet to me like my soul. It is therefore, that I consider as my soul, president Muhammad and every ^Camaldār and member who works hard for the cause of spreading knowledge. In addition to other activities, our beloved president Muhammad is also working hard for the progress of the Cassette Library. He is also among the patrons of our Idārah. He has ardent love for knowledge; when listening to the discourse of knowledge and wisdom, sometimes he smiles out of tremendous happiness and sometimes sheds tears out of gratitude. Al-ḥamdu li'llāh (Praise be to God), in the mirror of similitude (ā'īnah-i mithāl) of president Fath ^CAlī Habīb and president Muhammad ^CAbd al-^CAzīz, I have introduced many bright and glowing faces of Khanah-i Hikmat and Idārah-i ^CArif, for it is not possible to mention all friends individually.

Let us pray together that may God, the Most High, unite all muslims and mu'mins at the centre of His Rope! May He make the difficulties easy! remove the afflictions and calamities and may He cause every faithful person to reach the ultimate destination in the light of knowledge and action!

Dust beneath the feet of Jama^Cat,
Naṣīr al-Dīn Naṣīr Hunzā'ī,

Karachi: Saturday, 27 Dhu'l-Qa^Cdah 1404 A.H. Year of Mouse.
27 August, 1984 A.D.

Knowledge for a united humanity

THREE GREAT QUESTIONS

I have a very dear friend in the field of spirituality and knowledge. By the grace of the Lord of honour, he is endowed with great wisdom and higher qualities. At present in a renowned university of the west, he is passing through the higher stages of the worldly and religious knowledge. In view of promoting knowledge and as an encouragement, in an extremely lovely letter, he has asked me three important questions, which are prepared with great wisdom in the light of both religious knowledge and philosophy. Therefore these questions are highly important. God willing such meaningful and useful questions and their answers will help, first, in research and creative work and then they will be an addition to the treasure of knowledge. The questions are:

1. What is the part of the five senses in acquiring the real knowledge?
2. What is the relation between mind and soul? What role do they play in acquiring knowledge?
3. How can the act of entering the boundary of the non-temporo-spatial world and returning from it to the temporo-spatial world during ʿibādat and dhikr be described?

In the name of Allah, the Beneficent, the Merciful. Allāhumma ṣalli ʿalā Muḥammadin wa ʿālī Muḥammad. This humble darwish in the hope of the infinite mercy of the Lord of the World, would like to sacrifice his dear soul for all friends and mu'mins.

O my friends! Why are you giving so much respect and honour to this humble servant? Let him not die a death of pride. Otherwise, you will not feel good. Therefore, my friends come, tread me underfoot and trample me! Call the dust under the feet of mu'mins! This name gives me great pleasure and great wisdoms are hidden in it.

Answer 1: With utmost humility, love, sincerity and respect, it is presented to my esteemed friends that, first of all, we have to see what the real knowledge (ḥaqīqī ʿilm) is. Or what is its definition? Does this mean the spiritual knowledge? Yes, indeed, by the real knowledge is meant the spiritual knowledge and the question is about this knowledge. Knowledge literally means to know and technically, it means to know the reality of things, and the knowledge through which the reality of things is understood and recognized is the spiritual knowledge, which is also called the real

knowledge. For, in reality, this is the knowledge which can be called knowledge in the true sense.

Before discussing about the part of the senses in acquiring real knowledge, it is also necessary to know the grades or levels of knowledge and to see the different kinds of things in the external and internal existents. As you know, that the things altogether are divided into three kinds: physical, spiritual and intellectual and accordingly, there are three levels of knowledge: the knowledge of certainty (ʿilm al-yaqīn), the vision of certainty (ʿayn al-yaqīn) and the truth of certainty (ḥaqq al-yaqīn). Since knowledge depends on the understanding of the reality of things, therefore, there are three levels to acquire knowledge : level of body for the knowledge of certainty, level of soul for the vision of certainty and the level of intellect for the truth of certainty.

If it is asked how knowledge can be called certainty (yaqīn), then with due humility, the answer is that knowledge is both the most common as well as the most special. Indicating to such a special knowledge which is free from all doubts, the Qur'an says ʿilm al-yaqīn, or the knowledge of certainty,¹ namely, knowledge in the form of certainty. The great significance of certainty is because of the fact that the main source of the real knowledge is the level of the truth of certainty, namely, the fountainhead of the light of intellect, thence knowledge descends to the level of the vision of certainty, namely the level of spirituality, and thence descends to the level of the knowledge of certainty, namely the physical level. Thus the knowledge of certainty is that treasure of knowledge, which has revealed to this world from the level of the truth of certainty, through the Prophet and which, the Imam of the time continues to teach in this external world.

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1. Regarding the knowledge of certainty, the Holy Qur'an says: "Nay, would that you knew the knowledge of certainty, you would have seen the hell-fire, then you would have seen with the eye or vision of certainty" (102:5-7). Here knowledge of certainty and the vision of certainty are mentioned respectively. Regarding the truth of certainty it is said: "Lo this is the truth of certainty". (56:95). And certainly, this truth of certainty is the level of the Pearl of Intellect.

Now, this humble servant wants to say something regarding what the share of external senses ¹ is in acquiring the real knowledge. In this connection, there are three states of the external senses. The first state is that as far as the knowledge of certainty is concerned, the external senses should participate fully, for this level of the knowledge of certainty is in the external and corporeal world. The second state is that in order to awaken the inner senses or to actually receive knowledge from the level of the vision of certainty, the external senses have to be silent, dormant or dead-like. For, so long as the external senses are not suspended, the internal senses remain dead or dormant. This is why, during the special bandagi, silence is imposed on the external senses. And the third state is that if the stages of the vision of certainty are crossed and the individual resurrection has occurred, the wall of Dhu'l-Qarnayn is removed by the licking of the Gog and Magog (18:94-96) and the internal senses being revived, have become one with the external senses, then they (internal and external senses) have to work together. And it is a fact that in the normal condition, the internal senses are lying dead in the places of the external senses. That is to say that, the internal eye is hidden in the place of the external eye and the internal ear in the place of the external ear, and so on and so forth. I think that upto here, the answer of the first question has been completed.

In this connection, for further information, the dust under the feet of the mu'mins, says that the knowledge of certainty is apparent, therefore, it is related to the external senses; the vision of certainty is hidden, therefore, it is related to the internal senses and the truth of certainty is the hidden of the hidden, therefore, it is related to the intelligibles (ʿaqlī mudrakāt).

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1. There are three categories of the external senses: (a) the senses of animals, (b) the senses of animal-like human beings, for the Qur'an says that they are like animals (7:179; 25:44) and (c) the senses of mu'mins. From this example one can realize the importance of the external senses of the mu'min. Thus those mu'mins who have succeeded in acquiring the knowledge of certainty, it is due to the external senses.

Now this humble slave of the Holy and Pure Imam says that in acquiring the real knowledge, the greatest importance of the external senses is that the Holy Spirit is breathed into them gradually, in the form of knowledge. That is to say that, as the obedient and sincere mu'mins continue to acquire the real knowledge, the particles of the Holy Spirit enter them. The Holy Spirit is breathed into them twice, first potentially, then actually. First breathing continues at the level of the knowledge of certainty from the beginning to the end and the second breathing is with the blowing of the ṣūr of Israfil.

Here this question may arise that this progress, this destination, and this favour on the path of spirituality has been granted only to the prophets and Imams as their share, then how is it possible for mu'mins to observe and experience such spiritual stages? The answer is that in order to prove how such stages are possible for the mu'mins to observe, hundreds of proofs can be provided, but for the wise people it would be enough to mention just one Qur'anic proof and that is that the Lord of the world, through His mercy and grace, has wanted all mu'mins to follow those of His chosen servants upon whom He has bestowed His favours in the form of intellect, knowledge and spirituality and He has emphatically commanded the mu'mins to say: "Guide us on the straight path, the path of those upon whom You have bestowed favours." That is to say that grant us such high ambition and clear guidance with which, with gratitude, we will be able to follow the prophets, the truthful (ṣiddiqīn) the martyrs (shuhadā') and the righteous ones (sāliḥīn) on the path of spirituality. (see 4:69).

The great and special favours of God, may He be exalted, are in the intellectual (ʿaqlī) and spiritual form and in order to grant these favours there is only one Divine law (sunnat-i ilāhī). And the law is that when God wills to grant these favours to a fortunate person, then the Holy Spirit is breathed in him. Without breathing the Holy Spirit in, the spiritual favours are not possible. And if these spiritual favours are not possible for the mu'mins, then in what sense can the obedient mu'mins be in the companionship of the prophets and Imams, while their companionship for those who follow them is praised. (4:69)? Thus here this fact becomes clear that the Divine Spirit or the Holy Spirit can be

breathed even into the real mu'mins and the condition for which is the absolute obedience of God, the Prophet and the waliyy-i amr (the holder of the command) which also includes the duty to acquire knowledge. Further, in this connection, the gift of the ism-i a'zam from the Imam of the time has the prime importance. All this is in the sense of the breathing of the Divine Spirit potentially, at the first stage, which is related to the external senses and corporeality.

The Divine Spirit or the Holy Spirit in reality is the light of the Imam of the time, which according to the Qur'an (36:12) comes with everything. One extremely important thing in light is the individual resurrection, with which the door of complete spirituality opens and the internal senses wake up completely. Although the internal eye is already opened from quite early on, but the world of colourful lights which is in front of him is silent without any conversation.

The Divine law (sunnat) and the natural law is the same thing, examples of which are found both in man or the personal world and the world of religion. In the personal world, for instance, when the affectionate mother wants to persuade her suckling child to milk, she says: "My dear, this nipple is beautiful and the milk is very sweet." But when she wants to wean him, she blackens the nipple and says: "Pooh, pooh! it has become bad. I don't know what has happened to it" etc. This example is quite thought-provoking for the people of wisdom. They can be sure that even in the spiritual and intellectual upbringing, the (Divine) Nurse of power and mercy (dāyah-i qudrat-u rahmat) has the same habit or law. In the world of religion, this law is mentioned in the Qur'an as the principle of abrogator (nāsikh) and abrogated (mansūkh) (2:102) and effacement of a thing and establishment of another thing (13:39). Thus this law exists not only in the personal world, but also in the world of religion so that there should not be any impediment in the progress of knowledge and gnosis (22:78).

Answer 2: Mind means the faculty of understanding of the brain. In order to explain its state and reality, a suitable example is presented here that the brain in its material constitution, is in a way a clean and clear mirror, the soul through the intellect is a sun and the mind is that light of the sun which is reflected from this mirror. In this sense, the mind is a reflection and a living picture of the light of the soul. So this is the relation of the mind and the soul.

Here in connection with the question of the mind and the soul, we have mentioned the intellect, because of the fact that, in human soul a basic intellect is hidden which is called the "innate intellect (ʿaql-i gharīzī)", namely, inborn, natural and original intellect, which because of its progressive nature, is in need of real knowledge. In addition, without the concept of the intellect, the mind does not give any sense.

Now regarding the relation between the soul and the mind, more examples are presented here: (1) The mind is the product of the soul. For the intellect comes forth from the soul and the mind from the intellect. (2) The mind is the instrument of the soul, which the soul uses for perception and conception. (3) The soul is like the oil of the lamp, the intellect is like the flame and the mind is the scattering light which illumines everything in the house by touching it. (4) The soul is like a nice tree, the intellect is like its branch and the mind is like its fruit. (5) The soul is like a fountainhead of clean, clear and sweet water, the intellect is like a canal from it and the mind like a fertile habitation. (6) The soul is like a cultured lady, the intellect is like a wise husband and the mind like a promising child. (7) The soul is like the ink-pot, the intellect is like the pen and the mind is the writing. All these examples show the reality of the relation between the soul and the mind.

Since the relation between the soul and the mind is established through the intellect, some more examples of the mutual relation of the soul and the intellect are presented here: (1) In the human existence, which is considered as microcosm, the soul stands for Eve and the intellect for Adam. (2) The soul and the intellect are like the parents of the human "I", in which case, the soul stands for mother and the intellect for father, for the soul is the representative of Asās and the intellect, the representative of

Nātiq. (3) The soul is the proof of the Universal Soul and the intellect that of the Universal Intellect. (4) The soul is the moon of the personal world, and the intellect its sun. (5) The soul is the proof of the Hujjat and intellect that of the Imam. (6) The soul in the personal world is the queen (i.e. the female sovereign) and the intellect her sagacious minister. (7) The soul is a wise person and the intellect its lustrous and dignified countenance. The relation between the soul and the intellect has been made quite clear, through all these examples, so that, it may help to understand how the mind is the reflected light of the soul and the intellect.

Now, as for the part of the question: "What is the function or act of the soul and the mind in acquiring knowledge?" - the answer is that, the soul is as a refined and intelligent queen, the intellect is like a wise king, brain is the capital, heart is the power house and the electric system. Here there is a ministry consisting of the faculties of brain. In this ministry, the mind is the prime minister, external senses are the servants of the department of communication, who are equipped with the wonderful instruments of communication, so that they should constantly send the knowledge or information of the external world to the central office (=mind) of the brain. In this example, an attempt has been made to give a true picture of how the soul and the intellect are accomplishing their function through the mind and the senses in acquiring knowledge.

When the question concerns the acquisition of spiritual knowledge, then with utmost humility, I would like to say that in this case, the temporary suspension of the external senses and self-forgetfulness is necessary. This blissful state, which is also called fanā' (annihilation) is imposed on ourselves through the special ʿibādat, so that the Holy Spirit may work for the miraculous knowledge.

The fact is that through real obedience, ʿibādat and knowledge, we have to elevate the ordinary human soul and the mind to the level of the satisfied soul (nafs-i mutma'innah)! ¹ In other words, we have to annihilate the

1. Regarding the satisfied soul the Holy Qur'an says: "O the satisfied soul! Return unto thy Lord, content in His good pleasure! Enter thou among My (special) servants! Enter thou My paradise!" (89:27-30).

third soul, namely, the human soul into the fourth soul, namely, the Holy Spirit. Here it is necessary to ask this pertinent question: Why is there the concept of holiness or purity in the Holy Spirit? The answer is that because in Islam, purity has great importance and it is of three kinds: the intellectual purity, which is through the real knowledge, the spiritual purity which is through ʿibādat, and the physical purity, which is through obedience. Obedience means every kind of obedience, without which, the body cannot be purified.

Answer 3: Here, first of all, in order to make the answer quite clear, it is necessary to mention what the non-spatial world is and what the non-temporal world means, so that the answer of the related question may be clear. The non-spatial world means the state which is not spatial and which is free from space and its dimensions. That is the spiritual and intellectual world, which is opposite to the material world. And the non-temporal world means the state which is not temporal, which is not moving and is static, and is called dahr (76:1).

If we forget this material world for a while, or conceive that we have gone beyond this world, or suppose that this world has vanished then this would be a concept of the non-spatial and non-temporal world. For, when the space vanishes, then logically it not only becomes non-spatial, but also non-temporal. For time is the name of the rotation of the space (universe). That is to say that if there would be no sky, sun and earth, then there would be no time too. However, there is no doubt that in that case there would be immovable time which is called dahr.

There are two levels in the non-spatial or the inner world : the level of spirit and the level of intellect. Similarly, there are two examples

When is the soul satisfied? When the duties of obedience, ʿibādat and knowledge are fulfilled. How is the return of the soul? In this world because of satisfaction and in the next because of death.

of the non-spatial world in this world : the world of imagination and the world of dreams. These examples are so sufficient and perfect that if we think in them properly, we can understand enough about the non-spatial and non-temporal world. This means that the journey of the non-spatial world can be compared either with imagination or with dream. For instance, a person closing his eyes quietly entered the world of imagination. His imagination was an ocean of pleasure and fascination, he was immersed in it and went into the depth. Now, although he is physically in this world, consciously he has reached the non-spatial world. For the very forgetting of the material world itself is entering the non-spatial world. Now he in his imagination sees the events of the past, one by one, in such a way, as if no time has passed for him. Although the undeveloped imagination is as dim as the false dawn, nevertheless, in a way all the things of the heaven and the earth are seen in it. This example is concerning an ordinary imagination. However, if the imagination is trained morally, religiously and spiritually then this is not only an example, but itself can become the non-spatial world. Thus the example of the journey to the non-spatial world and return from it is like a fascinating and deep imagination in which someone gradually immerses silently and after some time, wakes up.

Another example of the non-spatial world is the world of dreams. When man is having a sound sleep, the lamp of the external senses is gradually extinguished. The reason for this is that the attention of the soul is centred on the opposite direction of the external senses. This is the journey of the world of dreams, and the journey of the non-spatial world is also like this. However, it is worth-mentioning here that not only can the imagination of man be improved and elevated, but also his dream to the extent that imagination and dream merge with spirituality. In ordinary state the proof of how the world of dreams is the example of the non-spatial world is that, the things which are seen in the world of dreams are immaterial, non-spatial and non-temporal. For instance, if someone is eating some thing in the dream it does not fill his stomach. The reason is obvious that material things do not exist there. Similarly, if it is autumn in the external world, it does not have to be so in the world of dreams. It is never so. For, the world of dreams in its

essence and nature is the fountainhead of the manifestations of the non-spatial world and many other diverse things. And this nature of the dream is among the Divine miracles. As the Qur'an says: "And of His signs is your dream (manām) by night and by day, and your seeking of His bounty. Lo! herein indeed are signs (miracles) for those who listen (with the ear of understanding)." (30:23). The ta'wīl of this verse will be explained later on. Here, at the place of tanzīl the meaning of manām as dream is absolutely correct, and it (dream) is among the Divine miracles.

In this verse, the word 'manām' is full of wisdom, it means sleep and dream. And its ta'wīl is to enter the spiritual or non-spatial world through dhikr and ʿibādat. For one of the states of spirituality resembles sleeping or descending of sleep, as mentioned in connection with imposing sleep upon the external senses, and awakening the internal senses.

The complete ta'wīl of the verse is this: And your spirituality (manām) by night and day which is like sleeping and dreaming and your seeking of knowledge and wisdom in it and its results, are indeed the Divine miracles for those who listen with the real ear. This reveals the fact that the state of entering the boundary of the non-spatial and non-temporal world is like sleeping and the return from it is like waking up from the dream.

This verse is also in this connection: "Then, after grief, He sent down the state of satisfaction upon you which was as a slumber which overcame a party of you." (3:154). This was the defeat of the battle of Uhud, in which the special mu'mins, in the state of fear and grief, remembered God abundantly. Thus the result came forth in the form of spirituality. That is to say that the miraculous sleep was imposed upon them, which brings spirituality with it. Otherwise, no sleep of negligence can be praised in this way.

Another verse in this connection is: "When He made the slumber (nu^cās) fall upon you as the state of satisfaction and fearlessness and sent down water from the sky upon you, that thereby He may purify you, and remove from you the filth of Satan, and make strong your hearts and firm (your) feet thereby." (8:11). Here also nu^cās is the wisdom-filled dream, namely, spirituality, water is knowledge and filth is doubt and disturbing thoughts

(waswasah), tieing (rabt) is firmly establishing of the ism-i a'zam in the heart and firm-footing is advancing in dhikr without slipping. It should be remembered that this spirituality of the real mu'mins is related to the battle of Badr. One of the implications of this verse is that spiritual progress results from accomplishing dangerous religious tasks like jihād. The second is that the spirituality is compared with the sleep. And the third is that the sleep suspends the external senses and thereby the link with the non-spatial world is established.

When the individual resurrection and spirituality reach the treasure of the Hidden Pearl (gawhar-i maknūn) then the non-spatial world of the level of intellect comes in front. For, in that state, intellectually the concept of time and space comes to an end and the manifestations of pre-eternal (azalī) and post-eternal (abadī) realities and gnosés begin and the entire world appears rolled up in the hand of God, as the Qur'an says: "The Day when We shall roll up the heavens as a recorder rolls up a written scroll. As We began the first creation, We shall repeat it. (It is) a promise (binding) upon Us. Lo! We are to perform it." (21:104). Another verse on this subject is: "When the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand." (39:67).

(1) Both these blissful and wisdom-filled verses are exclusive for the concepts of the fundamental and final realities, such as pre-eternity, post-eternity, command, creation, survival (baqā'), annihilation (fanā'), space-less, space, time-less, time, light, Throne, Pen, Hidden Treasure, 'Illiyūn, Imamat, etc. (2) From one aspect, it is the mention of the material world and from another aspect, it is the mention of the world of knowledge. (3) In the Wise Qur'an the concept of the Divine Throne is both before and after the Universe and that is the same concept as this. (4) This is the concept of the Divine Pen which is the fountainhead of all heavenly knowledge. (5) This is the Hidden Treasure, namely, the treasure of the secret of ma'rifat (recognition of God). The journey of spirituality and knowledge of man is on a circle, on which he starts the journey from pre-eternity and going round the circle reaches the same pre-eternity, and post-eternity is another name for it. (7) This is the concept of the Hidden Book (kitāb-i maknūn) in which lies the Qur'an. (8) In this

concept is mentioned that Archangel who bears the Throne and has the bezel of wisdom in his hand. (9) The east and west of the light of oneness (nūr-i tawhīd) is the same place. (10) This concept reveals the kingdom of God. (11) This is the concept of a supreme similitude which embraces all similitudes. (12) This is the mountain upon which if the Qur'an had descended, would have been rent asunder into pieces. (13) This is the White Stone, the similitude of which, is the Black Stone. (14) This is the mountain, which had scattered into pieces by the manifestation of God. (15) This is the pearl and coral which are mentioned in the Qur'an. (16) This is the rock, by the falling of which, gushes the water of knowledge. (17) At this place is the fountain of Salsabīl. (18) In this place, there is the miracle of the white hand. (19) This is the place of the annihilation of the intellect and knowledge. (20) This same is the light, niche, lamp, glass and the glittering star. (21) Here is the blessed tree of olive, which is neither of the east nor of the west, for it is non-spatial. (22) At this place is the light in front and at the right hand. (23) This is the concept of the Perfect light. (24) This is the luminous Book. (25) This is the mountain of Qāf of knowledge. (26) This is the ʿIllīyyūn. (27) This is the main place of glorification (tasbīh) and sanctification (taqdīs). (28) And this is the ark of knowledge and wisdom.

Naṣīr al-Dīn Naṣīr Hunzāī,
Khanah-i Hikmat, Karachi,
Idārah-i ʿARIF, Karachi.

24th August, 1983.

Samsām is an Arabic word which means a sharp and cutting sword, which bends not. According to some traditions, it is the name of one of the swords of Mawla ʿAlī, salawātu'llāhi ʿalayhi.

Ṣamsām is also a name among the blessed names of the Holy Prophet, mentioned in the Suhuf of Hazrat Shith. Here, Samsām means "Qattāʿ bi'l-hujjah," i.e. the one who cuts with the sword of argument and proof, that is, the one who decides with argument and proof. Thus here, by Samsām is meant the Samsām or the sharp sword of knowledge, namely the sword of true or real knowledge, as in a Prophetic Tradition, True and Truth are compared with the sharp sword: "Truth is the sword of God, when it strikes a thing, it does not leave without cutting." Here, in this sense, we want to explain some wisdoms regarding Samsām:

1. From the way the Prophet of Islam has presented the concept of jihād, the holy war, in the Tradition of "Khāṣif al-naʿl" (the mender of the shoes, i.e. Mawla ʿAlī), it is clear that jihād, in Islam, is twofold, the jihād of tanzīl (exoteric) and the jihād of taʿwīl (esoteric). The master and chief of the exoteric jihād was the Holy Prophet and for the esoteric jihād, he had appointed Mawlā ʿAlī, as he was the waliyy-i amr (the holder of command). Here by Mawlā ʿAlī is meant the entire chain of Imāmat, for the esoteric jihād is spread throughout the entire cycle, externally and internally.
2. If we see in the light of the above-mentioned Tradition, many realities come before us. For instance, in Islam (the daʿwat continues and thus) there is a daʿwat (mission) after the previous daʿwat. For Islam is the straight path, which is for the sake of advancing step by step and from station to station. Another reality is that the Ṣamsām or Dhu'l-Faqār of iron was for external jihād and the Ṣamsām or Dhu'l-Faqār of knowledge is assigned for the internal jihād or the jihād of knowledge. In this jihād the Exalted Imam is the Commander of the army of God and the mu'mins perform the various duties of an army in this jihād of knowledge. This jihād has two battlefields: the battlefield of spirituality (rūḥāniyyat) and that of corporeality (jīsmāniyyat) and accordingly the army of God is divided into two sections: the celestial army (āsmānī

lashkar) and the terrestrial army (zamīnī lashkar). By the celestial army is meant the souls of mu'mins and by the terrestrial, their persons. (48:4,7).

3. What is the effect of the true knowledge in Islam and how far the swords of proofs are effective, can properly be assessed from this verse: "That let him perish who has perished by a clear proof (bayyinah) and let him survive who has survived by a clear proof." (8:42). That is to say that he who has potentially perished according to the law of intellect (qānūn-i ʿaql), then his living is useless and therefore, he should perish actually and he who has potentially been revived according to this law, should actually be revived. It should also be remembered here that the soul of the proofs of Islam is always the True Guide, the Imam of the time. And this is why according to the Qur'an, one of the names of the Holy Prophet is "al-Bayyinah (the Proof)" and by which, is meant the Prophet and the Imam of the time.
4. One of the most lovely words, among the wisdom-filled words of the Qur'an, is "sultān" which is mentioned in the Qur'an thirty-seven times and which means argument, proof, authority, overpowering, power and king and its ta'wīl is the Imam of the time, for he is the successor of the Prophet, who was "al-Bayyinah or the Clear Proof" in the time of the prophethood. As God says: "O group of jinn and mankind, if you have power to penetrate regions of heavens and earth, then penetrate (them)! You will never penetrate them save with the proof (sultān)" (55:33). That is to say that it is not possible for the jinns and men to get rid of the material world through spirituality and knowledge and penetrate the higher and non-spatial world, except through the Imam of the time, who is the "sultān" with all the meanings mentioned above.
5. Reflect on this verse properly: "Lo! as for My slaves, thou hast no power over any of them save such of the froward as follow thee" (15:42). This means that when the power of God (sultān, namely, the Imam of the time) is with the mu'mins, the Satan cannot mislead them. But the Satan can make his follower, someone among those, who has deviated from the straight path, the True Guide and the guidance. For, since the real power is not with him now, obviously, the Satan can have power over him.

6. The Holy Qur'an has called all false guides, the idols (aṣṇām). For as the idols are carved by the people themselves, these guides are also appointed by the people themselves and given names like pīr, murshīd, imam, etc. They are not appointed by God and nor has He revealed any proof about them. But in the favour of the true Imams, He has revealed the proof, namely, sulṭān, with all its lofty meanings.
7. There is no better proof of the perfection of religion and completion of the favours than the fact that the blessed personality of the Exalted Imam is always in this world after the true Prophet, as is said in the Qur'an about Hazrat Mūsā and Hārūn: "Then We sent Mūsā and his brother Hārūn with Our signs and a clear proof (sulṭān mubīn) unto Pharoah and his chiefs" (23:45-6). The main purpose of presenting the example of Hazrat Mūsā and Hazrat Hārūn in this verse and in many other Qur'anic verses, is to show the mutual relation of the prophethood and the Imamat. Here, by the clear proof is meant knowledge and wisdom and the ta'wīl after the tanzīl which is superior to the sensory miracles.
8. It is already said that jihād is of two kinds: the physical jihād and that of knowledge. Similarly, there are two kinds of sword: the sword of iron and the sword of knowledge, and two kinds of migration (hijrat): the external and the internal. External migration is to leave the home and country for the sake of religion when it is necessary, and the internal migration is to travel from the physical world to the spiritual world in order to strengthen the religion. Thus in this verse, are mentioned two such forms of jihād, migration etc. : "Those who believed and left their homes (externally or internally) and did jihād with their wealth (material or the wealth of knowledge) and souls in the path of God and those who took them in and helped them - these are protecting friends one of another." (8:72).
9. According to the purport of the verse (29:69), those who in the service of the religion of God, accomplish the meritorious deeds like jihād, God also shows them the paths of His knowledge and gnosis and there is no doubt that Allah is with those who do good deeds.
10. In the Holy Qur'an, the importance, necessity, virtue and loftiness

of the true knowledge is abundantly mentioned. Further, in the Holy Qur'an, by commanding to know the higher realities, it is established that the climax of knowledge can be reached, see for instance: "And know that Allah comes in between the man and his own heart, and that He it is unto Whom you will be gathered." (8:24). This wisdom-filled concept has shown that his heart is separate from his body and by this heart is meant, not the physical heart which is a lump of flesh, but the real heart which is the Holy and Pure Imam. The Holy Imam is the real heart and the 'higher I (anā-i ʿulwī)' of the mu'min, which has to be attained, if not today, tomorrow.

11. The word "qalb (heart)" which is used for the Imam in the above-mentioned verse has many meanings, such as heart, intellect, soul, the centre of an army, kernel, marrow, the purest or choicest part, essence, pith, core, noble, changing and turning. And all these meanings befit the Holy Imam. For the Imam is the intellect and soul of the entire universe; he is the real intellect and soul of every mu'min; he is the centre of the army of God and quintessence of everything, he is noble from every aspect and he is travelling throughout the universe by the juththah-i ibdaʿ, or the subtle body. Therefore, one of his ta'wīlic names is the 'qalb (changing, turning)'.
12. All the similitudes mentioned in the Qur'an have the same principle and the same object, and this can be understood from this verse: "As for these similitudes, We coin them for mankind, but none grasp their meaning save the people of knowledge (al-ʿālimūn)" (29:43). In this verse you can clearly see that the similitudes which are coined to make the people understand, their being from among the equivocal verses (mutashābihāt), the people cannot understand them by themselves. Therefore, it is indicated here that, in order to understand them, they should have recourse to such ʿulamāʾ, who know the meaning (mamthūl) of the similitude (mithāl). Such ʿulamāʾ are only the holy Imams. From this many wisdoms are revealed: First, all higher realities, which are above the comprehension of the people, are described in the form of similitudes. Secondly, in order to understand the similitudes, it is necessary to have recourse to the Imam of the time. Thirdly, all the Qur'anic similitudes come under this law. Fourthly, so long as the Qur'an exists in this world and the people need to understand

the secrets of its ta'wīl, the chain of Imamāt has to exist and continue in this world. Fifthly, these ʿulamā' are the ones on whom God has conferred the title of "rāsikhūn fi al-ʿilm (those who are firm in knowledge)" (3:7) at the place of ta'wīl.

13. The supreme ta'wīl of the Divine Throne (ʿarsh) is the light of intellect. Thus the bearer of the light - the Imam of the time - in his time, he alone is the Archangel who bears the Divine Throne. Although apparently, from the verse (69:17) "And eight will uphold the Throne of thy Lord that day" because of the plural form of eight, it appears that there are many great angels who, together are upholding it. But the number is because of the order and sequence of the Imams. That is to say, that every Imam from the seven Imams of a cycle in his own time upholds the Throne of light and after the seventh Imam, there is a Khalifah (successor) and thus they altogether become eight angels (mentioned in this verse).

4. Hazrat Mūsā prayed to God: "Give me the strength to see you, that I may gaze upon Thee. He said: Thou wilt not see Me, but gaze upon the mountain! If it stands still in its place, then thou wilt see Me. And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Mūsā fell down unconscious"(7:143). For the sake of the great ta'wīlic wisdom of this verse, it is appropriate to ask if it was an external and material mountain, then how did a lifeless and irrational mountain accept the effect of the light of the Divine manifestation and in what sense or how did it crash into pieces? The answer is that in front of Hazrat Mūsā there were two mountains: one was the material and the other was spiritual and intellectual. The Lord had revealed Himself to the mountain of intellect in the form of intellect and knowledge and not in any other form. For, in the Holy Qur'an when the Lord (rabb) is mentioned, it is mentioned in connection with the upbringing and nourishing of the intellect and knowledge. Thus the Benevolent Lord at this highest stage of the spirituality of Hazrat Mūsā, through His wisdom-filled luminous manifestation, broke the mountain of intellect into pieces intellectually and in the form of knowledge and scattered the pearls of the great secrets. The ta'wīl of Hazrat Mūsā's falling down unconscious is that Hazrat Mūsā was

bewildered by this supreme, unprecedented and most comprehensive (jāmaī^c al-jawāmi^c) demonstration of knowledge and wisdom. And the ta'wīl of coming to consciousness is that gradually he started to grasp the wisdoms of the fountainhead of the light of intellect.

15. There is no doubt that exoterically, sūrah-i Fātiḥah is the Mother of the Book (umm al-kitāb) and esoterically, the Asās, namely, Hazrat Murtaḍā ^cAlī (43:4). For he is the Face of God and the "Pearl-producing Ocean (baḥr-i gawhar-zāy). Certainly, this hidden pearl itself is the Hidden Book (56:78) and this Sacred ocean is the mother of pearls.
16. The external and internal jihād ^{only} can be accomplished through the Prophet and the Imam and the example of this can be seen in the story of Hazrat Ṭālūt (Saul) (2:246-251). Hazrat Ṭālūt was the Imam of his time, as it is said: "He said: Lo! Allah has chosen him above you, and has increased him abundantly in knowledge and body. Allah bestows His kingdom on whom He wills. Allah is All-Embracing, All-Knowing." (2:247). Here in the word "has increased (zādahu)", twofold wisdom is hidden. One, that the Imam in comparison to the people of the world, is greater than all of them, for he has spiritual knowledge and the ibda^cī (subtle, astral) body. The second is that, Imam becomes greater than his previous state when he is given the esoteric knowledge and the subtle body in addition to the exoteric knowledge and the dense body.
17. In this story, it is said that Hazrat Ṭālūt was appointed a king. This means that he was Imam, otherwise in the religion of God, the notion of a worldly kingdom does not exist. Religious kingdom is definitely there and that is in the form of prophethood and imamat. This kingdom, in fact, is the kingdom of Allah, which He bestows on whom He wills. And according to the Qur'an (4:54) it was His will that this religious and spiritual kingdom will endure and continue in the progeny of Ibrāhīm and in the progeny of Muhammad, may peace be on them.
18. According to the wise people, it is a universally accepted fact that the entire kingdom of God works in favour of the one whom God and the Prophet have placed on the Throne of religion. Such a king is the Imam of the time whom, everything in the heaven and the earth is serving,

by the command of God. This is in the sense that the acknowledgement of this kingdom is definitely acknowledgement, its rejection, also is not devoid of wisdom. After all in order to generate power and movement, there is the need of negative along with the positive. And this is the Divine law and the law of nature.

19. Nobody can test and try the Imam on the basis of any standard. Because the Imam is the king and the law of standardization is in his hand, so that, according to time and place, he may establish a standard and try the people, in which lies their well-being. Thus it is an error to seek from the Imam a miracle or wonder to test him, despite the fact that there are innumerable miracles and wonders of the Imam. However, it is necessary to seek the insight or the inner eye, through the obedience to God, the Prophet and the sāhib-i amr (the holder of the command), so that one may see the Divine miracles externally and internally.

Although it is true that Hazrat Sulaymān, whose kingdom was the example of the spiritual kingdom of the prophets and Imams, was king both in physical and spiritual sense, nevertheless, benefit of knowledge and awareness lies in proper understanding of the real state (of things). And the reality is that he was king more in a spiritual sense than the physical sense. His army which consisted of jinn, mankind and birds (27:17) was in spiritual form. And whatever power or miracle which is related to him in the story was in spiritual form. This means that every prophet and Imam in his time, is the master of the spiritual kingdom, like Hazrat Sulaymān.

20. For every mu'min, the immense benefit lies in that he should accept the Imam of the time as his religious and spiritual king and he should fill his heart and soul with the ever-lasting wealth of the love of Imam. For the love of the Imam is the love of the Prophet and the love of the Prophet is the love of God. Thus when the believing servant will be the friend of God, then God also will be his friend. And this Divine friendship will be in the form of manifold bounties and favours of religion.

Praise be to God for his favours.

Your servant for knowledge,

Nasīr al-Dīn Nasīr Hunzāī,

Karachi, 29th August, 1983

An Excellent Question

My dearest al-Wa^ciz Saghir al-Din, who is among the devoted lovers of the ^cAli of the time, ṣalawātu'llāhi ^calayhi; who is a self-immolating moth of the candle of knowledge and intoxicated of the wine of gnosis (^cirfān) and to whom God has given many innate abilities, sometimes writes letters, full of the fragrances of sincerity and love, to this humble servant. In these beautiful and nice letters, there are sometimes questions. This time also, in a beautiful letter, he has asked an excellent question, which is as follows:

"Finally, I would like to ask a question and hope that you will graciously reply to it. Question: The moment plants grow from the soil or the minerals, they turn their heads upwards, whilst in animals, the head protrudes forward and in man the head is upright. What is the secret of wisdom hidden in these three different states?

You can see with what depth and hold of intellect and wisdom, the question is asked and how clear and comprehensive he is in his questioning!

Answer: It is true that every_{1s} plant, whether it is a cypress tree whose head is raised upward, or it /the creeper of a water-melon, which spreads on the ground, the moment it sprouts, its head is turned towards the heaven. This is its natural guidance and recourse towards the system of providence which is availed through the physical heaven and the sun, so that it may be nurtured and nourished by heat, light, rain and air. This nurturing of the plants is not only through the roots, but also through the branches. This implies the wisdom-filled, divine indication that if someone wants to grow from the earth of religion and have recourse to the sun of guidance, he can do so with utmost happiness, so that, he may be considered a new plant of the garden of the religion of God, about whose upbringing in spirit and knowledge, it is said: "If they had observed the Torah and the Gospel and that which was revealed unto them from their Lord, they would surely have been nourished from above them and from beneath their feet" (V:66). That is to say that, there is such a stage of spirituality, in which the higher particles descend to the spiritual traveller (sālik) from the side of the head and the lower particles can enter from the side of the feet, so that, he may be nourished and grow like an ever-green tree, as God says about

Hazrat Maryam: "And He made her grow a goodly growth" (III:37). If plants and trees had not served as examples of the perfect and complete men, then there would not have been such a mention in the Wise Qur'an.

Since the position of animal is in between plants and mankind, hence in it there are the examples of both the progress and regress of man. This means that in the similitude of animal, there are both the good and bad aspects of ta'wīl. It is because of this that, in the Holy Qur'an, the animals are used as parables for the hudūd-i dīn, and sometimes they are used as an example of the ignorant people too. Thus the answer of the question: Why does the head of animals protrude forward and why does it bow time and again towards the ground?" can be given in two ways:-

- a) The head of plants is towards the heaven, in other words, it turns its face upwards, towards the animal which is above it. The ta'wīl of this is that, the hudūd-i dīn rule the subordinate souls, who are ruled and taught by the hudūd-i dīn, so that, they may ascend up the ladder of the hudūd-i dīn. At the same time, the hudūd may attain perfection, as in the encounter of plants and animals, there is mutual benefit: The plant revives in the form of animal and the animal progresses in the stages of life.
- b) The fact that the heads of animals point downwards and that they have turned their backs towards the heaven, alludes to those people who have fallen down in the baseness of the nafs (animal soul), just like the animals. In other words, animals have turned away their face from man, who is their heaven. The ta'wīlīc wisdom in this is that, those who turn their back towards the prophets and imams, who are the heaven of knowledge and gnosis, their heads remain bowed down, towards baseness and meanness, as the heads of animals remain bowed down towards grass.

As for the answer to the question: "Why is the head of mankind upright?" is that those who are human beings in true sense, they turn their face towards the spiritual heaven. In the head are the external and the internal senses, which turn towards the light of guidance, so that they may attain spiritual elevation and eminence.

In the chain of the progress and regress of a human being, one type of animal precedes mankind and the other comes after (as a consequence of disobedience). The one which comes before may be good or bad, but the one which comes after, is always bad and extremely bad. Thus some of the apes and swine of the remote past, were extremely vicious and mean animals, which came into being because of the disfiguration of some disobedient people, whether the disfiguration was external or internal. For the Qur'anic wisdom says that some people, despite being in the human form become animals, as God says: "Already have We urged unto hell many of the jinn and mankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as cattle - nay, but they are worse! These are the neglectful" (VII:179). This shows that the one who is disobedient is ignorant.

In the verse (XXXVI:67) God says: "And had We willed, We verily could have transformed them in their place, making them powerless to go forward or turn back". By their place is meant the human body, shape and form; by transformation (maskh) is meant the change of human soul into an animal; not to be able to walk is not to be able to progress and not to be able to return, means not to be able to repent. Thus the meaning of maskh of a person is that his soul, from the eminence of humanity, has fallen down to the baseness of animality and he can neither progress morally and spiritually, nor can he return to the presence of God.

It is humbly prayed that may the Lord of the world grant to all muslims and mu'mins success in obeying Him, as He ought to be obeyed!

Bi-haqqi Muhammad wa ālihi't-tāhirīn (for the sake of Muhammad (s.a.) and his pure progeny).

Dust under the feet of Mu'mins

Naṣīr al-Dīn Naṣīr Hunzā'ī

London: 20th June, 1984.

To all respected office-bearers and members of Khānah-i Hikmat and Idārah-i ^CĀrif of Karachi and Northern Areas, who are extremely dear to my heart and soul and who are parts and pieces of my soul and heart, may the True God grant them peace, progress and success in this world and in the next and may He exalt them in both worlds! Ameen yā rabba'l-^Calamin (Ameen O the Lord of the worlds!)

With the heart-felt state of appreciation and gratitude for the Divine blessings and bounties, I send the holy du^Ca' of Ya ^CAli madad and salām to all my nears and dears in the east and the west and always expect the same kind of du^Ca' from them, for this magnificent du^Ca' is full of Divine mercies and blessings.

Al-hamdu li'l-lāh (Praise be to Allah), I flew on 18th June, at 11 p.m. from Karachi and reached London the next day, via Tashkent and Moscow. The duration of the journey was about twenty hours, including a stop-over and the distance, perhaps more than twelve thousand kilometres. The journey was highly wonderful and marvellous for me. During my departure from Karachi and my arrival in London, the way my friends have helped me and the way they have demonstrated their sincerity and love, will be remembered by me for ever.

There is no doubt that the spiritual journey is, by far, more wondrous, amazing and important, in which the soul and the particles of soul are passing through various wonders and marvels. If we accept this fact that we as the particles of soul come to and go from one another, then this law of omnipresence and ubiquity of the soul necessitates that, not only in this journey, but also in the great journey of China, we were together in the search of knowledge. Tomorrow, on the Day of Resurrection, God willing, we will see our common achievement.

In the poetry of great Sufis, like Mawlā'-i Rūm, who had successfully attained the stage of tarīqat (manzil-i tarīqat) there are wondrous and marvellous concepts of spirituality. But if we study deeply, we will come to know that the concepts of Isma^Cili spirituality and reality (haqīqat)

are most amazing. The reason is quite obvious, that here the far distant journey of spirituality reaches its ultimate destination in the guidance of the mazhar of the light of God, namely, the Imam of the time,¹ and then every spiritual observation gradually becomes a treasure of knowledge and gnosis.

The three times of the external world - past, present and future - are either far or running away from man. That is to say that the past has gone, the present passes fast and the near future comes fast and goes away and as for the remote future, it undoubtedly remains far away and as a result, he suffers from wistfulness and despondency owing to ignorance of the events and conditions of all times. Contrary to this, the time of spirituality and paradise is immovable time, which is only present without past and future. The immovable time of paradise is called dahr, in which all the times of the world are focussed and become everlasting.

When the Wise Qur'an says that on the Day of Resurrection, the universe will be folded in the right hand of God (XXXIX:67), from this we should know that as the focussing of the widespread space (universe) is mentioned in the above verse, similarly, the focussing of time is also mentioned. For time is the name of the movement of the spheres, therefore, time cannot be separated from space. Thus, when the space, by the command of God, despite being far and wide, becomes focussed and close, the time also, leaving the distance of past and future, is merged in the centre of the present. This means that everything of spirituality and paradise, without spatial distance and temporal duration, becomes close and comes in front, as God says: "And the paradise is brought nigh for the righteous ones, no longer distant" (L:31). That is to say, that paradise, which is equal to the length and width of the heavens and earth (III:133; LVII:21) will be focussed and confined and will come in front.

In reality, the entire universe, namely, the heavens, the earth and what they contain, has four forms: dense body, subtle body, soul and intellect. The dense body is the universe, the heavens and the earth, the subtle body and the Universal Soul are the paradise, which is equal to the universe and the Intellect is the paradise which is being brought close to the righteous, as mentioned above.

If we accept that Resurrection is the name of spiritual progress and closeness to God, which is possible to happen individually, one by one (VI:64), it means that the real Resurrection happens individually, in which is hidden a collective Resurrection also. If this is the case, then no time is devoid of the chain of this spiritual Resurrection. However, it is a different matter, whether the Resurrection is a small or a big one. This concept leads to the question that if this is the case, then why does the Qur'an speak about the happening of the Resurrection mostly, in the future tense? As it says that "the Resurrection is going to come".

The answer to this question is that the Resurrection has not consciously happened to the people, except the perfect men. Therefore, with respect to the common people, the Resurrection is mentioned mostly in the future tense. For, in reality, there is no past and no future in any act of God. For past is related to the one from whose hand a portion of time has passed away and the future is related to the one who cannot reach the time which is going to come. But God is the One, in Whose hand of power, all temporal and spatial things are centred and focussed in one thing. This means that at the place of Intellect, the entire time turns into a finite and immovable present and prostrates in the Presence of God, as all temporal and spatial things prostrate in His Divine Presence (XVI:49).

1: The bab (Gate) of the Imam of the time used to be his hujjat-i a^czam. But now the Imam apparently does not give this title to anyone, nor is there apparently any hujjat except the heir of the Imam.

The slave of the slaves of the Imam of the time,
Nasir al-Din Nasir Hunza'i,
London: 22nd June, 1984.

It is a bright fact of the Wise Qur'ān and the Religion of Islam that in the holy presence of God, there are the treasures of all things which exist in His godhead and kingdom, as He says: "(Without this law) there is not a thing but with Us are the treasures thereof (عِنْدَنَا خَزَائِنُهُ). And We send it not (as a whole) save in a known measure." (XV:21).

In this holy verse, which is full of extremely great wisdoms many bright realities come one by one in front of us. For instance:

- 1) The Divine Treasures are such that nothing really exists outside of them.
- 2) The pure essence of God is not such that a thing may come out of it or it may reveal from it, while this is the attribute of His treasures, that everything reveals from them.
- 3) This verse also shows that God, the Pure, the High, Himself is not a treasure, but He is the true Owner and Absolute King of all treasures.
- 4) According to this fundamental law, even the human soul is in the Divine Treasures, and like all other things, it has not come to this world totally, but partially. That is to say that its greater part is in the Divine Treasures.
- 5) In this verse there is the concept of the "indīyyat (closeness)" of God. The closeness of God is not possible in the spatial (makanī) state, it is only in the intellectual, spiritual and religious state. Thus the most fundamental and greatest treasures of God are five: The Divine Word (kalimah-i bārī), Pen, Tablet, Nātiq, Asās, as you can see that "عِنْدَنَا" (kalimah-i bārī), Pen, Tablet, Nātiq, Asās, as you can see that "عِنْدَنَا" consists of five separate parts: عِنْدَنَا + خَزَائِنُهُ = 5

The Manifest Imam (imām-i mubīn), i.e. the Imam of the time in every age is the maẓhar (locus of manifestation) and representative of the Divine Treasures, so that there should not be any lack or narrowness in Islam, which is the religion of God and the religion of nature. As it is said in the Qur'an: "Wa kulla shay'in aḥṣaynāhu fī imāmin mubīn" (XXXVI:12), i.e. 'and We have encompassed everything in a Manifest Imam'. Another translation and explanation of the verse is: "And We have enumerated everything in a Manifest Imam". That is to say, 'We have encompassed the particles of all souls in 360 dā'īs and these dā'īs in 12 Hujjats of Jazīrahs and the Hujjats of Jazīrahs in the four

Closest Hujjats (Hujjatān-i ḥuḏūr or muqarrab) and the four Hujjats We have resurrected in the exalted essence of the Imam, like the four birds of Ḥaḏrat Ibrāhīm.' This is the enumeration of all things in the Manifest Imam. And whenever God wants to enumerate things, He enumerates actually like this and encompasses them in one number. A third translation and explanation of the verse is: "And We have made everything a pearl in the essence of the Manifest Imam". "Ḥaṣan (sing. ḥaṣāh or ḥaṣwah)" in Arabic means pebbles and its ta'wīl is the Pearl of Intellect (gawhar-i 'aql), for pearl is a precious stone. Thus this Pearl in its essence is the world of Intellect ('ālam-i 'aql), in which everything necessarily has to be in the intellectual form.

Innumerable wisdoms lie hidden in the way the Pearl of Intellect has been compared with a pebble. One of them is that the order of the external creatures starts with the minerals, namely stone etc. and that of the internal existents becomes complete and perfect in a stone, namely, a pearl after passing through numerous stages, so that the importance of circle may appear in the concept of creation.

The subject of the Divine Treasures is extremely important in the Wise Qur'an. For according to the verse: "The Book is an explanation for everything" (XVI:89) there is the explanation of everything in the Qur'an: In the sense that explanation of some is both in a direct and indirect way and that of some only in an indirect way. And the subject of the Divine Treasures is mentioned in both a direct and indirect way.

Knowledge for a united humanity

There are many ways of guarding a material treasure. For instance, it is narrated that in the old times, some kings used to guard their treasures with talismans. Another way of guarding treasures is to hide them in the cavity of a mountain or in ruins under the ground, so that the people cannot even imagine that there is a treasure in such ruins. And a third way of guarding a treasure is that the building containing the treasure is in front of the people, but it is guarded by powerful guards and its key is given in the custody of the treasurer. The same is the habit of God regarding the guarding of His treasures.

The Wise Qur'an is the greatest world of knowledge and wisdom. It contains the

traces of the religious and spiritual prosperity and the destruction of the people of the past. Thus let us see the ruins of the destruction of Qārūn (Korah), about which the Qur'an says: "And We gave him so many treasures that the keys thereof would verily have been a burden for a troop of mighty men" (XXVIII:76). Qārūn was one of Ḥazrat Mūsā's people, to whom the spiritual wealth was revealed and with whose keys a mighty group of souls had come in front of him. But Qārūn did not know the wisdom of giving the zakāt of knowledge, due to which he was ruined. This is an example of the law of God, how and where He hides His higher and lower treasures.

Regarding the Divine Treasures, it is necessary to know this principle, that the gate of the treasures of Divine Word is Pen, that of Pen is Tablet, that of Tablet is Nātiq, that of Nātiq is Asās and that of Asās is Imām, and that of the treasures of the light of Imām is his presence in this world. The gate (bāb) of the Imam of the time used to be the Hujjat-i a^czam (Greatest Hujjat), but now, apparently, the Imam does not give this title to anyone, nor is there apparently a Hujjat other than the heir of the Imam.

The dust under the feet of the Jamā^cat,

Naṣīr al-Dīn Naṣīr Hunzāī

London: 25th June, 1984

Q. 1. Of the Qur'anic verses related to the subject of wisdom, some show that wisdom is taught, while some others show that it is given. Is there any difference in teaching and giving of wisdom or do they mean the same thing?

A. There is a great difference between teaching and giving. Teaching is the speech of tongue and giving is the action of hand. Thus, in the external world and at the place of spirit (maqām-i rūh) wisdom is taught, but at the place of Intellect (martabah-i ^caql) the light of wisdom is given by the hand of God itself. If you study the Holy Qur'an carefully, this reality will be evident that the teaching of wisdom is the function of the prophets and giving it (wisdom), the act of God.

Q. 2. "Wa ataynāhu al-hikmata wa faṣla al-khitāb (And We gave him wisdom and decisive speech)" (XXXVIII:20). Would you kindly explain this noble verse about what God had given to Hazrat Dāwūd by the name of faṣl al-khitāb, in addition to wisdom?

A. God had given to Hazrat Dāwūd the light of Intellect (nūr-i ^caql) by the name of wisdom and the greatest treasure of the Divine Word (kalimah-i bārī) by the name of faṣl al-khitāb (decisive speech). Faṣl al-khitāb is among the names of the Divine Word, by which all issues are decided. It also means that there is no speech above it.

Q. 3. According to the verse (XIV:34): "God has given to mankind or to the people of faith alone, of all they had asked Him". Here the verse does not say that He will give everything tomorrow on the Day of Judgement, rather it says that He has given everything today in this world, but despite all this we see that man is very poor. In this case, what is the secret hidden in this holy verse?

A. Man in the original state of his higher soul (rūh-i ^culwī) is in paradise, but his personality in this world, is as a shadow. Thus there is no doubt in this Qur'anic reality that man is given everything both today and tomorrow in the life of paradise.

- Q. 4. It is said in the Glorious Qur'an that in paradise, the people of paradise will be given every bounty according to their desire. Here the question is if someone wants the kingdom of this world in paradise, then how would it be possible to have this world in the next?
- A. The next world is concealed in this world, but this world is existing and appearing in the next, for the next world is a living and conscious mirror, in which the picture (^Caks) of this world becomes eternally alive. Thus among the bounties of paradise, the subtle aspect of this world is also included. For, if a scientist despite being a powerless human being can create a world of film and its numerous copies, then the great angels who are appointed by God, the Omnipotent, to record the individual and collective deeds of mankind, can create far greater conscious and real worlds (LXXXII:10-12).
- Q. 5. It is said in the sūrah of Ma^Cārij: "But nay ! I swear by the Lord of easts and wests that We are Able to transform them in a better state than this. And We are not powerless." (LXX:40-41). Where are more than one east and one west? How does the Lord nourish the east and the west? In what sense will God transform the people in a better state?
- A. This verse is about the world of Intellect (^Calam-i ^Caql) where the same one place serves as the east and the west, but there the sun of light, by its rising and setting each time, demonstrates a new day of knowledge and a new night of wisdom, therefore, more than one east and one west are mentioned. The nourishment of the world of Intellect by the Lord is that it constantly receives the favour of Divine help (fayḍān-i ta'yīd) from the Divine Word (kalimah-i bārī). God can transform the people from the present body into a better state, in the sense that He is going to transform them into the subtle body (jism-i laṭīf).
- Q. 6. You have frequently mentioned subtle body in your writings, but I understand that, in this connection, you have not given a Qur'anic reference. Would you kindly give us a Qur'anic reference in this connection?
- A. "... And We are not powerless to change your mithāl (personality) (an nubaddila amthālakum) and create you in what you know not" (LVI:60-61).

This Qur'anic verse is regarding the subtle body which the people do not know now. It is also said: "Lo! We have created them (hūrīs) as ought to be created and made them virgins" (LVI:35-36). That is to say that "We made them to pass through all the stages of worldly and physical life, and then made them virgins, namely, resurrected them in the subtle bodies after death". As Mawlā^c Alī says that every mu'minah (faithful woman) becomes hawrā', i.e. every mu'minah in paradise receives the subtle body. This means that the subtle body is a reality.

Q. 7. The Holy Qur'an has many names and one of them is "rūh (spirit)". Please tell us how the Holy Qur'an is a spirit? Where is it? What is the relation of our soul with that spirit?

A. The Holy Qur'an has gradually revealed to the blessed heart of the Holy Prophet in the form of a great spirit. The Holy Prophet preserved it in two ways: In one way it was recorded in the form of writing and in the other its spirit was transferred to his successor. Thus the Holy Qur'an in the Imam of the time (who is the heir of the Prophet), is in the form of a Holy Spirit and the same Spirit is also called the Light of the Imam. The relation of our soul with that Spirit is that our soul is from it, i.e. our soul is a part of that Spirit.

Most humble servant,

Naṣīr al-Dīn Naṣīr Hunzā'ī

London: 26th June, 1984.

Wisdom 1

God has created the heavens and the earth of the personal world from the light of Intellect (nūr-i ^c aql), as He says: "Hast thou not seen that God has created the heaven and the earth from ḥaqq (True) (i.e. the light of Intellect)" (XIV:19).

2. God, the Wise, moved the light of Intellect seven times with His right hand and thereby, the seven heavens of Intellect came into existence and a command was given regarding every heaven (XLI:12) and the lowest heaven was adorned with lamps and made the guard over all heavenly secrets.
3. The seven heavens were in accordance and in conformity with each other, therefore, the nature of their creation is called "ṭibāqan (in accordance or in conformity with)" (LXVII:3). In the Holy Qur'an, the heaven of Intellect sometimes is mentioned in singular (samā') and sometimes in plural (samāwāt), the reason for which is that the light of Intellect in reality is one, but its manifestations related to the heaven are in seven grades.
4. From the light of Intellect is created the earth of personal world. The earth also, in reality, is one, but its grades, like those of the heaven, are seven (LXV:12). This point should be noted that as, from the number one, a world of numbers and the things related to it come into existence, the heaven and the earth of the personal world and all other things related to them, come into existence from the light of Intellect (Pearl of Intellect). And all this has been done by the Hand of God (dast-i qudrat).
5. According to the purport of the verse (XXXVIII:75), God created Hazrat Adam with His two hands. The ta'wīl of this verse is that in the creation and completion of Hazrat Adam, God employed both the external ḥudūd and internal ḥudūd. For by the left Hand of God is meant the external or the physical ḥudūd and by the right Hand, the internal or the spiritual ḥudūd.
6. The word "faql (excellence)" is mentioned in the Qur'an 104 times. Faql in the language of wisdom is the Pearl of Intellect, which is also called the light of Intellect. Thus it is said: "Faql is in the Hand of God" (III:73; LVII:29).

- At the end of some of the sūrahs of the Glorious Qur'an, there is an extremely wisdom-filled verse, it is as at the end of the sūrah Yā-Sīn: "So He (God) is pure (from attributes) in Whose Hand is the kingdom of everything and you will return towards it (Hand)" (XXXVI:83). That is to say that, God is free from everything and every attribute. Therefore, by the Hand God, are meant the higher ranks of religion, who are given the intellectual and spiritual kingdom of everything by God (dhāt-i subhān), thus the kingdom of everything is also in the light of Intellect (Pearl of Intellect).
8. Hazrat Mūsā used to do the miracle of showing yad-i baydā' (luminous hand), which means that he, as the Hand of God, was performing the miracles of Intellect and knowledge (XX:22; XXVI:33; XXVII:12; XXVIII:32).
 9. The word sadaqah is derived from ṣidq (truth), which is one of the names of Intellect. Ṣadaqah in external world is the zakāt of wealth and in internal, that of Intellect and knowledge, as it is said in the Holy Qur'an: "O ye who believe! when you hold a private conversation (najwā) with the Messenger, then offer some sadaqah before it" (LVIII:12). Whether it is sadaqah or zakāt, giving and taking of it is the act of hand. Therefore, it is said: Attain the place of Intellect, so that, there, before holding private conversation with the Divine Word (kalimah-i bārī), you may be able to offer the sadaqah of the Intellect.
 10. It is said in the verse (IX:111): "Lo! Allah has bought from the believers (mu'minīn) their lives and their wealth because the paradise will be theirs (as the price of this transaction)." The practical ta'wīl of this transaction, which has taken place between God and the mu'min is also in the world of Intellect. But since the world of Intellect is the place of unity (maqām-i waḥdāniyyat), therefore, there, only one personality demonstrates the action of both sides.
 11. Bay^cat in Arabic means to buy and sell. Thus the purpose of repeating it in the external world, is that the mu'mins may not forget that God has bought their lives and their wealth. Thus as there is the rite of bay^cat in the external world, so is the rite of bay^cat in the place of Intellect.

12. God says: "(O Messenger) and make mention of our servants, Ibrāhīm, Ishāq, and Ya^cqūb, men of hands and eyes" (XXXVIII:45). In this verse, God has mentioned the luminous hands of the prophets and imams, in which the Pearl of Intellect is demonstrated and their inner or spiritual eyes, through which this demonstration is observed. Otherwise, everybody has physical hands and eyes.
13. God says: "(The Qur'an is) on honoured leaves, exalted, purified, (written down) by scribes noble and righteous" (LXXX:13-16). These are the leaves of the Intellect which are honoured, exalted and purified and the scribes are the prophets and the imams and their writing is that they move the Pen of Intellect as it ought to be moved, so that the practical ta'wīl of the Qur'an may be obtained.
14. According to the purport of the verse (XXIX:48) the Holy Prophet, before the revelation was neither reading any heavenly Book, nor writing its ta'wīl in his personality (dhāt) holding the Pen of Intellect in his right hand, but he started to do so after the revelation of the Qur'an.
15. According to the verse (XXXVII:93), Ḥaẓrat Ibrāhīm struck the idols with his right hand. This means that he used the power of the light of Intellect against false and futile sayings and here his right hand means the power of the light of Intellect.
16. According to the verse (XX:69), the Rod of Ḥaẓrat Mūsā used to be in his right hand. The ta'wīl of it is that this Rod was first related to his right ear in the form of ism-i a^czam (Supreme Name) and dhikr (remembrance), then it came to his inner right hand in the form of the light of Intellect and knowledge.
17. According to the verse (CXI:1) both the hands of Abū Lahab perished and he himself perished. Here the point worth pondering is, why do the hands of Abū Lahab, the infidel, first perish and then he himself perishes? The reason for this is that the external intellect and the internal intellect are as two hands of man, when they do not serve religion, then as a result, they perish and thereby the disobedient man also dies spiritually.

18. According to the verse, (LVI:77-79): "That this is indeed a noble Qur'an (when) it is in a hidden Book (kitāb maknūn), which none touches save the purified ones (al-muṭahharūn).". That is to say, that the spirit of the Qur'an, which is in the light of Intellect, none touches it with the inner hand except the purified ones.
19. The verse (IX:103) has many ta'wīls. One important ta'wīl of it is this: " (O the Messenger!) Take a ṣadaqah from their wealth (a pearl from their spiritual wealth) and thereby purify them (to the utmost end) and give them ṣalawāt, for in thy ṣalawāt there is peace for them." That is to say, convey to them the favour from kalimah-i bārī (the Divine Word).
20. Regarding the revelation of ṣalawāt to the mu'mins from the exalted Court of God, He says: "He it is who reveals to you ṣalawāt and His angels also reveal to you ṣalawāt, that He may bring you forth from darkness unto light" (XXXIII:43). This ṣalawāt of God is revealed from the treasure of the Divine Word (kalimah-i bārī) based on the knowledge and wisdom of ta'yīd (Divine help).
21. Knowledge is taught as well as given, but giving of knowledge is higher than teaching, as God says: "But it (the Qur'an) is clear signs (i.e. living miracles) in the hearts of those who have been given knowledge." This verse is about the pure imams and reveals the reality that they have been given knowledge in the form of the light of Intellect.
22. In the verse (XVII:71) God says: "(Remember) that day when We shall summon the people (of every age) with their Imam, whoso is given his book in his right hand - such (fortunate) will read their book and they will not be wronged a shred". The question here is: Will this book or the record of deeds be in any external writing, such as in Arabic, Persian, Urdu, English, etc.? No, not at all. This will be the book of the soul and intellect, which will be easily read by every literate or illiterate person. For this will be the Speaking Book, i.e. the light of the Imam of the time.
23. It is true that everyone receives his record of deeds only after death. But is it not possible that some may die (with respect to their nafs (carnal soul)), while living in this world? I believe after every prophet, every

imam, every pir, many mu'mins with high ambition die with respect to their nafs, and they attain and read the book of deeds.

24. In the verse (II:94) God says: " (O Messenger!) Say (unto them): If the abode of Hereafter with God (inda Allah) is for you specially and not for others of mankind, then long for death if you are truthful." In this verse is mentioned the death of the prophets and imams in which the nafs (carnal soul) dies, while living in this world and thus they become the paradise of their respective times. For the supreme purpose of the concept of paradise is that a great obedient soul may become a paradise. The one who attains this most exalted status, to him belongs this paradise exclusively. In other words, this means that the supreme status of paradise is that a righteous person may become the existence of paradise by the command of God and other ranks are such that people in them are considered to be in paradise.
25. From the way the command of sāri^cū (vie one with another, III:133), and sābiqū (compete one with another, LVII:21) is given to attain the paradise, a wise person can infer that ranks are ordained in the beginning of paradise and the highest rank among these is man's becoming a living paradise in his own self, the example of which are the holy personalities of the prophets and imams.
26. Light is not hidden, it is apparent, but it is in the veil of the multitude of lights. As the sun is apparent, but since we are very far from it, therefore, with respect to its original size and quantity, it appears very small to us. We can neither see its interior, nor its background, for it is like "Light upon Light". This means that the light of the Intellect of the Imam of the time is in the veil of the light of the soul and the light of the soul is in the veil of the light of the personality.
27. Where there is the mention of the blessed Hand of God in the Qur'an, it is meant the blessed hand mentioned in the verse of bay^cat (XLVIII:10). A mu'min should not forget this Divine law that when God attributing some magnificent thing to His Holy essence says that "this thing is mine", then that thing becomes ever-lasting and imperishable and never disappears from the world, such as the Book of God (the Qur'an), the Rope of God, the Light of God, the House of God (Ka^cbah), the Religion of God (Islam),

the Symbols of God, the Signs of God in the physical and the spiritual worlds, etc. Then how is it possible that the Hand of God (yad Allah) may sometimes exist and sometimes not exist? This bright proof strengthens our certainty more and more that the true successor of the Prophet (i.e. the Imam of the time) has the status of being the Hand of God. Praise be to Allah, the Lord of the worlds!

Dust under the feet of the Jama^cat,
Naṣīr al-Dīn Naṣīr Hunzā'ī.
London: 29th June, 1984.



**Institute for
Spiritual Wisdom
and
Luminous Science**
Knowledge for a united humanity

One of the most important and magnificent subjects of the Wise Qur'an is the "Record of Deeds". There are many reasons for its importance. One main reason is that, spirituality has been explained in it, to all the human beings, both the high and the low, in the way of wisdom, which has made it very easy to conceive of the spiritual realities, as God says: "And every man's record of deeds (ṭā'ir) have We fastened to his own neck, and We shall bring it forth for him on the Day of Resurrection which he will find (in the form of) a scattered book. (And it will be said unto him): Read thy book. Thou art sufficient as reckoner against thee this day." (XVII:13-14).

By the neck of man is meant his religious guide, whether true or false. The main reason of calling the record of deeds "ṭā'ir (flying)", is it comes flying. Since it consists of flying subtle particles, it is also called the "scattered book (kitāban manshūra)", of which each particle speaks. (In this connection), God says: "And whoso does good a particle's weight will see it then, and whoso does ill a particle's weight will see it then" (XCIX:7-8). That is, the good and the bad deeds of man will be in the form of particles. Although the Resurrection will happen in this world, there will be the world of particles (Ālam-i dharr) in front of the beholder, in the sense that he will see only the particles of soul in his interior and exterior.

Knowledge for a united humanity

It is said in the verse (XVIII:49): "And they will find present (ḥāḍir) (in the form of a living recorded film) what deeds (good or bad) they had done." In the word "ḥāḍir (present)" is hidden that living and conscious filming of spirituality, by which the deeds of man are recorded without missing anything. A minor example of which in the material world, is the film. For without it, it is impossible for a deed to be present only in written words. Thus the living and speaking picture of whatever deed has been done by someone, will appear in front of him, to the extent that time, space and everything of the surroundings will also be present there. Further, if the deed is related to an area or country, they will also appear spatially with the living, speaking pictures.

The result of the deeds is related not only to the body and the external world, but also to the soul and the intellect. Therefore, in the book of deeds there will be three kinds of observations of deeds: physical, spiritual and intellectual. Had it not been so, the Glorious Qur'an would not have said: "What kind of a book is this that leaves not a small thing nor a great thing but has counted it!" (XVIII:50).

The records of deeds are basically related to the people of religion and their schools of thought. Therefore, the greatest collective records of deeds will be related to the nations (umam), as the Qur'an says: "Each nation is summoned to its record" (XLV:28). That is, each great Prophet's luminous existence (nūrī wujūd), through his successors, comprises the people of the entire cycle. Thus summoning to the record of deeds means that the nation or the people will be summoned to this blessed personality, as God says: "This Our Book (in which all the deeds of all of you are recorded) speaks against you with truth. Lo! We have caused (all) that you did to be recorded" (XLV:29). By the Speaking Book, is meant the Light (nūr) which in the status of prophethood and imamat has a right to speak. And to speak as a record of deeds, means to witness, for the conditions and deeds of man are spread in the physical, spiritual and intellectual boundaries. Nothing can witness all such conditions and deeds, except the light of guidance, which comprises body, spirit and intellect, which is appointed by God upon the people of his time as the guardian angel (firishtah-i nigarān). *united humanity*

Regarding this Book of luminosity (kitāb-i nūrāniyyat), it is also said: "And with Us is the Book (of the deeds of the people) which speaks truth, and they will not be wronged (even a particle)" (XXIII:62). Speaks with truth (ḥaqq), means that it speaks with the language of the light of intellect (nūr-i ʿaql). For ḥaqq is among the names of the light of intellect.

In the sūrah of Taṭfif, it is said: "Nay, but the record of vile is in Sijjīn. Ah! what will convey unto thee what Sijjīn is! A written record" (LXXXIII:7-9). Sijjīn is the false guide and he is in the form of a false book and thus the collective record of deeds of the vile is confined in the narrowness of Sijjīn.

In the same surah, it is said: "Nay, but the (collective) record of the righteous is in ^CIlliyūn. Ah! what will convey unto thee what ^CIlliyūn is! A written record. The near ones are present at it" (LXXXIII:18-21). ^CIlliyūn is the true guide, whose rank is at the extreme height of the highest paradise and in whose holy light lies the collective record of the righteous. He is the living and speaking book of truth (ḥaqq) and truthfulness (sidq), the spiritual aspect of which is possible to observe, not only in the Hereafter, but also in this world.

With respect to giving the Book or the Record of deeds, there will be three kinds of people: aṣḥāb-i yamīn (those on the right hand) who will hold the record of deeds in their right hand; aṣḥāb-i shimal (those on the left hand), who will hold the record of deeds in their left hand, and sābiqūn (the foremost ones), who will receive the record of deeds from in front and they will be raised to the first and highest rank. The main relation of their record will be with the light of intellect, therefore, they will be called muqarrabīn (the closest ones). After them is the rank of aṣḥāb-i yamīn, who are the people of salvation (ahl-i najāt) and whose record of deeds will reach the soul, but they will gradually advance, passing through the stages of soul. The last will be aṣḥāb-i shimal, whose record of deeds will be confined only to the body and the external world, while the record of the aṣḥāb-i yamīn and that of sābiqūn will have access to the interior (bāṭīn) and the soul and to the interior of the interior and the light of intellect respectively. Thus the ta'wīl of the left hand is zāhir (external) where the body is; that of the right hand the bāṭīn where the soul dwells; and that of 'in front' is the bāṭīn of the bāṭīn, where the light of intellect manifests, as God says: "On the day when thou wilt see the believers, men and women, their light running in front of them and on their right hand" (LVII:12). This light is the real light and also the record of deeds of the sābiqīn and muqarrabīn. The intellectual journey of this light is circular, and the ta'wīl of its running is that, one luminous day of this place which consists of just a few seconds, contains the events of a thousand years of this world.

In the following verse, God says: "On the day when the hypocritical men and the hypocritical women will say unto those who believe: Wait for a

while, so that we may take a spark from your light (and make it a light in us)! it will be said: Go back (in the chain of the past) and seek (there) a light! Then there will be erected a wall between them (fa-duriba baynahum bi-sūrīn), wherein is a gate, the inner side thereof lies mercy, while the outer side whereof is toward the doom" (LVII:13). This is the mention of the individual Resurrection, which occurs in every time with the spiritual elevation of the Perfect Man. In this Resurrection, the world of particles is in front and all the people become present in the form of particles and their entire story, in the way of wisdom, is in circumstantial language (zabān-i ḥāl). That is to say that, this Resurrection is not in a conscious state, as the event of "alast (Am I not)" in itself is a spiritual reality, but since it is a matter of the world of particles, therefore nobody remembers it. Thus the erecting of a wall between the hypocrites and the believers means, that after a fixed time, the particles of soul are removed from the place of Resurrection and a wall of parable is erected between them.

The Wise Qur'an contains innumerable wisdoms of various kinds. One of these wisdoms is that Qur'anic words have semantic and ta'wīlīc relations. Thus in the Qur'an, the wisdom-filled Book of God, daraba and duriba are used to strike or to explain a parable. Thus fa-duriba baynahum bi-sūrīn, means a wall of parable was erected between them, on the inside of this wall is mercy and on the outside of it is intellectual torment. And by the gate in the wall is meant the principle of ta'wīl, so that, those who are capable, can enter the bāṭin from the zāhīr and mamthūl (meaning of parable) from mithāl (parable).

Daraba (struck) is derived from darbun (to strike), but no dictionary can tell you the reason why. In a wisdom-filled Book like the Qur'an, the word daraba has been used to explain a parable, while its original meaning is to strike. But its reason can be understood only in the light of ta'wīl. And the ta'wīl is, since daraba is the act of hand, therefore, it indicates to the hand of God. For, it is only the hand of God, which by the stroke (darb) of the pearl of Intellect can strike various parables.

The dust under the feet of the dear ones,
 Naṣīr al-Dīn Naṣīr Hunzā'ī
 London: 2nd July, 1984.

First of all, it should be known that paradise exists in three forms: physical, spiritual and intellectual. A clear proof of this concept is the human personality which, as the model of creation and the quintessence of existents, is the sum of body, spirit and intellect. The comparison of paradise with the human personality is necessary, also, because of the fact that, paradise is created according to the physical, spiritual and intellectual requirements of man and thus it is living, speaking and knowing in the highest and the truest attributes of body, spirit and intellect, as God says: "This life of the world is but a pastime and a game. Lo! the abode of Hereafter is true life (ḥayawān) (and living=ḥaywān), if they but knew" (XXIX:64). Although there is a difference in the meaning of the words, ḥayawān (life) and ḥaywān (living), but the way the Qur'an is revealed in seven modes (ahruf), according to this principle, ḥayawān can also be read ḥaywān and this alludes profoundly to the fact that the abode of the Hereafter is living (ḥaywān) and is in human form. For the way the life of the Hereafter is given greater preference over the life of this world, and the sagacious way in which the paradise is praised and described in the word "ḥayawān", shows that the paradise is like a perfect and complete personality.

Let us think about this verse: "And when the sky is peeled off" (LXXXI:11). By the sky is meant each and everything which belongs to the universe and the existents. Thus on the Day of Resurrection, heavens, earth and all their things will be peeled off and will be made subtle from dense, and this universe, with all its things, will come forward in the form of physical paradise, in which the world of humanity also, will necessarily, be in the subtle body. You may remember that according to the Qur'an, the physical paradise is equal to the length and width of this universe (III:133; LVII:21). This is the paradise of the subtle body (jism-i laṭīf), also called the body of similitude, (jism-i mithālī), and the body of ibdā^c (jism-i ibdā^cī), in which everything exists under the will of Be (irādah-i kun).

As for the spiritual paradise, it is the soul of this universe or Universal Soul. The Universal Soul has many names. One of its Qur'anic names is the Divine Pedestal (kursī-i khudā), in which lies the spiritual paradise, as it is said: "His Pedestal includes the heavens and the earth" (II:255). Thus the Universal Soul is the Pedestal of God, as well as the paradise of souls,

in which all sorts of spiritual bounties are provided.

Where the Universal Soul is the Pedestal of God and the spiritual paradise, there the perfect or the Universal Intellect is the Divine Throne and intellectual paradise. But here, it should be remembered that the Qur'anic concept of the Intellect is such that it unites all things into pre-eternal and post-eternal unity by bringing to an end, all temporal durations and spatial distances. Thus as the universe is spread in its physical form, it is united and centred in its internal form at the place of the Intellect, as the Wise Qur'an says: "The Day when We shall roll up the heavens (i.e. the entire universe) as a recorder (al-sijjil) rolls up a written scroll. As We created (the creature) first time, We shall repeat it" (XXI:104). Regarding the meaning of sijjil, there is a difference. According to us, it is like the word sijjil, which is an Arabicised form of sang-i gil, which means a pastel of clay, which is used for writing, signifying the pastel of ink. It should be remembered that a special reason for the usage of words in the Qur'anic parables, is their ta'wīlic wisdom. Thus the ta'wīlic wisdom mentioned in this noble verse, is the concept of aq̣l, which is the concept of the intellectual paradise, in which everything and every bounty of knowledge and wisdom exists, as the Qur'an says: "By Ink-pot and Pen and that which they write" (LCVIII:1). That is, God swears by the concept of Intellect, which is the essence of the universe, which contains everything related to the pen, ink-pot and writing of the Intellect, for, it is because of the Intellect that the practical writing of the paradise comes into existence and the external and internal existence of the universe is created. This verse has also a fundamental ta'wīl, which is: By the blessed mouth which according to the sublime similitude (mathal-i aqlā), is the ink-pot of wisdom, and by the light of Intellect, is the Divine Pen, and by that which is written by the archangels from this ink-pot with this Pen, namely, the Divine Word.

The ta'wīl of clay is a mu'min and that of sijjil or sang-i gil, the clay which has become hard like a stone, is a staunch mu'min, for such a mu'min has two aspects: with respect to belief, he is very strong, but with respect to true knowledge, he is extremely soft-hearted. Just as sijjil is very hard, but, when it is put in the ink-pot and water is poured on it, it dissolves and turns into ink to write with.

We should also think about the surah of Fīl (the Elephant) (CV), that God destroyed the owners of the Elephant with nothing but the pebbles of sijjīl (sang-i gil). This contains a great secret: just as the Ka^Cbah exists materially in the external world and once the people of falsehood tried to destroy it in the physical sense, in the same way, the Ka^Cbah exists spiritually in the internal world and the people of falsehood are trying to destroy it time and again. In this attempt, the people of falsehood attack the spiritual house of God, the Perfect Man, in a specific time, in the form of particles. But God protects His holy luminous house by sending an army of angels, who pelt the enemies of the house of God with the pebbles of the particles of the souls of staunch and devoted mu'mins, men and women. Thus the enemies of the House of God are destroyed.

In verses (XI:82; XV:74), it is said that the township of the disobedient people of Ḥazrat Lūṭ was destroyed by the raining upon it of the pebbles of sijjīl, layer on layer. The ta'wīlic aspect of this event is that, such an event had also taken place in the personal world of the Perfect Man, in which the disobedient were destroyed spiritually, and in this destruction of the disobedient people, the souls of the mu'mins had participated as the Divine force. In this context, an important point regarding sijjīl is "layer on layer (manḡūd)", whose ta'wīl is that there are many other souls in the soul of a mu'min.

In the verse (XV:75-7), it is said: "Indeed therein are signs for mutawassimīn (those who understand the main purport) and it (township) is on a permanent road (sabīlīn muḡīm), and indeed in it there is a sign for the mu'mins". Here by the mutawassimīn are meant the Prophet and the Imams, who know that spiritual miracles are mentioned in it and that these miracles are observed on the path of spirituality and for mu'mins, there is only one miracle in it. By saying that for the mutawassimīn there are miracles and for mu'mins only one miracle, the purpose is to show that the mutawassimīn are distinguished from and superior to the mu'mins who are mentioned in the above.

The worldly bounties are such that, in their search, one has to pass through many distances, but contrary to them intellectual and spiritual bounties are such, that they come in front of the mu'mins, if the condition of knowledge and practice is fulfilled, and all this is due to the intellectual

paradise, which is always in the Hand of God, with many supreme names and sublime similitudes. For instance, this Divine commandment: "Blessed is He in Whose Hand is the kingdom and He has power over everything". (LXVII:1). The ta'wīlic wisdom of this verse is that all blessings of the true kingdom, which are spread through the wise and spacious universe and through all times, are centred and united in the light of Intellect and this is the paradise, which, despite being far flung, is brought nigh, as the Wise Qur'an says: "And the paradise is brought nigh for the righteous ones, no longer distant" (L:31). That is, the paradise and the spiritual kingdom which is spread in the length and width of the universe, will be presented in the essence of the Universal Intellect, which contains the gems of the intellect and knowledge of all times, as the Qur'an says: "Have We not established for them a secure sanctuary (haraman āminā), whereunto the fruits of everything are brought as provision from Our presence? But most of them know not" (XXVIII:57). This "Secure Sanctuary" (haraman āminā) is the light of the Imam of the time, which is the place of honour and security, in which the main and fundamental miracle of God is that the fruits of intellect, knowledge and soul of all things of the first, the last, the apparent and the hidden, are drawn to it and are contained in it from every place and every time, so that, in this way, the people of ma^Crifat may constantly receive this provision from the exalted court of God. Here, the point worth pondering is, where are the fruits of everything in this world and how is it possible for everything of the heaven and the earth to be fructified? But, yes, it is true that a soul of its own kind is hidden and a knowledge is concealed in everything, as the bearers of the Throne in the light of the perfect ma^Crifat said: "Our Lord! Thou hast encompassed evrything in a mercy and in a knowledge" (XL:7). Thus regarding everything, two concepts are established, one is mercy (rahmah) and the other is knowledge (Cilm). In other words, everything is as a tree and according to its existence, the mercy which it has, is its fruit (soul) and the condition and form which is in the form of knowledge, is the kernel of the fruit. Thus the fruit of everything, in the form of spirit and knowledge, reaches the House of God.

Among the bounties mentioned in the Wise Qur'an, first and foremost and the most exalted, are those of the intellectual paradise, then those of the spiritual paradise and then those of the subtle body. The bounties of the subtle body are mentioned in the Holy Qur'an under the title of "al-manna

wa al-salwā (manna and quails)" and "al-tayyibāt (pure things)". These bounties of the subtle body which are in the form of subtle physical food, are given to the prophets, imams and when it is necessary, also to some mu'mins, as it is said in the verse (XXIII:51): "O ye messengers! Eat of the good things, (al-tayyibāt), and do good deeds" (XXIII:51). Had these good things been from those which can be eaten even by the common people, then God would not have given them this specific command in the way of a favour. This shows that these good things are the food(s) of the subtle body. The food of the subtle body, as is evident in the manna and the quails, is of two kinds: in the form of vegetative soul and in that of the animal soul. The soul of every vegetable, such as flower, herb or fruit, comes in its fragrance, which in some, is strong and in others, mild. Further, some of the fragrances are familiar and some unfamiliar. As for the animal soul, certainly, it is the soul of the lawful birds.

The recognition (ma^crifat) of human self is so important and so great, that it eventually turns into the recognition of God. It is obvious that the recognition of the Divine Treasures, such as Pen, Tablet, Angel, Prophet, Imam and other realities cannot be excluded from such a recognition. Nonetheless, one can ask this question here: How is it possible to recognize thousands of the important things mentioned in the Qur'an, one by one? The short and precise answer to this question is that in the Wise Qur'an, in reality, there is not the mention of many things, there are only many examples and in each of them there is the description of only one and the same reality, namely, oneness. The greatest and most important example of this reality is that innumerable things of the universe and existents are one in the Hand of God, pre-eternally and post-eternally, as the Wise Qur'an says: "On the Day of Resurrection the whole of the earth will be His handful and the heavens will be rolled up in His right hand" (XXXIX:67). Here this point should be remembered very well, that this reality is eternally like this, for God has not left any of His works undone for the future, nor has He any past or future. Therefore, you should be rest assured that this is the mention of the light of Intellect, which is in the hand of God, in which both the heaven and the earth are one light, as it is said in the verse (XXI:30): "Have not those who disbelieve known that the heavens and the earth were joined together, then We parted them, and We made from water every living thing" (XXI:30). This is the description of the personal world,

where there is only one light with thousands of names and in which the heaven and the earth, namely, the entire universe is one. Thus God brought the pearl of light into motion, whereby the heaven and the earth came into existence separately, although, no decrease and change took place in the main light. That is to say, the universe even now is one in the light without the difference of the heaven and the earth. And the ta'wīlic wisdom of making, from water, every living thing, is that from the knowledge of this light of intellect, God breathed the spirit of ma^crifat in each and everything of the personal world.

As you know that in the end of some of the sūrahs of the Qur'an, great secrets are alluded to, for instance, the sūrah of Qasas (XXVIII), in which it is said: "Everything is perishable except His face. Command (ḥukm) is His and towards Him you will return" (XXVIII:88). That is, where the universe and the existents are one light in the hand of God (XXXIX:67) there everything has perished and the Divine vision (dīdār-i khudāwandī) takes place here. As for the individual annihilation (fanā) of a person, it is to observe this inner reality. However, without tasting the death of the animal soul, it is not possible to observe this reality in the life-time.

Worldly things are of two kinds: higher and lower. When the higher things are annihilated, they become still higher. For instance, some of them transform into light or fragrance or energy etc., by their burning and some others become the food of the plants, animals or human beings. In both cases, there is betterment and progress of these things. This is an example of the external world, but the annihilation of the internal world is very great, where, as mentioned in the above, everything goes to the hand of God and transforms into the light of intellect and knowledge. In addition to this, see the verse (LV:26-27): "Everything on it is perishable; there remains only the face of thy Lord of might and glory". The ta'wīl of this verse is, that all the creatures and existents of the personal world are annihilated and merged into the light of Intellect, when they reached the place of Intellect, and there remains only the face of God, who has might and glory and in Whose hand is the light of Intellect. Further, think about the verse (XL:85) that this Divine law has always continued to take place in His servants, as He says: "The Divine law has ever taken place in His servants and there the disbelievers are in loss" (XL:85). God's habit (law)

has always continued to pass in His selected servants (the Prophets and the Imams). And the disbelievers are in loss in this place. For they did not recognize the Perfect Man, in whose person the Divine law remains hidden.

According to this law, if we accept that everything has already perished in the light of Intellect, does this mean that the world of the light of Intellect contains the intellectual existence of a stone also? Yes, it is true. And in this connection, see the verse (II:74), in which it is mentioned that the streams of knowledge and wisdom are gushing from an intellectual stone. Nay, rather, wherever in the Wise Qur'an, a stone or a mountain is mentioned, the intellectual gems are presented with the beauty of wisdom. See the following examples:

1. The personal worlds of the Prophets and the Imams are under the same law of spirituality. If we accept this reality that God manifested His glory on the intellectual mountain of Hazrat Mūsā and crashed it into pieces, then we have to accept that this miracle of the Divine law happens to every Perfect Man, so that a world of knowledge and wisdom may be built from these innumerable pieces of intellect. (VII:143).
2. Since, as an example, mount Sinai of the Intellect has been crashed into pieces, hence where there is the mention of the mountain, by it is meant these pieces. As it is said to the bee that it should build its habitations in the hills (XVI:68). It means that from these pieces of the mountain of the intellect is obtained the honey of ta'wīl.
3. It is said in the Qur'an: "And among the hills are streaks, white and red of diverse hues and (others) raven-black" (XXXV:27). In this verse there is an allusion that the intellectual mountain (i.e. the Pearl of Intellect) represents the pearls and gems of all kinds and all colours.
4. It is said in the Qur'an: "And God has given you, of that which He has created shelter from the sun; and has given you places of refuge in the mountains" (XVI:81). This shows that in the mountain of Intellect there is a hidden house for everyone.
5. God says: "If We had caused this Qur'an to descend upon a mountain, thou (O Muhammad) verily hadst seen it humbled, rent asunder by the fear of God" (LIX:21). The glory which God had manifested upon the mountain of Intellect was in the form of knowledge and wisdom, therefore, this mountain (of Intellect) was crashed into pieces. Thus the Qur'an in its spiritual and intellectual state is the same manifestation of

God, which crashes the mountain of the personal world into pieces.

6. See the verse (XIII:31): "If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak" (XIII:31). Certainly this inner miracle of the Qur'an comes forth in the world of similitude (personal world), in which the mountain of Intellect moves by the hand of God.
7. God says: "And (We created) a tree that springs forth from Mount Sinai (i.e. Olive tree) that grows oil and relish for the eaters" (XXIII:20). By the olive tree is meant that Perfect Man who represents the Face of God, by Mount Sinai, the Mountain of Intellect and by the oil of Olive, the Divine Word (kalimah-i bārī), and relish is the interpretation and explanation of the Divine Word. The word "relish (sibgh)" implies to dip and colour the bread with it, which alludes to go in the depth of the Divine Word and attain some meaning.

The dust under the feet of the Jama^cat,

Naṣīr al-Dīn Naṣīr Hunzāī,

London: 8th July, 1984.

Institute for
Spiritual Wisdom
and
Luminous Science
Knowledge for a united humanity

It is said in the Qur'an: "And (O Prophet!) thy Lord inspired (awḥā) the bee, saying: make beehives in the hills and in the trees and in tall habitations which people make, then suck of all fruits, and follow the ways of thy Lord, made smooth (for thee)" (XVI:68-69). In these verses is contained the principle of interrelated wisdom and systematic ta'wīl. The principle of systematic ta'wīl is that its keys are in the blessed hand of the Imam of the time, who is the mazhar (locus of manifestation) of the Divine light and the successor of the Prophet. Thus it is the Imam of the time who can permit someone to do ta'wīl. In this case the origin and foundation of ta'wīl or interrelated wisdom is based on spirituality and ma^c rifat, and the ultimate fountainhead of ma^c rifat lies where the three greatest treasures of God are working together. These treasures have many names and examples and in the above mentioned verses, their examples are the hills, trees and tall habitations and they are the light of Intellect, Olive Tree and the Divine Word (kalimah-i bārī) respectively. The Olive Tree is in human form.

Bees are also raised by people, who use a different method of keeping them and the system of ta'wīl has no concern with that. The system of ta'wīl is in accordance with the natural law. Honey is of two kinds: external and internal. For, the Divine bounties are not only in the external world, but also in the internal world, where they are far better (XXXI:20). It is because of this, that God has compared the intellectual and spiritual honey, namely, ta'wīl, with the external honey. He has drawn attention towards the sources of this spiritual and intellectual honey, which is extremely sweet, strengthening, healing, soul-increasing and intellect-nourishing. And He has addressed the bees of this honey (ta'wīl) through the wisdom-filled revelation: first, make beehives on the mountain of Intellect, the Pure Tree and the tallest buildings and then go to My ever-green gardens, which are in the Wise Qur'an, the external world (āfāq) and the internal world (anfus), all paths related to the making of honey have been subjugated to you.

Examples:

1. The Wise Qur'an, time and again, invites people to reflect about every thing of the universe and the existents, and certain things, such as the

bees, are specifically mentioned. God, by His perfect power, has made the abdomen of the bee extremely wonderful and it works unlike the abdomen of other animals. Everything which goes into the abdomen of the bee, becomes sweet honey, while in the other animals, some turns into filth and in this great difference between the abdomen of bees and other animals is hidden a great Divine secret.

2. A highly great wisdom is also hidden in the fact that bees have a queen, who, herself never works, but directs others to do the work. The reason for this is that, God has endowed the queen with some additional virtues, so that, the other bees may be attracted by her and follow her and thus an example of their centrality may be continued.
3. If we observe the animal kingdom, we find the best example of harmony, unity and monorealism amongst the bees. For, the making of the honey is not possible for a single bee or even a group of bees. It is so difficult that it can be done only by a large number of bees. In the example of the bees, there is an allusion that it is extremely difficult, rather impossible, to give a concrete form to the wisdom of ta'wīl and convey it to the people by one or a few persons and hence, it requires a huge army for knowledge (‘ilmī lashkar), not only in the external world, but also in the internal.
4. Every wise person should think deeply about the centrality and oneness of the archangels - Jibrīl, Mikā’īl, Isrāfīl and ‘Izrā’īl, who, in a sense, despite their separate duties and their own huge armies, why is it that they work together? The reason is not that they cannot accomplish their duties individually and therefore they need the help of others, rather, it is the secret of oneness (rāz-i waḥdāniyyat), therefore, they work together according to the law of oneness (qānūn-i waḥdat).
5. It is said in the Qur'an that the angels bear the Divine Throne. But in order to examine our knowledge and ma‘rifat and to have recourse to the centre of guidance, it is not explained how this reality is. For, it is absolutely impossible for the Divine Throne to be like a material thing and for the angels to bear it like a heavy object. Thus it should be known that the absolute light is the Divine Throne (‘arsh-i Raḥman)

and the Imams are the bearers of the Throne, one after the other. This concept also contains the example of the centrality that the archangels bear the Throne one by one, and the other countless angels are circumambulating it for the sake of proximity and union.

6. The souls of all mu'mins are working like the bees and the Imam of the time is like the king of the bees (amīr al-naḥl). The work of the souls can be seen when the inner eye (chashm-i baṣīrat) is created in man. The coming and going of body takes time, but the soul does not take any time to become present, nor does it always need the subtle particle to ride, for it can also come without it (subtle particle).
7. You can compare the Holy Spirit, or any other great soul like it, with bees; that it is one, many and oneness at the same time. By one is meant the leader, by many, the army and by oneness, is meant that the essence of all of them is one. As in the example of numbers from the beginning to a thousand and even higher, that the essence of all of them is one and that is the oneness of the number one, which is hidden in every number.
8. The bees are the model of monorealism, also, because of the fact that they obliterate the differences and multiplicity of every kind of colour, smell and taste of thousands of fruits and flowers and string them into the thread of oneness of one colour, one smell and one taste.
9. God has placed such a miracle in the abdomen of bees that they can prepare honey from the sweet, bitter and other fruits and flowers. From this it reveals that in the gardens of ta'wīl also, there are bitter fruits and flowers, but from their juice the same kind of honey of ta'wīl comes into existence.
10. Mountain has many ta'wīls. One is the light of Intellect, the other hujjat, the third solidified soul and the fourth is the human head. As it is said about Hazrat Dāwūd: "And assuredly We gave Dāwūd grace from Us, (saying): O ye hills and birds, echo his psalms of praise!" (XXXIV:10). That is, when Hazrat Dāwūd was doing the hidden and open dhikr, then the bones of his head and the particles of his soul were singing in harmony with him.

11. Regarding the solidified soul, God says: "Thou seest the mountains thou deemst them solid, but (on the Day of Resurrection) they will fly like the flight of clouds" (XXVII:88). This is the description of the state of the solidified souls which happens to them in their personal resurrection. In the personal resurrection, the souls are flying like the scattered clouds. But the journey of the mountain of Intellect is different from this.
12. Hazrat Ibrāhīm slaughtered four birds according to the command of God. He cut them into pieces, ground them well and divided them into twelve parts and placed them on the twelve mountains of the world. Then Hazrat Ibrāhīm called them and they came to him. These four birds, in reality, were his closest hujjats (hujjatān-i muqarrab), they were ground in the mortar of ism-i a^czam (i.e. they were trained in the dhikr of ism-i a^czam), then they were sent to twelve hujjats of jazā'ir (pl. of jazīrah, region). When they came back, they also brought the twelve hujjats with them, who had three hundred and sixty dā^cīs, also with them, and with the dā^cīs were all the people of the world. Thus here the ta'wīl of the mountains is hujjats.
13. Spirituality and the science of ta'wīl is like water and the Qur'anic stories and parables are like the different shaped and sized vessels. Thus the vessel of the story of Hazrat Adam is made as it ought to be made according to the law of wisdom (qānūn-i hikmat), similarly, every Prophet is given a different and separate vessel of parable. This means that the spirituality of the prophets is the fixed form of the ṣirāṭ-i mustaqīm (the straight path), therefore, in reality, it is one and the same and there is no difference in it.
14. According to the ta'wīlīc allusion of the verses (XXII:26-30) Hazrat Ibrāhīm was the ta'wīl of the House of God (bayt Allah). And if we study the verse: "And proclaim unto mankind the pilgrimage" (XXII:27), with the real eye, it is the same story in which Hazrat Ibrāhīm had called the people of the world to him, through the four birds. Otherwise, what material means were there at that time to call all the people of the world? For by "people (al-nās)" is meant all the people, including the first ones and the last ones. This is the description of the personal resurrection of Hazrat Ibrāhīm.

15. When such words as tūr, jabal, jibāl, rawāsī, a^clām (all of which mean mountain(s)), which mean the light of Intellect, then the many things which are produced from the mountain, such as precious stones, minerals, stone, fountains, also mean the light of Intellect. For instance the ta'wīl of clay is mu'min and the ta'wīl of "Adam was created from clay" is the spiritual creation of Adam, which started from the rank of mu'min. Or in other words, Adam in the beginning was a mu'min, then gradually he was elevated.
16. God has said: "Indeed I am going to appoint a vicegerent of (mine) in the earth (fī al-ard)" (II:30). See also this verse: "Lo! We inherit the earth and all who are thereon (^calay-hā = ^calā al-ard), and unto Us they will be returned" (XIX:40). In the former verse is "in the earth (fī al-ard)" and in the latter is "on the earth (^calay-hā = ^calā al-ard)", what is the ta'wīlic secret in this? The ta'wīlic secret in this is that, the former verse is related to the earth of religion (zamīn-i dīn) and the earth of religion is mu'mins. For the ta'wīl of clay is mu'min and thus the earth of religion or the earth of ta'wīl is mu'mins. And since the vicegerent of God is both amongst the mu'mins and in their heart (bāṭin), therefore, "in the earth" fits here absolutely. While the latter is related to "the earth of the world" on the surface of which, people are living and they are not in it, therefore, with respect to the physical position of the people who live on its surface, it is absolutely true and correct to say "those who are on it (man ^calay-hā)".
17. It is not a wonder if a student asks this question, that in the noble Qur'an, there are numerous such verses, in which, the relation of man with physical earth is expressed by saying "fī al-ard (in the earth)" or "fī-hā (in it)", as it is said: "From it We created you and into it (fī-hā) We return you, and thence We bring you forth a second time" (XX:55). Please explain the ta'wīl of this verse. The answer to this question is that the spiritual position of the mu'mins is the earth of God, from this earth all people are created and all are returned unto it and all of them will be resurrected there.
18. The ta'wīl of land is materiality and that of ocean is spirituality. God says: "It is He Who has made the ocean subject, that you may eat

fresh meat from thence, and bring forth from thence ornaments (pearl etc.) which you wear" (XVI:14). The ta'wīl is that God has subjugated spirituality to you, through the Imam of the time, so that, you may acquire knowledge from it and bring forth from its depth, the Pearl of Intellect.

19. In the Qur'an it is said: "My Lord! Vouchsafe me wisdom and unite me to the righteous ones (al-ṣāliḥīn) and make for me a tongue of truth in the later generations" (XXVI:83-4). In these verses, in which God has expressed the prayer of Hazrat Ibrāhīm, lies the greatest secret of monorealism. Its ta'wīl is: My Lord, grant me a treasure of the word Be (kalimah-i kun) and unite me to the righteous ones (al-ṣāliḥīn), i.e. keep me alive forever in the chain of light (silsilah-i nūr) and make the tongue of truth of the Perfect Men my tongue, till the final Prophet, the tongue of the Prophets and after him, the tongue of the Imams.
20. In the verse (XIX:50) God says: "And We made for them a highly exalted tongue of truth". That is to say, that We made them forever alive in the light of Intellect, so that, they may explain the sublime realities to their successors, as the Prophet, according to His command is witness (shahīd or shāhid) against the just ummah (i.e. the Imams, II:143). To be witness is not possible for someone who is absent, it is valid only if someone is present. This shows that the Prophet witnesses the Imams and the Imams are witness against the people of their respective time and therefore, God on the Day of Resurrection, summons the people of the time, with their respective Imam. (XVII:71).
21. The Imam of the time can and does give a spark of light to every mu'min and Divine law and habit has always continued. And this spark is from the fountainhead of the light of Intellect, and not from a low level, as the Qur'an says: "He (Mūsā) said to his people: Bide ye (here). Lo! I see in the distance a fire; peradventure I shall bring some information (khavar) thence, or a brand (jadhwah) from the fire that ye may warm yourselves" (XXVIII:29). The gist of its ta'wīl is that, when the True Guide succeeds to the rank of light (martabah-i nūr), then the mu'mins receive two great benefits from this: khavar (information) and jadhwah (firebrand). By khavar is meant knowledge

and guidance, and by jadhwah, ism-i a^czam, and by warming from the fire, to benefit from ism-i a^czam or the supreme name.

22. In the verse (V:54) God says: "God will bring a people (in the personal world) whom He loves and who love Him, humble toward believers, stern toward disbelievers, struggling in the way of Allah, and fearing not the blame of any blamer". This is the mention of the spiritual army of God, the Prophet and the Imam, through whose help the personal worlds always attain the victories.
23. The light of the guidance in the world of religion, in a sense, travels from the past towards the future, while the external time, contrary to this, travels from the future to the past. This means that the light of guidance travels towards the future, recording all the events and conditions of the past, as the Divine treasures contain everything and nothing is excluded from them, (XV:21).
24. On many of the trees of the world of spirituality and the world of the Qur'an, there are the beehives of the bees of ta'wīl, such as the pure tree (XIV:24), the tree of mount Sinai (XXIII:20), the blessed tree of Olive (XXIV:35), the tree of the blessed place (XXVIII:30), the tree under which the mu'mins gave the oath of allegiance to the Prophet (XLVIII:18), and there are other such trees, but all of them are the same tree.
25. God has mentioned the event of the wife of the Pharaoh, Asiya, as a parable, that she prayed: "My Lord! Build for me a home with Thee in Thy neighbourhood in the Paradise..." (LXVI:11). This concept is highly thought provocative, that, in Paradise some or all of the people will be the neighbours of God and God will be their neighbour. And this is true, by all means, otherwise this prayer of Asiyah could not have been included in the constituent parts of the law of the Qur'an. Yet a wise person, despite accepting these words, can ask this question: How is it possible that God may be the neighbour of all? The answer to this question is, that this is not a physical concept, it is an intellectual matter, and in the personal paradise of the Intellect, every greatest bounty can be received. And this concept is extremely useful that, as everybody has a personal world in his batīn (heart, mind), in the same

way, he will have a personal world in paradise.

26. In the Glorious Qur'an, special importance is given to the word "lu'lu' (pearl)" and this has been used as an example of an example. This word is mentioned six times in the Qur'an, also once the word durri (durriyy) (XXIV:35) and nine times, hilyah (ornaments). Lu'lu' and durri both mean pearl. It also means precious stone. Although pearls are created in the depths of the ocean and precious stones in the heart of the mountains, but in many senses, they are one thing and different forms of one essence (jawhar=dhāt).

According to one Tradition, God created the true religion on the pattern of this external world. Just as there are treasures in this world, there are the treasures of Allah in the world of religion, and in those treasures are hidden the extremely unique precious stones of God and these precious stones are those of the light of Intellect and knowledge and gnosis and spirit and spirituality.

27. Pearl is hidden in the oyster shell, which is in the depth of the ocean and when it is brought out even then, it is kept hidden by some means, in the protection of a jeweller, in a royal treasure, or in the house of a rich man. Similarly, the pearls of the secrets of God are hidden in His treasures and therefore, the Pearls of Intellect are called "the hidden pearl (lu'lu'-i maknūn)". And this important point should not be forgotten that the hidden pearl is linked with the hidden Book (kitāb-i maknūn).
28. Where God, in the Holy Qur'an, has compared the highly sublime realities with the precious gems of this world, there He has kept in view, their internal wonders and marvels in addition to their external beauty. For instance, the creation of mountains countless years before their creation, the creation of gems in specific parts of the mountains, the concept of the mineral soul, etc.
29. Everything has soul, similarly, the gems also have soul. For instance, ruby comes into existence in a white stone. It is obvious that no material seed goes to the heart of the mountain. However, it is true that soul can go there and thus only the mineral soul gradually transfers the white stone into a red ruby. And in fact, this is a

great miracle of the soul that it transforms a stone into a gem. Similarly, a miracle of nature in coral (LV:58) is that it is the example of how the animal soul turns into mineral.

30. The light of Intellect undoubtedly is the world of symbolé (mamthūl), therefore, all the things of the world are indicating to this world through their symbols, particularly, the gems and pearls which are the most precious, finest things of this world. They, by their external, material finite and transitory beauties, are indicating to the internal, spiritual, intellectual, infinite and everlasting virtues and perfections of that light, so that, the people of the world, may recognize the treasures and precious pearls and gems of the light, and they, in true sense, may struggle constantly to attain them.

Dust of the Path of Jamā^cat,

Naṣīr Hunzā'ī

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Institute for
Spiritual Wisdom
and
Luminous Science
Knowledge for a united humanity

1. The general meanings of salāmatī are soundness, good health, protection, life, unimpairedness, intactness, well being, peace, safety, security, etc., and its specific meanings are spiritual help (ta'yīd) and conversation (mukālamah), submission, to be in the protection of God, eternal life and to know the secret of monoreality.
2. In the Wise Qur'an, the radical word for salāmatī is salām, which is derived from the root s-l-m. Therefore, all such Qur'anic words which are derived from this root, are related to the subject of salāmatī. Thus, concerning this subject, we find many meanings in the Qur'an, some of which, God willing, we will explain here. One such word is musallamah, which in the verse (II:71) is used in the sense of sound, unimpaired, unblemished, flawless; and in the verse (IV:92) in the sense of resigned, surrendered, submitted, therefore, we come to know definitely that soundness and submission are both included in the meanings of salām and salāmatī.
3. The original meaning of Islam is to surrender, to submit. Thus Islam means to surrender oneself to God, as has been mentioned about Ḥazrat Ibrāhīm : "When his Lord said unto him: Surrender (aslim)! he said: I have surrendered (aslamtu) to the Lord of the worlds". (II:131). Further, Islam also implies knowledge and action, as it is said: "Whosoever surrenders (yuslimu) his (inner) face to Allah and is doer of good (muhsin), he verily has grasped the firm handle." (XXXI:22). In this verse, is mentioned the acceptance of the concept of Islam and to act upon it accordingly.
4. When the Prophet implemented the concept of Islam and made his inner face, the vicegerent of the Face of God in the light of knowledge and gnosis, then God commanded him to explain his model of action to the people, in the light of wisdom, as He says: "And if they argue with thee, (O Muhammad), say: I have surrendered my (inner) face to God and (so have) those who follow me (i.e. the Imams of true guidance). In the excellent example of the Prophet, had this indication of his surrendering his inner face to God, not been there, no Muslim would have hope of eternal life, where everything and every person, except the Face of God, is perishable. (XXVIII:88; LV:27).. For this is the great law of God that outside the paradise of His holy Face, nothing

remains alive and safe. For this sublime reality reveals clearly, that the salāmatī of every mu'min lies in the recognition of the Face of God and annihilation of himself in it.

5. God says: "Now has come unto you a light from God and a manifest Book, whereby God guides those who seek His good pleasure on paths of peace (salām = ta'yīd). He brings them out of darkness unto light by His permission (idhn), and guides them on a straight path" (V:15-16). In these verses are hidden the fundamental wisdoms of salāmatī (peace). According to this verse, by light, is meant the Prophet, since, in the order of everything in Islam, he has come first. Then is mentioned the Holy Qur'an. It is obvious that the purpose of both of them is salāmatī, that is to show the paths of ta'yīd (divine help), and by these are meant the Imams, that every Imam in his time is the path of spiritual help (ta'yīdāt). The ta'wīl of idhn (permission) is hujjat, pir, etc., who today are not in the physical body, because of the cycle of qiyāmat (Resurrection), and another ta'wīl of it is ism-i a^czam, which is the idhn or permission of God through the Imam of the time, and the ta'wīl of the straight path (ṣirāt-i mustaqīm) is Ḥazrat qā'im al-qiyāmat. You can see that all the means of the Divine guidance are directed towards this holy personality. Otherwise, if we think about this verse, leaving aside its ta'wīl, then the mention of either sabīl (path) or ṣirāt-i mustaqīm would have sufficed. But it is not so, and the reason for this is the wisdom of ta'wīl, as mentioned above.
6. In this connection it is said: "And God invites to the abode of peace (dār al-salām), and guides whom He will on a straight path" (X:26). Dār al-salām has four meanings: (a) the abode of peace or ta'yīd, (b) the abode of paradise, as it is the name of a paradise, (c) the abode or the house of God, for al-salām is among the names of God, and (d) from one aspect, God Himself, for He is al-salām, which means salāmatī or peace, namely, light, which is the abode of peace, because salāmatī or peace is not separate from light.
7. Through annihilation is attained His extreme proximity and closeness, which is the peace (salāmatī) and the abode of peace, as the Qur'an

says: "For them is the abode of peace in the closeness of their Lord and He will be their friend because of what they used to do (in this world)" (VI:127). Friendship of God is the supreme bliss for the mu'mins, as is said in the verse (X:62): "Lo! verily the friends of God are (those) on whom fear (comes) not, nor do they grieve; these are the people who believed and used to practise piety, they have glad tidings in this life and in the Hereafter - There is no changing in the words of God, that is the supreme triumph." (X:62-4). Here it should be remembered that fear is related to the future and grief to the past. For instance, if someone fears becoming extinct in the future, or, if he thinks that he has been sleeping for a long time, in the sleep of nothingness and therefore, he has been deprived of the bounties of God during that time, then these conditions reveal his fear and grief regarding the past and the future. Whereas, what God has said regarding His friends gives the guarantee of pre-eternal and post-eternal peace to them. And the Divine mercy is such that everyone can attain the recognition of that permanent and perpetual subsistence (baqā') and peace, which is linked with the abode of peace without any beginning or end.

8. The leader of the friends of God is the Imam of the time, in other words, this is like the mu'mins and the prince of the mu'mins (amīr al-mu'mīnīn). The secrets of peace are hidden in the light of the Imam of the time, who is the maẓhar (locus of manifestation) of God; his friends are friends of God and the secrets of peace are his prerogative. Thus when it is prayed in the presence of God: "Guide us on the straight path", this certainly does not mean that the mu'min has lost the straight path, rather, it means that he wants to advance more and more on the straight path and reach the ultimate destination. In the same way, the mu'mins living in the abode of peace pray: "O God! usher us in the abode of peace". In this prayer is sought such a knowledge and gnosis which may reveal the hidden secrets and consequently they may realise that they were already in that ultimate destination, in the abode of peace (dār al-salām).

9. In the verses (XXXVI:57-8) God says: "In it (paradise) are fruits for them and whatever they ask for is present for them; a word from

a Merciful Lord". Here by a word is meant the Divine Word (kalimah-i bārī), which is the light of ta'yīd. Thus in paradise are provided numerous kinds of fruits for the intellect, the soul and the subtle body. Further, the people of paradise receive everything they desire. For instance, in paradise, in the light of the knowledge of the secrets of the soul, they want to find themselves in the abode of peace without any beginning and end. The limited and wrong concept of life, which they had in this world, was as baseless as a painful dream, so that when one wakes up from such a dream, one is grateful that the pain in that dream has no permanent existence. Such will be the state in paradise, the people of paradise will come to know that they were already there, in peace. This is because of the fact that their higher I (anā'-i ^culwī) has never come to this world; only the lower I (anā'-i suflī) has descended here. The example of the higher I and the lower I can be given from the sun and its rays, namely, that the sun is in its own place, it does not come down to this world, but its rays can reach everywhere.

10. In "a Word of a Merciful Lord (kalimah-i bārī)" (XXXVI:58), are hidden the secrets of the highest ta'yīd and supreme salāmatī or peace, as God says in the hadīth-i qudsī: "O son of Adam! obey me, I will make you living like me that you never die, such mighty that you will never be humiliated and so rich that you will never be needy". (al-Majālis al-Mu'ayyadiyyah, Majlis No. 12). Here a question arises: Will this be a new creation which was not there before? No. Here God does not say "I will create you (akhlūquka)" rather, He says "I will make you (aj^caluka)". This means that God will reveal to His obedient servants such secrets, through which, they will recognize themselves and they will see their higher I or higher soul in the abode of peace (dār al-salām) without any beginning or end.
11. Here arises this question that if the mu'mins have already been living in the abode of peace in their higher I, then why is this prayer made time and again: "... and salāmatī is from Thee and salāmatī returns towards Thee. O Lord! give us life through peace (ta'yīd), and usher us in the abode of salāmatī (ta'yīd)". The answer to this question is that, it is true that the higher I of

every mu'min is in the abode of peace, but with respect to lower I, he has come to this world and has completely forgotten his reality. This forgetfulness of his reality can be amended through knowledge and gnosis only. Therefore, he has been taught this prayer in which the true knowledge is sought: "Thou art the light of ta'yīd and the light of ta'yīd is from Thee and this light of ta'yīd - guiding our lower I, returns towards Thee. O Lord! give us life through this ta'yīd and join us with Thy higher I in the abode of peace (dār al-salām). Regarding "anta's-salāmu wa minka's-salāmu wa ilayka yarjī^cus-salām, i.e. Thou art the peace, and from Thee is the peace and the peace returns towards Thee", some friends had expressed their desire that this humble servant should explain it. Thus this article is specifically written in response to it. Apparently, raising a question about these sacred words of this prayer, is a logical reality, for, according to the external intelligence, after saying "Thou art the peace" to God, to say "From Thee is the peace" amounts to saying: "Thou art God" and "God is from Thee". But we are fully sure that its ta'wīlic wisdom is something else. And that is, God (dhāt-i subhān) is not attributed by any attribute except figuratively. Thus by al-salām is meant al-nūr (the light), which is not real but a figurative name of God. For light and darkness are opposite to each other, but the essence of God has no opposite. Other than God, everything has an opposite and the pairs of opposites are created by God, as is mentioned in the verse (XXXVI:36). Here this universal principle should be remembered, that, although God is not attributed by any attribute, nonetheless, some names are selected for His Holy Essence, such as Allah, Subhān, Raḥmān etc., which are not used for creatures, while other names which are not real but figurative names of God are used for creatures, as well. Nūr and Salām are among the names which are used in the Qur'an, both for God as well as for creatures. For example, the name "nūr" in the verse (XXIV:35) shows God's attribute of guidance and in the verse (V:15), it is used as a name of the Prophet.

12. Salām is the name of the light of ta'yīd. First of all, it rises in the form of the Divine Word (kalimah-i bārī) or Word of Command (kalimah-i amr). Since at that place, all pre-eternal and post-eternal realities and gnosers are one, therefore, one of the many names of the

Divine Word is Salām, as is in the verse (XXXVI:58): "Salāmun gawlan min rabbīn rahīm (A word (i.e. Divine Word) of the Merciful Lord is the light of ta'yīd). This light is being received by the prophets and imams, and in this sense God says: "Subhāna rabbika rabbi'l-^Cizzati ^Camma yasifūna wa salāmun ^Cala'l-mursalīn, i.e. Thy Lord, the Lord of honour, is free from what they ascribe to Him", and the prophets have continued to receive the light of ta'yīd.

Three great wisdoms are mentioned in this verse: (a) God is free from what people ascribe to Him without recognition (ma^Crifat).

(b) He nourishes the religious, spiritual and intellectual honour and elevates it. (c) The light of ta'yīd is received by the prophets and imams, and it is they who recognize God.

13. In the Holy Qur'an is mentioned the salawat or peace from God and His angels to the mu'mins (XXXIII:43). But in the ordinary case, they do not receive the heavenly peace (salām), rather, it is bound and conditional to following the guidance (XX:58; XIII:24). It is because of this reason that salām is not recited for every mu'min, except the prophet, imam, archangel and ahl-i bayt. And this is because of the fact that salām or peace is the light of ta'yīd.
14. If someone asks, if in the present condition, a mu'min does not receive salām from God and His angels and salām should not be recited for a mu'min, then why do the muslims and mu'mins say: "as-salāmu ^Calaykum wa ^Calaykumu's-salām? The answer to this question is that, saying of salām by God shows the meaning of a practical salāmatī (peace), as shown in "salāmun ^Calā ..." about a Prophet. In such a case, in order to know this Divine mercy and to understand the rank of a prophet or an imam, we should also say: "^Calayhi's-salām..." whereas, if this excellence is not attained by any other human being, we should not say for him "^Calayhi's-salam." However, where salām is for each other in a general sense, it is used in the sense of a prayer and in that sense, it must be said for each other.
15. In the verses (XIX:15, 33) the way spiritual birth, death of animal soul and inbi^Cāth (resurrection) of Hazrat Yahyā and Hazrat ^CIsā

are mentioned, shed full light on the meaning and wisdom of the word "salām". In these verses, there is no mention of the salāmatī or protection of the physical body; it is the protection of the soul and the intellect, which is in the form of the luminous ta'yīd. Here it is necessary to know that in this example, Hazrat Yahyā and Hazrat ^cIsā are representing the spirituality of all Perfect Men, because the path of salāmatī, for all of them, is one. For, if the path of the spirituality of every prophet were different, then God forbid, God's sunnats (laws) would also have been different. But the sunnat of God has continued to be one and the Divine sunnat or law is that the spiritual birth, the death of animal soul and inbi^cāth of the people depends on the Guide of the time (hādī-i zamān). For it is he who is the nafs-i wāhidah, the single and unifying soul (XXXI:28) and the abode of peace (dār al-salām) Otherwise, how is it possible that God is inviting people to the abode of peace, when the abode itself does not exist? Further, it is also impossible that someone may reach God directly without any means.

16. Hazrat Nūḥ, in addition to an external deluge, was also passing through a spiritual deluge. When the spiritual deluge subsided, God commanded him: "It was said (unto him): O Nūḥ! Come down with peace (salām) from Us, and blessings on thee and on those peoples who are with thee" (XI:48). Salām (ta'yīd) is a very great thing. It is because of this that, first, the Perfect Men are tried strictly and then they are granted the wealth of luminous ta'yīd. You can see that Hazrat Nūḥ received the salām or ta'yīd of God after passing through great and arduous trials, and similarly, Ḥazrat Ibrāhīm. (XXI:69).
17. Regarding the verses: "And We left for him among the later generations (recognition of his status); peace be unto Nūḥ among the peoples! Lo! thus do We reward those who do good" (XXXVII:78-80), a wise person can ask: what is the wisdom hidden in these verses? The answer to this question lies in this explanation: And We left the recognition of the status of Nūḥ in the Perfect Men-to-come. It is in the sense that this spiritual deluge will continue to take place in every personal world and in every personal world, Ḥazrat Nuh will continue to receive salāmatī and ta'yīd and We reward the Perfect Men like this.

18. In the personal world, the miracles of every great prophet take place and thus the spiritual status of the prophets mentioned in the Qur'an is recognized. For instance, it is said about Hazrat Ibrāhīm: "And We left the recognition of the status of Ibrāhīm in the Perfect Men-to-come. That is to say that, in every personal world, the miracles of Hazrat Ibrāhīm will take place. That is, Hazrat Ibrāhīm will repeat his religious and spiritual life in every prophet and imam. In this sense, there is salāmātī and ta'yīd for him, which is granted to every prophet.
19. Even an ordinary person can easily understand that the things exist separately in the world of multiplicity, but it is extremely difficult for him to know how the prophets and imams exist together in the world of unity. In this connection, he should know that the world of unity is extremely wondrous and extremely difficult to understand, due to the fact that, it is in the form of a person, in whom first of all, are gathered the righteous ones; it is this person who is the abode of peace, as the Qur'an says: "And as for those who (duly) believe and (duly) do good works, We verily shall make them enter in among the righteous ones" (XXIX:9). Namely, that they will be able to enter the personal world of the Guide of the time, for it is he who is the abode of peace, where all the righteous ones of the past are gathered. If we accept the example that according to the language of Qur'anic wisdom, "fī al-kitāb" cannot be translated as "on the surface of the pages", rather, it means meaningfulness and depth of the words, similarly, "fī al-sālihīn" does not mean the external closeness and companionship of the Perfect Men, but it means to enter their personal world.
20. Among the everlasting and unchangeable laws of the Qur'an, one is that the things of God are not scattered and dispersed, they are arranged systematically in His treasures. All the things of this world have descended from these Divine treasures (XV:21). According to this law, paradise also is like a treasure, for which, treasurers are appointed by God, as God says: "And the treasurers of it (paradise) say unto them: Peace be unto them! You have become purified, so enter the paradise forever" (XXXIX:73). The treasurers of the paradise are the Imams from the progeny of Muhammad (may peace of God be on

him and his progeny), and paradise is their personal worlds. That is to say that the personal world of the Imam of the time, is the paradise for the people of his time. Thus the Imam of the time is the abode of peace and ta'yīd (dār al-salām) in this sense.

Here, this Divine law should also be remembered that, the mamthūl or reality is one, but its examples are numerous, as it is said: the Divine Pedestal has encompassed all the things of the universe and existents (II:255); everything is confined in a book (LXXVIII:29); all things are recorded in the record of deeds (XVIII:49); all things are in the manifest Imam (XXXVI:12); God has counted all things and has placed them in a single number (LXXII:28; XIX:94); everything is in the Guarded Tablet (VI:59); heavens and earth i.e. the entire universe and existents are in the Hand of God (XXI:104; XXXIX:67); all possible things are in the treasure of God (XV:21); all people will be present in the presence of God (XXXVI:32); and He has given what you had asked Him for (XIV:34). These are the models of the great examples and the reality and mamthūl of all these examples is the Holy personality of the Imam of the time, who, in the status of the House of God, is the House of peace and luminous ta'yīd. For it is through him that God and the Prophet are obeyed; and it is he who is the vicegerent of God and the representative of the Prophet in this world. Praise be to God, the Lord of the worlds!

Note:

In order to understand the Qur'an and to increase Qur'anic knowledge in this and other articles, the Qur'anic verses should be studied in their context.

The Dust of the Path of Jama^cat,
Naṣīr al-Dīn Naṣīr Hunza'ī.
London: 20th July, 1984.

1. There is no doubt that "Allah is the light of the heavens and earth" (XXIV:35). But it is extremely important that we should think deeply about this great secret and ask ourselves: the heavens and earth of which world does the Divine light illumine directly? Is it the external world or the internal? Is it the world of religion or the personal world?
The correct answer to this key question is that in this physical world is the world of religion and in it is the personal world, which is directly illumined by the Holy light of God. By the personal world here, is meant the blessed personality of the true Imam, which is the place of manifestation and illumination of the light of God, whereby are illumined the heavens and the earth of the world of religion. The external world also receives the light, from the true Imam, by degrees.
2. God, the Nourisher of honour, first of all, appointed Hazrat Adam as the mazhar of the absolute light, which is also called the Divine Spirit, as God says: "When I will perfect him (sawwaytuh) and breathe into him My spirit (=the word Be, kalimah-i kun) (at the rank of soul and the rank of intellect), then do you fall down, prostrating yourselves unto him" (XV:29; XXXVIII:72). In this Divine teaching, the Divine act of the word "sawwaytuh (I have perfected him)" is being elevated from the stages of spirituality and has reached the light of Intellect (the Divine Throne), for the Divine spirit, which is the Divine Word (kalimah-i barī) is breathed in at this stage.
3. In the Holy Qur'an, two kinds of light are mentioned: diyā' and nūr (X:5). Kindly explain to us which light was in Hazrat Adam? And why are two separate lights mentioned?
A. Light in reality is one. However, with respect to the Divine Word it is called diyā' and when it is transferred to the Intellect, it is nūr. An example to help understand this reality is that the sun is called diyā' and the moon, nūr in the Wise Qur'ān (X:5). The reason for this is that the light of the sun is essential, but that of the moon comes from the sun. In the personal world of Hazrat Adam were

both the lights. On the one hand, the sun of the Divine Word was radiating its light (diyā') and on the other, the moon of Intellect was shedding its light (nūr).

4. The rank of Divine spirit and light, which was given to Hazrat Adam by God, was also given to Hazrat Nūh. Thus the ark of luminosity, which was in his personality, is mentioned in the Qur'an, in these words: "And build the ark with Our essences (a^cyun=jawāhīr) and with Our inspiration (waḥy)" (XI:37). A^cyun is the plural of a^cayn. A^cayn has many meanings, one of which, is essence (jawhar=dhāt). Thus a^cyun means the essences of things (jawāhīr= dhawāt-i ashya'), which are the realities of the rank of Intellect. And by inspiration or waḥy is meant the Divine Word. Another verse in this connection, is: "And We carried him on a thing (ark) of planks and nails, that was floating according to the essences of the things, as a reward for the one who was rejected (so that the disobedient may perish in the deluge of ignorance)" (LIV:13-14). In this verse, by planks are meant the manifestations of the Divine Word and by the nails, the demonstrations of the light of Intellect. The ark was floating according to the realities or the essences of things, so that the disobedient people who were outside of it may perish in the deluge of ignorance.
5. There is another verse in this regard: "And it was said: O earth! Swallow thy water, and O sky! Withhold (thy rain)! And the water was subsided and the commandment was fulfilled. And the ark rested on Mount Jūdī and it was said: A far removal (from Divine mercy) for wrongdoing people" (XI:44). The ta'wīl of this verse is: The souls of the personality were absorbed in the body and the external souls flew back and thus the water of the deluge of spirituality was subsided and manifested the Word of Command, with which, spirituality reached its climax and the ark went to the Mount of Intellect, to rest there forever. In such a state, Hazrat Nūh and the mu'mins were receiving the mercy of God and the others were far removed from it. This shows that Hazrat Nūh had the same light which Hazrat Adam had before him. The reality and the light were one and the same, although, the words, with respect to these two great personalities, were different

in describing the same reality.

6. The light of guidance which had entered the forehead of Hazrat Adam by the name of the Divine Spirit and which according to the verse of "Selection (iqtafā', III:33)" had to continue and last in the chain of the prophets and imams of the children of Hazrat Adam, continued generation after generation, in his children and manifested in Hazrat Ibrāhīm, as is mentioned in the Qur'an: "And when his Nourisher tried Ibrāhīm with certain Words (kalimāt), and he fulfilled them, He said: Lo! I am going to appoint thee a leader (Imam) for mankind. (Ibrāhīm) said: And of my offspring also? He said: (Yes, but) My covenant is not within the reach of wrongdoers" (II:124). The main thing which we are searching for, in this verse, is "Words (kalimāt)" which included both "Names (asmā') and "Words (kalimāt)", which Hazrat Ibrāhīm completed one after the other. And at the end of these "Words (kalimāt)" was the Divine Word (kalimah-i bārī)", which contains everything and is the fountainhead of the light and the ultimate destination of the spiritual journey.
7. The rank of light of Hazrat Mūsā, also, was the same as that attained by Hazrat Adam, Hazrat Nuh and Hazrat Ibrāhīm before him, as God says: "And when Mūsā came (to the Mount Sinai) to fulfil Our appointed time and his Nourisher (rabb) spoke to him, he said: O Lord! Show me (Thy self), that I may gaze upon Thee. He said: By no means canst thou see Me; but look upon the mountain (to which I reveal My glory)!. If it stands still in its place, then thou wilt see Me. And when his Nourisher revealed (His) glory to the mountain He sent it crashing down. And Mūsā fell down unconscious. And when he came to consciousness (i.e. when the ta'wīl came to him) he said: O God, Thou art free from all attributes! I turned to Thee, and I am the first to believe (in these realities)" (VII:143).

According to this verse, Hazrat Mūsā had a vision (ru'yat=dīdār) from one respect, and from another, not. And in this, there was the indication that one should always have the vision of the manifestation of the intellect and knowledge of God. It is because of this, that God revealed the manifestation of the light of knowledge and wisdom to

the Mount of Intellect and turned it into countless gems. And He drew the attention of Hazrat Mūsā towards this perpetual and perennial vision and polished and burnished every gem, in such a way, that the theophany of the Mount Sinai, was reflecting in it when looked at in the light of knowledge and gnosis.

The vision in the form of intellect and knowledge, is a Qur'anic reality. God willing, if you reflect on this verse, you will have abundant happiness. It is: "Unto Allah belong the East and the West, and whithersoever you turn, there is Allah's Face. Lo! Allah is All-Embracing, All-Knowing". (II:115). The ta'wīl of this verse is that the entire world of the Qur'an belongs to Allah. Therefore, in the esoteric aspect of whichever verse you want to see, you will have an intellectual manifestation and a vision of knowledge of Allah's Face. For God, the Wise, has adorned His Mighty Book with the miracles of knowledge. Indeed, He is the Owner of all-embracing knowledge.

8. It is among the realities of the Qur'an, that in Hazrat ^CIsā, was manifesting the same Divine Spirit, which was breathed into Hazrat Adam, and which manifests from the Divine Word. Thus, from the following verse, you can realize what kind of miracles manifest from the Perfect Men into whom, the Divine or Holy Spirit is breathed. See the verse: "When Allah will say: O ^CIsā, son of Maryam! Remember My favour unto thee and thy mother; how I helped thee with Holy Spirit, so that thou speakest unto mankind in the cradle and in maturity, and how I taught thee the Book and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, (idhn), and didst breathe into it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead (from the graves), by My permission." (V:110).

The ta wīl of the above-mentioned miracles of Hazrat ^CIsā is as follows: When the luminous birth of Hazrat ^CIsa took place in the personal world of the hudūd-i dīn, he started to speak immediately in their personal world. This continued and when he became mature, he started to show the spiritual miracles in their personal world. The Book or al-kitāb is that living light whose signs (āyāt) are the Pen, the Tablet and the

Writing (raqīm). This Book contains the profound wisdom (hikmat-i bālighah) and all heavenly Books.

Hazrat ^cIsā was giving ism-i a^czam to the hudūd-i dīn. One Qur'anic name of ism-i a^czam is "idhn Allah (permission of God)", through which at the place of ^cIzrā'īl (maqām-i ^cIzrā'īl), his personality was being used as a shape and a mould and the Holy Spirit was cast into it, as a result of which an angel like him used to come into existence and fly.

To heal a born blind person, means to bring to the straight path, someone who has lost it, and to give him the inner eye by the permission of God. By leper is meant someone who has remained for a long time in the initial light of spirituality⁺ and he does not realise that its real stages are still further, and particularly someone who has seen this light without the guidance of the Imam of the time. Hazrat ^cIsā used to help such people to go towards the stages of spirituality. This is the ta'wīl of healing a leper. The ta'wīl of raising the dead from graves, is that, when Hazrat ^cIsā was passing through the personal resurrection, the particles of soul used to resurrect from the living grave-yards of the human beings and come towards him.

9. Regarding the Holy Prophet Muhammad, the Chief of the prophets, no Muslim can have a doubt in his being "A light from God (V:15)" and "Luminous Lamp (XXXIII:46)". Further, this reality is crystal clear to the people of wisdom, that the Holy Prophet was the most noble and excellent of all prophets and messengers. There are many reasons for this. Nonetheless, the straight path (path of spirituality) and the ultimate destination is the same for all the prophets and all ummats, as God says: "Lo! We inspired thee (awhaynā ilayka) as We inspired Nūḥ and the prophets after him" (IV:163). Thus it is clear that the way of inspiration (tariq-i wahy) and its stages are the same for all the prophets.

+ If someone does arduous mystic exercise without faith in and guidance of the True Guide, he can, without doubt, see the light of the dissolving of the animal soul. But this is the place where deviation from the straight path reaches its climax. For, most of the people consider this the light of God.

Think also about this verse: "And it is not possible for a man that God should speak to him except by inspiration (wahy) or from behind a veil, or by the sending of a messenger to reveal what He wills by His permission. Lo! He is exalted, Wise." (XLII:51). The main meaning of wahy is indication, allusion. Thus wahy or allusion is of three kinds: The first is visionary indication (ru'yat, dīdār), which is the supreme indication; the other is verbal indication (qawli ishārah), in which countless spiritual examples are hidden; and the third, is the practical indication (ʿamali ishārah), in which there are innumerable examples of the demonstration of the Intellect. The veil implies that at this second level of indication or wahy or kalām, there is no vision but only the voice of the Divine light. And sending a messenger is the third level of wahy or kalām. It should be remembered that, although, wahy, at the highest level is used in an extremely special sense, it is applicable to all levels of revelation (tanzīl), for each and every verse contains a spiritual and ta'wīlīc indication.

The above-mentioned law of wahy and kalām was common to all prophets. According to this law, the spirit of the Qur'an was revealed to the Holy Prophet from the Divine Command (kalimah-i kun). In fact, it was the same spirit which was breathed into Hazrat Adam in the beginning. And you can see in the verse (XLII:52), the same spirit is also the living light. It is worth pondering: why is the light of the Qur'an linked to a living personality? A great wisdom is hidden in this. Otherwise, God would have given the Qur'an to the Prophet in the form of an external book, instead of revealing it to his blessed heart, in the form of a spirit and spirituality (XXVI:194). But God did not do so, rather, He has revealed the Qur'an, with such a light, which was speaking with its sacred tongue. Then the Glorious Qur'an was given the written form and the light resided in the Holy Personality of the Prophet. Now the question arises here, should the light of the Qur'an be extinguished with the physical demise of the Prophet? No, never. It is against the Divine will. Thus it is true that God, by His perfect power, has transferred the light of the Qur'an to the chain of imams from the progeny of Muhammad (s.a.), so that His light may also continue and last with His Book. And this is the law of the religion of nature.

10. In order to present an example of the rank of the spirit and the ma^Crifat of the Prophet, some of the wisdoms of the chapter al-Najm (the Star) are explained here: Here, first of all, Hazrat Mubdi^C is likened to a falling star and God has sworn by this great miracle and the Mubdi^C through ibda^C manifested in front of the Prophet. And in "wa mā dalla sāhibukum (Your companion did not err)", the way the ascension and the elevation of the Prophet has been described and praised, indicates to the guidance of the Prophet and the access of the mu'mins to this place, for inbi^Cāth is the final destination of the mu'mins. In the verse "callamahu shadīdu'l-quwā (He was taught by one mighty in power)" is mentioned the overpowering knowledge of God before that of any other mighty power. And "dhu mirrah" means the one who does an action repeatedly. In "fa-istawa (then He appeared)" is mentioned the act of ibda^C. That is to say, that the Mubdi^C is the one who repeats the act of ibda^C. He appeared in luminosity and then He came closer and the higher I descended in the lower I. And their concept became such that they are like two bows and like a circle as well, as shown in the following diagrams:



- In this event, there were many far-reaching allusions. The Prophet had this vision the second time with his inner eye, at the lote-tree of the utmost boundary (sidratu'l-muntahā), near which is the paradise of abode (jannatu'l-ma'wā). This lote-tree was showing and hiding a treasure repeatedly. This was not a manifestation that one could leave it and turn aside the eye, nor was there a boundary to go beyond it. The Prophet saw the extremely great miracles of his Nourisher (rabb) (LIII:1-18).
11. In the Holy Qur'an the most clear and bright realities are related to the light, and the most understandable examples also are regarding the light, the reason for which is the very existence of the light itself and its importance and usefulness. As the world-illuminating sun

is the source of all material blessings and favours, in the same way, the sun of the light of religion is the fountainhead of all religious blessings. Then how was it possible that the light should sometimes exist and sometimes not?

Allah says that He is the light of the highness and lowness of the universe. Then He says that the similitude of His light is like a niche in which there is a lamp. In this Divine teaching, we should not proceed further, without understanding the allusions of the niche and the lamp. We see in this similitude, that the first relation of the Divine light is with the niche, then with the lamp, because of its being in the niche. This means that the niche of the inner house of God has the supreme rank, which is eternal like the concept of God and His kingdom. The prophets and imams, by the permission of God, have been attaining this rank, as the blessed being of the Prophet is a bright proof of this reality that he, in his own time, was a luminous lamp. In this case, can any wise person dare to say that the lamp which was shedding light in the niche of the house of God was separate from the lamp of the Prophet? Never, never. Rather, the fact is, that just as he was a mercy for all worlds (XXI:107), he was the light of the heavens and earth in the status of the light of God. For, where the Divine mercy can reach all the worlds through him, there the Divine light can also reach them through him. For, other than this, there is no such concept in the Qur'an, according to which, we should accept the Essence of God as light. And everybody knows that this verse is a mithāl or similitude and not mamthūl (reality or ta'wīl). And its mamthūl, as mentioned above, is that the intellect of the Perfect Man, who is the true guide, vicegerent of God or the vicegerent of the Prophet, mazhar of God, the speaking Qur'an, inheritor or the Book and living ism-i a^czam from God, has been made the lamp of guidance and been placed in the niche of honour and supremacy and is given the status of the light of God, by God. Now let us see the entire verse of light:

Allah is the light of the heavens and the earth, the similitude of His light is as a niche in which is a bright lamp and the lamp is in a (chandelier of) glass, and the chandelier is as though it were a star of pearl; it (lamp) is lit from a blessed tree, an Olive neither of the

east nor of the west, the oil of which would well-nigh give light though no fire touched it, light upon light; Allah guides to His light whom He pleases; and Allah strikes out parables for men; and Allah all things doth know. (XXIV:35).

12. In the verse (XXVII:8) God says: "But when he reached it (fire), he was called, saying: Blessed is (are) whosoever (man) is (are) in the fire and whosoever (man) is (are) round about it! And Allah is free from all attributes (subhān), the Nourisher of the worlds". In the above translation, both the singular and the plural forms are correct, for in Arabic, man, a relative pronoun, is used for both singular and plural. As for the fire, it was not a material fire, but it was the light. And in this connection, see also the verses (XX:10-12; XXVIII:29-30). The same question arises here: Was this light Subhān Himself? No. For this light is blessed and God is free from being blessed, rather, He blesses. Therefore, this light was the mazhar of God. However, with respect to His vicegerency, God always says: "I am this light" and in all the verses of light, which are the keys of the Qur'anic treasures, this is the greatest secret.
13. In the verse (VI:122), God says: "Is he who was dead and We raised him unto life, and appointed for him a light through which he walks among men, as him whose similitude is in utter darkness whence he cannot emerge?" The wisdom of this noble verse is understandable only when a wise person knows the real meaning of death and life. This external life is a kind of death, therefore, every mu'min should be born spiritually, so that he may open his eye in his personal world and see the light. Then, in this life he should experience the taste of death and finally, when his inbi^cāth takes place, then, in a real sense, he will be called alive. Thus in the Holy Qur'an are mentioned two kinds of death and two kinds of life.
14. The relation of light after God, the Prophet and the Imam, is linked to the mu'mins, but this secret is hidden in the recognition of the Imam. For it is the Imam who is the treasure of the gems of knowledge and gnosis and in this sense, he is also the treasure of the light. When a mu'min professes this, he should think about how this light can be observed and how it can be attained. In this regard, there are the holy farmans of the exalted Imam and they can guide in every respect.

What do you think about this idea that the light should come to a mu'min or that the mu'min has to go to the presence of the light? Can the house of God, in order to do pilgrimage, come to a mu'min? Can the Imam/^{go}to the house of every mu'min and give dīdār? It should be remembered that in spirituality, every impossible thing becomes possible. Thus it is the light which sheds light on all the secrets of ma^crifat, and it is the light which can advance and cause to advance to the secrets of pre-eternity (azal) and post-eternity (abad). Thus wherever in the Qur'an, light is mentioned, many wisdoms are gathered there, as the Qur'an says: "And those who (duly) believe in God and His apostles they are the truthful ones (al-siddiqūn) and the witnesses (al-shuhadā') with their Nourisher; they have their reward and their light (nūruhum)" (LVII:19). In this wisdom-filled verse, is mentioned to believe perfectly, externally and internally in God and His apostles and to testify in the light of ma^crifat. Also in the words shahīd and shahādat, in addition to be sacrificed twice, in the path of God, and to come to life twice, is mentioned the spiritual observations and witnessing, as well. And then after the reward, i.e. at the end of everything, is mentioned the light. This shows that the perfect stage of light comes after doing all these things and through this very light, the supreme secret reveals that there is the pre-eternal and post-eternal link between the light of God, the light of the Prophet, the light of the Imam and the light of mu'mins. And in "nūruhum (their light)" is indicated that, at this exalted place, the mu'mins receive the Imam as their higher I (anā'i^c ulwī) and everything is available in the light of the holy and pure Imam.

15. In individual Resurrection (place of spirituality) the light of mu'mins, men, and women, runs in front of them and on their right side. (LVII:12). Why should the light run? For it is a practical example in which the light covers many cycles. This is a journey of the intellect, knowledge and soul. Seeing them, the hypocrites, men and women, will say: "Wait for us! Let us borrow a spark from your light (and make it a complete light in us). It will be said: Turn you back (in the chain of the past) and seek for light (there)" (LVII:13). If this event would have happened, physically, after the dying of all, then in the language of the Qur'an, it would not have said: Turn back to the world. For, turning

back to the world, is denied in the exoteric language of the Qur'an. Rather, this is the individual or personal Resurrection, in which the collective Resurrection is represented. That is to say, that all this happens in the world of similitude. There, it is true to say that whoever receives light, receives it from the time of Adam and from the time of the Seal of the prophets. Thus it should be known, that each of the verses related to the light, is a subject of special meaning and the rest of the verses of this nature are included in it. For instance, if we take the subject of the "light of the mu'min men and mu'min women", which is the subject of the above-mentioned verse, then the rest of the verses of light clarify this subject according to their respective wisdoms. Thus in this way, everything is mentioned in the Qur'an.

16. In the verses (LVII:9,12,13,19,28) the way God, with His glory of mercy has described the light, every mu'min is fully sure that this holy light is the Imam of the time, who is the higher I or the higher soul of the mu'min men and mu'min women. This pre-eternal and post-eternal link of the light and the mu'mins is also clearly mentioned in the verse (LXVI:8) in the way of wisdom, as God says: "On the day when God will not abase the Prophet and those who believe with him. Their light will run before them and on their right hands: they will say: Our Nourisher! Perfect our light for us, and forgive us! Lo! Thou art Able to do all things" (LXVI:8). In this luminous verse the Holy Prophet, the pure Imams and the mu'mins are mentioned together, with certainty. Thus from the time of prophethood onwards, this event has continued to take place in every individual Resurrection of the personal world. For, with respect to both individual and collective points of view, God perfects His light in this world (IX: 32; LXI:8). And the light becomes perfect by the external and internal meritorious deeds. Is it possible to say that God's light is different and that of the Prophet different? This is utterly impossible. Rather, the fact is that, the ta'wīl of the light of God, is the light of the Prophet and that of the true Imam; the same is the light of the mu'mins. If we go still farther, then we will see, that for the entire humanity there is room in the mercy of God, as in the chapter *Rahmān*, is mentioned this law of annihilation and the mercy. All of them have to be annihilated in God's Face. But it should be remembered that this

annihilation is of two kinds: one is consciously in the light of ma^crifat, and the other is unconsciously.

One special, main similitude of light is fire. The things which the fire annihilates are of two kinds. From burning of one kind of things are created light, heat, power, fragrance etc. and from the burning of the other kind, nothing useful comes into existence. In this example (of the fire), a great shortcoming is that the fire and the things which burn in it are consumed in a limited time, whereas, the light and those who burn in it last for ever, consciously or unconsciously.

May Khudawand of the world grant everybody the favour to recognize His Holy light! And may all human beings benefit abundantly from the law of intercession!

Dust under the feet of Jama^cat,
Naṣīr al-Dīn Hunzā'ī
London, 29th July, 1984.

Institute for
Spiritual Wisdom
and
Luminous Science
Knowledge for a united humanity

On behalf of Khānah-i Hikmat and Idārah-i ^CĀrif, with utmost sincerity and happiness, I present this gift of knowledge to Mr. Amin Kotadia, President, and Mrs. Maryam Kotadia, Secretary, Idārah-i ^CĀrif, London Branch, under whose patronage the Idārah is flourishing and prospering. However much we praise their devotion, dedication, numerous services and sacrifices and love for the Imam of the time and earnest and ardent yearning for the acquisition of true knowledge, it is not possible to do due justice. Therefore, for their true reward, let us pray, as the army for spreading and imparting the true knowledge, to the Lord of the treasures of the universe, that may He grant them success in every walk of life and bestow upon them the best in this world and the best in the next! and may He confer upon them the crown of ma^Crifat! Ameen yā rabba'l-^Cālamīn (Ameen O the Lord of the worlds!)

1. In the verse (LXXVIII:38) God says: "The day when the spirit and angels will stand in rank, none will be able to speak, saving him whom the Beneficent allows, and he will speak what is right."
Ta'wīl: In this verse is mentioned the place of Intellect, which is the place of oneness, where standing in rank means to be one. In other words, this is the manifestation of the luminous body in which all are gathered. Whoever may be in that holy and pure form, only one will speak and whatever he will speak, will be the truth.
2. In the verse (LXXXIX:22) God says: "And thy Lord and angels will come in ranks, as they ought to be in ranks." Ta'wīl: To come from one place to another is the act of body, and God is free from body, therefore this verse is among the equivocal ones (mutashābihāt). Therefore, the ta'wīlic wisdom of this verse is that Qa'im al-qiyamat and great angels will come in ranks in the world of religion. And the ta'wīl of their standing in rank is that they will have one common personality.
3. In the Wise Qur'an, wherever the word "saff (rank)" is mentioned, it means one single person at the highest place (maqām-i a^Clā), as God says: "Lo! God loves those who battle in His path in ranks,

as if they were a solid structure (bunyān marṣūs)" (LXI:4). That is to say that the mu'mins are one in the single personality (shakhṣ-i wāḥid) and this is the attribute of their unity and strength and they do spiritual jihād.

4. The above explanation was the explanation of standing in rank according to the Qur'anic wisdom. Now, let us see how the enumeration of God is. He says: "Verily He has encompassed them and has enumerated them as ought to be enumerated" (XIX:94). That is to say that, He has unified them by encompassing and enumerating them according to the law of oneness.
5. In the verse (LXXII:28) God says: "And He has surrounded the knowledge of the prophets and has enumerated all things in a (single) number." That is to say that all things, including the spirituality of the prophets, is encompassed in the manifest Imam. By the single number is meant the holy personality of the Imam of the time. It should be remembered that when God surrounds the things, this becomes their centrality and when God enumerates them, this becomes their unity. This is because of the fact that the meanings of the speech and act of God reach their climax.
6. In the verse (VI:115) God says: "Perfected is the Word of thy Nourisher (kalimah-i bārī) in truth and justice. There is naught that can change His words." That is to say, that the fountainhead of truth and justice is the kalimah-i bārī or the Divine Word. The Perfect Words (kalimāt-i tāmmāt) are unchangeable; they are the treasures of knowledge and wisdom.
7. In the Wise Qur'an, the "muqatta'āt" letters of alif, lām, mīm (الم) are mentioned in the beginning of six surats (II, III, XXIX, XXX, XXXI, and XXXII) and those of alif, lām, rā' (الرا) in the beginning of five (X, XI, XII, XIV, and XV). A special ta'wīl of these two forms is this: Alif is the oath by the First, namely, the Pen; Lām is the oath by the Tablet; Mīm/Rā' is the oath of writing (marqūm/raqīm). In other words, they are the Universal Intellect, Universal Soul and the Word "Be" (kalimah-i kun), which are the great signs and the Book as well.

8. In the luminous body all the gardens of the paradise are gathered, as God says: "And (created) the gardens of densely growing trees." (LXXVIII:16). Also God says: "And garden-closes of thick foliage" (LXXX:30). For all fruits of knowledge and gnosis are gathered here, as is said in the verse: "And the shades of the trees of paradise will be close to them and the clustered fruits thereof will bow down" (LXXVI:14). That is to say that, if the people of paradise desire a bounty, it will be like their command and thus anything they desire will appear instantly.
9. In the verse: "Every soul has to taste of death. Then unto Us you will be returned" (XXIX:57), in reality, is mentioned the death of animal soul (nafsānī mawt), and particularly that miraculous death which occurs sometime after the spiritual birth, which is full of marvels and wonders, the result of which is to return to God.
10. In the verse (XLI:53) God says: "Soon will We show them Our signs on the horizons (of the world) and also within themselves, until it will be manifest unto them that He is the Truth". In this heavenly prophecy, which was made during the time of prophethood, are indicated, first, the present scientific marvels and wonders and then the cycle of spirituality. And the purpose of these two kinds of miracles is obviously to recognize the soul in their light, as it ought to be recognized, so that, it may result in the recognition of the Nourisher (rabb), when this light reaches the level of the certainty of truth (ḥaqq al-yaqīn).
11. The ta'wīl of shin (sāq) is the Intellect, as God says: "The Day that the shin shall be laid bare and they (disbelievers) will be summoned to prostrate themselves but will not be able (to prostrate)" (LXVIII:42). That is to say, where and when the light of the Intellect will manifest and the disbelievers will be summoned to obey, they will not be able to obey. Another mention of shin is about the Queen Sheba, as God says: "It was said unto her: Enter the palace. And when she saw it she deemed it a pool and bared her legs" (XXVII:44). That is to say, that when she saw the light of intellect, she tried to understand it instantly with the external and internal aspects of her particular intellect and all at once tried to assess its depth to cross it, but her conjecture was wrong. The third mention of the leg is in the

verse (LXXV:29-30), in which is mentioned the death of animal soul: "And one leg will be joined with another; unto thy Lord that day will be the driving". In this verse, in tanzil, the physical death is mentioned, but in ta'wil there is the mention of spiritual death, in which the external intellect is joined with the internal intellect.

12. Hazrat Sulaymān was an Imām-i mustawda^C or an Entrusted Imam. In his Qur'anic story, there is the example of the spiritual kingdom of the great souls. Queen Sheba is representing the hujjats of the night (hujjatān-i shab). For this is a great secret that the True Guide keeps attached to his personality, the people of the entire world, through the hujjats of the day (hujjatān-i rūz) and the hujjats of the night (hujjatān-i shab). And numerous wisdoms are hidden in this law.
13. God grants to every prophet and every imam the same spiritual kingdom which He had granted to Hazrat Sulaymān. Thus this great favour has continued from the very beginning as a heritage, as is said: "And Sulaymān became Dāwūd's heir" (XXVII:16). From this wisdom-filled indication, the reality is clear to the intellect and wisdom, that the spiritual kingdom of Hazrat Sulaymān was already with his father Hazrat Dāwūd. Here this question may arise that if it was so, then it would have been mentioned in the Qur'an. With due humility, I would like to say that in the Wise Qur'an, everything is mentioned in the language of wisdom, and it is because of this that this Holy Book of God is called the Wise Qur'an.
14. One special name of the Qur'anic wisdom is "hikmat-i bālighah (the perfect wisdom)" (LIV:5). For, every example, every word, every allusion and every wisdom of this unprecedented and unique heavenly Book is filled with the light of true guidance and therefore, it can guide to the highest stage and hence, very appropriately, the ladder of its spiritual access is made till the light of the Throne (nūr-i^C arsh). Thus in the Wise Qur'an, not only is everything mentioned, but it is also easy to understand, as God has repeatedly drawn the attention towards the "concept of the easiness" of the Qur'an, as in the verse: "And We have indeed made the Qur'an easy to understand and remember: Then is there any that will receive admonition?" (LIV:15). This means the Qur'an is difficult from one aspect and from another, it

has been made easy. And it is also known that God wants ease for everyone (II:185). Therefore, the Beneficent God made the Prophet light in order to shed light on the wisdoms and secrets of the Wise Qur'an (V:15; XLII:52). And in the cycle of Imamah, the True Imam is the Light of the Qur'an and the Lamp of guidance (LVII:28) according to the command of God and the Prophet. Thus in the chapter "Qamar (Moon)" the attention is drawn time and again towards this easy aspect of the Qur'an.

15. Whether it is time or place, body or soul, everything is in a limited quantity with God (XIII:8). By this, however, the beginningless and endless nature of the concept of creation does not cease nor is it even affected, in fact, this helps to understand it. And that is that, God according to His law of power and nature, creates everything from its opposite. For instance, the time of day and night is limited, but God, turning it around in the form of a circle, creates months, years and infinite time. Thus, although everything is in a limited quantity and in a limited circle, but there is no beginning and no end of the repetition and revolving of the survival and annihilation of things. And this is in the light of the Qur'anic wisdom (XXI:33; XXXVI:40).
16. A person, more or less, has as many souls as those of the planet earth. Certainly, it was for this reason that the Wise Qur'an said: "Whosoever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saves the life of one, it shall be as if he had saved the life of all mankind" (V:32). The wisdom in this verse is that an human being is potentially a personal world and potentially the people of the entire world are living in him. Thus if a divinely guided person, by the permission of God, revives a person in the sense of faith and real life, then it is as if he revives all mankind in his personal world. Such a miraculous person is only the Imam of the time, who alone can revive the dead in this way.
17. Everything has a shadow or reflection. Likewise, the light also has a shadow. But it is more appropriate to say reflection, for, the shadow of the light, is entirely different from the rest of the shadows and it is luminous and bright, like the reflection of the

sun shining in the mirror. Similarly, God, the Beneficent, from the Sublime Throne, cast a reflection of His light upon the hearts of all mankind, which all of them accepted in the sense of natural or inborn intellect. At the same time, the sun of guidance rose, by the permission of God, so that the particular intellect may be nourished and progress and at the same time, his status and rank may be determined. Then God seized all these reflections very easily in His hand of power; if He had willed He would not have lifted them from here, as He says: "Hast thou not seen how thy Lord has spread the shade - and if He willed He could have made it still - then We made the sun its guide; then We seized it easily" (XXV:45-6). In this blessed verse there are great luminous wisdoms and the dīdār of knowledge filled with theophanies as well.

18. An extremely great wisdom which can puzzle all of us is this: when man, walking on the circle of spirituality reaches the place of post-eternity, then he finds pre-eternity also in the same place and due to this, the great miracle of his inbi^Cath and ibda^C becomes one only. That is to say that, inbi^Cath and ibda^C are two names of one reality, as God says: "And you have come to Us one by one as We did create you for the first time, and you have left behind you all that We bestowed upon you" (VI:94).

Dust under the feet of mu'mins,

Naṣīr al-Dīn Naṣīr Hunzā'ī.

London: 3rd August, 1984.

1. The literal meaning of ibda^c is to originate, invent, devise, excogitate, innovate, make, do, produce, cause to be or to exist, bring into existence, newly, for the first time, not having been or existed before, and not after the similitude of anything pre-existing. And that of inbi^cāth: to be sent out, be delegated, awaken, wake up, cause to rise, appear quickly, walk quickly, resurrect. God willing, their ta'wīl will come in this article time and again.
2. Regarding ibda^c God says: "(It is He Who is) the Originator (badī^c) of the heavens and the earth and when a matter is complete, He but says to it "Be", and it becomes" (II:117). Since according to the hadīth "man^c arafa ...(He who knows ...)" the main school of ma^carifāt (gnosis) is the human soul, hence we must know that whatever is said in this verse, first and foremost, it is related to the human soul or the personal world. Thus in the light of this, this humble servant, who is less than the dust under the feet of the mu'mins, seeking help and success from the luminous presence of the Holy Lord and with the hope of His help and aid is trying to explain this wisdom-filled verse: The ta'wīl of this verse is that God, may He be blessed and exalted, makes the ibda^c of the personal world of every prophet and imam, as it ought to be made. That is to say that God, the Knowing, the Wise, creates a world of command (ālam-i amr^c) in the blessed personality of the Perfect Man, which is entirely different from the world of creation. The world of command manifests in such a way, that, first, according to the law of nature, the physical creation of the blessed personality of the Perfect Man is completed, then as a result of special dhikr-u^c ibādat and knowledge and action, his spiritual birth takes place, as mentioned in the Wise Qur'an, Hazrat Īsā^c representing all Perfect Men says: "And peace (al-salām) is upon me, the day I was born, and the day I will die, and the day I will be raised up alive" (XIX:33). That is to say, 'I received light and divine help when I was born, and when the spiritual death (personal resurrection) will take place, I will have more spiritual wonders and marvels and when the inbi^cāth (raising alive) will take place, I will receive the divine help (ta'yīd) of supreme miracles'. This reveals that (the creation of) of the personal

world or the world of command of every prophet and every imam begins the day they are born spiritually and then as far as the conditions (umūr) of knowledge and action are fulfilled, the significative application of the word "Be (kun)" takes place, until the door of spiritual revolution (resurrection) opens and the stages of spirituality continue to be traversed rapidly. This continues until one day the greatest miracle of inbi^cāth comes in front of them. Thus the Perfect Man passes through five periods: (a) the period of physical completion, (b) the period of spiritual birth, (c) the period of the death of animal soul (resurrection), (d) the period of inbi^cāth (raising alive) and (e) the period of perfection (tamāmiyyat), as mentioned in the Qur'an, the perfection and completion of light (IX:32; LXI:8; LXVI:8). It should be remembered that the light gradually becomes perfect not only in the personal world, but also in the world of religion. Thus the ta'wīl of God's being the Originator (badi^c) of the heavens and earth is that, He has created a world of command in the blessed personality of every Perfect Man, whose every action and every thing happens under the law of "Be (kun)", although its complete and perfect manifestation takes place at the level of Intellect.

3. It is said in the verse (XVI:81): "And it is God Who made for you shades of the things and He made for you houses in the mountains, and He made shirts for you which will protect you from the heat and the shirts which protect you from the violence of arms. Thus God completes His favours so that you may surrender your "I (anā)" to Him" (XVI:81).

There is an infinite treasure of the Divine favours in this verse. That is to say, God has created three shadows of all His creatures: physical, spiritual and intellectual. Thus when you attain the ma^crifat of the rank of Intellect, you will come to know that there, for the sake of intellectual peace, there is the shadow of every person and every thing in the form of knowledge and wisdom. Similarly, at the level of spirituality, the spiritual shadow of every person and every thing works in different positions. Also, there is the subtle body which as the third shadow, is (also) a great favour. The innermost meaning of this is that, every mu'min in the paradise of his personal world, becomes the king over the intellects, souls and subtle bodies. As for the houses, God has made them in the mountain of Intellect for

all human beings, for there is no difference and discrimination in His mercy; the difference is only due to the affirmation, obedience and recognition. Nonetheless, the law of Divine mercy will gradually work and as a result, the entire humanity will be united and the planet earth will be illumined from the light of intellect, wisdom, science and technology (XXXIX:69).

Now the shirts (sarābīl) should be discussed. What are they? They are the celestial shirts which are the miracles of the ibda^C of Hazrat Mubdi^C. In the first kind of shirts, is protection from the external and internal heat (hell); in the second kind of shirts, there is salvation and protection from every kind of war. These shirts which are made by the Eternal Tailor (khayyāt-i azal) cannot be devoid of the spiritual and intellectual virtues, therefore, from one aspect, they are like the Perfect Men and from the other like great angels. Thus in the Wise Qur'an, they are mentioned in many examples. In any case, in the Divine miracle which is ordained to protect from the heat, the aspect of lightning is prominent, (XIII:12; XXX:24), therefore, it will be right to say that this is a perfect new creation (ibtida^C) which is related to the soul. The other great miracle of Islam, which takes place through ibda^C and whose purpose is spiritual jihād and to bring to an end, the hostile war of the world, is related to the astral body, (jism-i falakī), which is the last ibda^C of the subtle body.

I believe that the U.F.Os are also the same shirts, in which is placed the Divine mercy for mankind. The proof of this is found not only in the Qur'an, but rational proof can also be furnished. The Qur'anic proof is that as the minor or major miracles take place in the external world, in the same way, they also take place in the internal world or the personal world (XLI:53). Here a friend may question that if this is so, then can there be the things such as the inventions of science - television, wireless, telescope, radio, recorders, camera, film etc., in the internal world of man? I will say yes. There can be such things, but there is a difference in the nature and purpose of the two. The material instruments, as they are material, are used for the purpose of attaining benefits of this world, similarly, the internal instruments which are spiritual and religious, their purpose is to attain religion and ma^C rifat. Thus these spiritual instruments will not be called radio, film etc., but they will be called internal senses or spirituality.

Now regarding U.F.Os, we have to prove rationally how man will be able to use them as shirts and in what sense war, ignorance, sickness and poverty of this world will come to an end. The rational proof is that there has to be a useful result and a good purpose in the coming of so many astonishing U.F.Os to this world, in this period of revolutionary science. At present, although the path of scientific research is not that of the soul of ma^c rifat, nonetheless, the ordinary soul comes forward on this path. The soul has lower and higher levels. Thus when man will come to know about the benefits of the soul in the lower stage, he will go further in the discovery of it (the soul), at least, for worldly benefit and fame. Here, I would like to say that, in reality, there is no line of demarcation between soul and matter, where the scientists will stop during their research of matter and due to which they will not be able to go further. In fact, matter and spirit are one and same thing and the same existence. However, it is true that where this thing is dead and dense, it is called matter or body and where it is living and subtle, it is called soul.

Further, in this connection, it is also possible that U.F.Os or the Flying Saucers, according to the heavenly programme, may guide and help mankind, or they may establish a reformative revolution to unite the nations of the world. In any case, there is no despondency for mankind. In fact, the flying saucers are not flying saucers, they are the miracle of the ibda^c of Hazrat Mubdi^c, namely, the Qā'im al-qiyāmat. And such things are subjugated to the people of paradise. In old times those who came by the name of Adam from Paradise, or another planet, had come in this body of ibda^c (ibda^c i jism). They started to live in different parts of the earth and gradually their bodies were transformed from subtle into dense.

4. According to the verse (XXIII:12) God created man from the quintessence of wet clay (tīn). This means that in the beginning, God created the soul from the mu'mins, for it is the mu'mins who are the (wet) clay. This soul was a living and subtle human picture. Since everything comes from the treasures of God (XV:21), therefore, it is necessary that the soul should also come from the same treasures. In the article on "The Divine Treasures" it has been mentioned that the soul comes to the mu'mins from those treasures and then it spreads in the world of

humanity, as God says: "Then We placed him as (a drop of) sperm in a receptacle secure (womb of the woman), then We made the sperm into a clot of congealed blood; then that of clot We made a (foetus) lump; then We made out of that lump bones and clothed the bones with flesh; thereafter We produced him as another creature. So blessed be God, the Best of the creators" (XXIII:13-14). In these wisdom-filled verses, there are numerous wisdoms. The gist is that here God has mentioned that His attribute of createdness (khāliqiyat) is the best and most exalted. It is obvious that this is an allusion to the best of the creatures and that is the creature of ibda^c. Thus from every person, whether he is a believer or a disbeliever, three things are created through the miracle of ibda^c: intellectual shadow, spiritual picture and subtle body. And nobody can know about this miracle, except the people of ma^crifat. The reason for that is that many people do not recognise the bounties of the paradise.

5. In the verse (XIII:12), it is said: "It is He who shows you the lightning, for fear and yearning, and produces the heavy clouds". It is the same miracle of ibda^c which takes place with lightning. One of its names, as mentioned in the story of Hazrat Sulayman, is the "chief of jinns". Due to the greatness, awesomeness and majesty of this magnificent miracle, there is tremendous fear, and at the same time, due to its wonders and marvels, there is a great yearning to see it again and again and to annihilate in it. And by the heavy clouds are meant the fruits of knowledge which are related to this place, and by lightning is meant the open light and the rapidity of ibda^c. In this connection, see also the verse (XXX:24).
6. When the didār (vision) of Hazrat Mubdi^c takes place, then it is said to the soul at peace (naḥs-i muṭma'innah): "O soul at peace, return unto thy Lord, well-pleased, well pleasing! Enter thou among my (selected) servants! Enter thou My Paradise! (LXXXIX:27-30).

The final return takes place in the state of ru'yat (didār=vision) whose place is the inbi^cāth and ibda^c, namely, the ultimate place where the inbi^cāth results in the form of ibda^c. The reason for this is that the spiritual journey is in the form of a circle, therefore, its end necessarily joins the beginning. Thus the real ibda^c is the result of inbi^cāth.

7. In the verse (LVII:25) God says: "Indeed, We sent Our messengers with clear and bright miracles, and We sent down with them the Book and the Balance, so that men might uphold justice. And We sent down iron wherein is mighty war and many benefits for men, and so that God will know who helps Him and His messengers (while God and His messengers are) not in front of him. Surely, God is All-strong, All-mighty". In this Qur'anic guidance and teaching which is full of wisdoms, by the Book is meant the rank of imāmat, namely, the Imam who is the spirit of tanzīl, and by the Balance, the Asās, by whose ta'wīl this essential justice can be established among the people that the gradual guidance which is in the equivocal verses, their door does not close, and by iron, is meant Hazrat Qā'im al-qiyāmat, who is the mightiest in performing internal and spiritual jihād. As a result of his jihād all people will be united and by this international unity and integrity people will attain many kinds of benefits. And those who are true mu'mins, their souls will participate in this jihād and they can help God and His messengers in this sense.
8. In verse (XXI:104) there is the mention of the rolling up of the universe. One of the allusions of the rolling up of the universe is that the world of religion and hudūd gather in Hazrat Qa'im. At the same time to say: "As We originated the first creation, so We shall bring it back again (nu^Cīduh)" means that the inbi^Cāth results in the form of ibda^C and the final manifestation of Hazrat Qa'im takes place in the rank of Hazrat Mubdi^C, and thus the world of religion gathers in Hazrat Qā'im al-qiyāmat. Another ta'wīl of "nu^Cīduh" is: "We repeat it". Thus this (ibda^C and inbi^Cāth) is a chain. For instance, each of the prophets and imams have inbi^Cāth and ibda^C. Since they are the models of the law of nature, therefore, it is absolutely true to say that ibda^C and inbi^Cāth always continue. Now at this place, the ta'wīl of the above blessed verse will be: As We had done the inbi^Cāth and ibda^C of the previous Perfect Man, similarly We will repeat it. That is to say that, as the command of "Be (kūn)" namely, inbi^Cāth and ibda^C, is applicable to Hazrat Adam, it is also applicable to Hazrat ^CIsā (III:59), although apparently it seems that humanity started with Hazrat Adam.
9. The final salvation and the eternal survival of man is in his

annihilation (fanā') in the Face of God. This annihilation is entirely different from that of worldly and material things and is extremely unique and miraculous. For it is attained through a supreme and magnificent vision (liqā', dīdār, ru'yat) and a significative (ishārātī) knowledge and gnosis, as is said in the beginning of the sūrat al-dahr: "Has there come on man a while of the dahr (in which) he was not a thing mentionable" (LXXVI:1). By dahr is meant that rank in which Mubdi^c and Qā'im are one and the same; by "a while from the dahr" is meant the while of inbi^cāth and ibda^c, in which man is annihilated by the vision of the Face of God, and he cannot say anything about himself, about where he is and what he is. For the ta'wīlic wisdoms of this extremely great miracle come gradually. Here this reality should also be remembered that according to the allusion of the verse this extremely great miracle had also occurred to man in the past.

10. The wisdom-filled verses (III:76-77) allude that on the Day of Resurrection, the Benevolent Lord will speak to the righteous, He will look on them with mercy and purify them. In the light of the Wise Qur'an you know that one great rank of the Divine Speech is (in the form of) the silent dīdār (XLII:51) and this kind of dīdār is obtained at the place of inbi^cāth and ibda^c.
11. The sense in which the Imam is the Straight Path (sirāt-i mustaqīm), he is also a wide and strong bridge between corporeality and spirituality or the physical world and the spiritual world. As the two ends of the bridge, Imam has two aspects of humanity and angelicity. With respect to humanity, he is a human being and with respect to angelicity he is an angel. The Beneficent Lord has made this bridge with the purpose that the people should pass through this bridge and become angels, as is said in the verse (LVI:60-61): "We have decreed among you death and We shall not be outstripped that We may change your likes (amthāla-kum) and create you in a fashion you know not." Here is alluded the death of animal soul and inbi^cāth and ibda^c, as a result of which man passes through the bridge of imamat and becomes an angel.
12. In the wisdom of the Wise Qur'an, Queen Sheba is the veil of the

Hujjats of the night and Hazrat Maryam, the veil of the Hujjats of the day. In both examples, the miracle of inbi^cāth and ibda^c is working, but the great difference between the two examples is that in the case of Queen Sheba, the miracle takes place in unconscious state and in the case of Hazrat Maryam, in the light of practical spirituality and ma^crifat. Thus by the name of the Divine spirit, the luminous manifestation of the Imam took place, which Hazrat Maryam saw. For the Divine law is not such that Jibril or any other angel may come to people without the prophet or the Imam. And the main point is that the Imam is the command (amr) of God and in this sense he is the Lord of the command (ṣāhib-i amr) also. That is to say, that such miracles are related to the holy personality of the Imam which take place by the command "kun (Be)" and "kun" is the Imam who is the living command of God.

13. In the Holy Qur'an "command (amr)" is the greatest subject. Thus all those Qur'anic words which are derived from the root of "a-m-r" are related to this subject directly or indirectly. And this article itself is related to the Lord of command (ṣāhib-i amr). Furthermore, the Qur'an itself is the silent command of God (amr-i ṣamit) (LXV:5) and the Imam His speaking command (amr-i nāṭiq) (IV:59). In both senses, the Lord of command is the exalted Imam. For the speaking command is the Lord of the command as well as the command itself.
14. In God's Godhead, the power of ibda^c of the word of command (kalimah-i amr) is extremely great power. The main source of this power is the Divine pedestal (kursī), which is the soul of souls or the Universal Soul, which has held the heavens and earth in its grip and their preservation does not cause tiredness in him (II:255). The great miracles of the prophets appeared through this power; the personal resurrection takes place by it and all the favours and bounties of paradise are provided by this power.
15. According to the verses: "All that (creation) is on the earth is going to be annihilated, but will abide the Face of thy Lord, majestic, bounteous" (LV:26-7) and then God says: "Of which of your Lord's bounties will you deny (O the groups of jinn and mankind)? (LV:28). Here some important questions arise: What is the nature of this

annihilation? Is it a physical one or spiritual? Or both? Can the Face of God be included in the category of creatures? If not, then why is it included in "All that is on the earth" and then is excepted from them? Is it an annihilation for the sake of annihilation or annihilation for the sake of abiding? These questions are necessary so that every intelligent mu'min should think well in the above verse, for in it the law of annihilation and its result are mentioned. The answers to these questions are: In this annihilation is included every kind of annihilation, but the most rewarding annihilation is the one which can be attained only during the life-time, for this is the result of inbi^cath and ibda^c. The Face of God is the Imam of the time and Imam has two aspects, the human and angelic. Thus from one aspect he is with human beings and from another with angels. It is because of this that with respect to body, Imam, who represents the Face of God, is included among the creatures, but with respect to light, he is excepted and affirmed immortal. This wisdom-filled verse alludes that all the people on the earth annihilate, very few of them in the light of ma^crifat and the rest without ma^crifat, and gather and become encompassed in the sublime and exalted personality of the Imam, as is said in the verse (XXXVI:12) that God has encompassed everything in the personality of the manifest Imam. Nonetheless, for the time being all people despite being in the Imam, cannot be equal, as in the human body there are innumerable particles of soul (=cells), which are not equal with respect to feeling. For, among them those particles are more sensitive which are at the centres of the external and internal senses.

16. The Wise Qur'an, without any doubt and ambiguity, and with great clarity, teaches that everything comes from the Divine treasures (XV:21). Now in this respect, it is necessary to understand the wisdom of the words like ruju^c (return) in the Holy Qur'an. If man has come to this world from a treasure of God, then should not he return to the same treasure? Will not the same treasure be both the beginning (mabda') with respect to coming to this world and return (ma^cad) with respect to returning there? Can there be any other place other than the Divine treasures, which can stand for the Divine court (bārgāh-i ʿazīdī) and His nearness (ʿindiyat), while they are included in them? The answers to these questions are: Yes, man should return

to the place from where he has come here, for the beginning and the end are the same and His court and proximity are not separate from His treasures.

17. In the human personality, the world of imagination and the world of dreams are two such evidences, that through their help everyone can understand the reality of inbi^cāth and ibda^c. For instance, a person in his imagination can go to and return from the Moon, not only the Moon but the planet of Mars, without any duration of time; he can conceive anything in the heaven and the earth; through a story or memory he can reach the past; going towards the future, he can conceive of Resurrection; if he wishes he can see in the mirror of his imagination anyone whom he had seen sometimes in the past and he can make an imaginary picture of someone who he has not seen and only heard about. Each of these actions takes place with great rapidity like the miracle of "kun (Be)", namely, inbi^cāth and ibda^c. But all these actions are in potentiality and still far away from actuality. Therefore, there is no light of spirituality in them and if there is no light, then how is bliss possible? However, through these examples it is necessary to understand the miracle of ibda^c. Also, it is necessary to understand this law of nature, that in the kingdom of God, everything is first in potentiality, then it comes into actuality. This means that in Paradise, man will be able to do every action which he desired to do in this world and for which he was doing exercises in his imagination and dreams, as God says: "Therein (in Paradise) they shall have whatever they will; and with Us there is yet more" (L:35). It should be remembered that in the Holy Qur'an there are many such verses.

Similarly, from everything in the world of dreams, we get the examples of inbi^cāth and ibda^c. In it there are glad tidings as well as warning; the example of the paradise as well as that of hell; the light as well as the darkness; flight amongst the heights, as well as falling down in the lowliness. In short, the world of dreams is such that, in it are found both happiness and sorrow. It is like the death of animal soul, resurrection, inbi^cāth and ibda^c. Therefore, we should ask ourselves how does man transfer into the world of dreams? Does he go to it with or without this body? Whence did the world of dreams appear all of a sudden? When man awakens, where does the world

of dreams go or where does it hide itself? Is it like the personal world? If there is no sleep in paradise then will the world of dreams come to an end or will both this world and the world of imagination be transformed into the personal world? Asking such questions necessitates thinking about the world of dreams, for the dream is an example of both the physical death and the spiritual death (resurrection), as God says: "It is God that takes the souls (of men) at death (physically and spiritually); and those that die not (he takes their souls) during their sleep: Those on whom He has passed the decree of death, He keeps back (from returning to life), but (the souls of) the rest He sends back for an appointed term. Verily, in this are signs for those who reflect" (XXXIX:42). In this verse there are hidden three great wisdoms: (a) To sleep and then get up from the world of dreams is like seeing the Hereafter and to come back to this world. (b) In a sense, the soul of the Perfect Man who dies spiritually has reached the Hereafter. (c) In another sense, it having seen the Resurrection and the Hereafter, has come back to this world.

18. It is necessary that the individuality of the people of paradise should last and abide, despite the final annihilation, for in this lie the expediency and wisdom. However, due to annihilating (fana' fi'llāh) in God and abiding by Him (baqa' bi'llāh), the wish of the mu'min will become one with the will of God, about which there are many clear proofs in the Holy Qur'an. For instance, (1) In the verse (LXXVI:30; LXXXI:29), God addressing the higher ranks of the faith has said: "But you will not, except as God wills" (LXXVI:30; LXXXI:29). This is about the people who are at the highest rank of faith. (2) Free will or choice is given by God, then when the time comes, it is taken back. This means that finally it is the will of God which becomes the will of a believing servant, as it is said in the verse (XXXIII:36): "It is not fitting for a believer, man or woman, when a matter has been decided by God and His messenger, to have any choice about their matter." Here there is an allusion that when at the place of command (maqam-i amr) the choice of God and the Messenger appears, then the believing servant adopts it and abandons his own. (3) To be retired from the heavy burden of the choice or free will at the perfect rank of faith is called tawakkul (to make God one's own wakil or agent), as is said in the verse (X:84): "And Musa said: O my people, if you (really) believe

in God, in Him put your tawakkul (trust, i.e. make Him your wakīl or agent), if you are going to submit (your 'I' to Him)". Thus it is evident that the righteous will have the Divine will in Paradise and this will work like the word "kun (Be)" in their personal world.

19. The miracles which were shown by the prophets of the Holy Qur'an, by the permission of God, the True Omnipotent, were all of them, by the power of ibda^c. Although ibda^c is mainly related to the world of command and it is working there constantly, nonetheless, the manifestations of its act are also possible in the world of creation as miracles. Here it is also worth mentioning that there is only one wall between the world of command and the world of creation and it is erected between the external senses and the internal senses, which, in the ta'wīlic wisdom is called the Wall of Dhu'l-Qarnayn. When the personal resurrection of the Perfect Man begins to take place, then the particles of Gog and Magog lick this wall, which is made of the animal soul, and reduce it to nothing and as a result, the two worlds become one and also the external and internal senses. Thus Imam means a perfect and complete man, who for the human ascension and elevation, is the practical model of the perfect example (uswah-i hasanah) of the holy Prophet. This wall which becomes a barrier between the external world and the internal world has been removed from his holy personality and in all these meanings, his holy personality encompasses everything.

Knowledge for a united humanity

The dust of the path of the people of faith,

Naṣīr al-Dīn Naṣīr Hunzāī,

London: 10th August, 1984.

Respected Allamah Sahib,

You have brought to us the spiritual heaven which sends torrential rain of love and affection. You have introduced to us the unfathomable ocean of the Pearl of ma^Crifat, the precious treasure of the secrets of Kuhdawand Mawlana Hazir Imam.

Sahib, we wonder how to address you! Your vast and unfathomable knowledge reminds us time and again of the great da^Cis of Ismaili history. We often wondered about the work and achievements of those magnificent personalities of our past history, but after meeting you, we realise that Ismailism is in true sense, a living and dynamic faith in which there is room for a true mu'min through ishq, ibadat and endeavour, to have access to the direct knowledge of Imam. The vastness of your knowledge and the profound nature of your teachings are a living example of the great miracles of Ismailism.

We have particularly appreciated the way you have explained our faith and the Holy Qur'an in the light of present scientific advancement. For instance, your article on "Kiraman Katibin" shows how Islam is a natural religion. We have been completely absorbed and amazed by your ta'wilat of our Holy Qur'an - you have truly shown us that everything is contained in the Holy Qur'an, as Mawlana Sultan Muhammad Shah, salwatu'llahi ^Calayhi, says: "The beauty of the Qur'an is that its conception of Reality automatically adapts itself to the highest and most up to date as well as the most primitive thought."

Above all, Sahib, we can never express our gratitude for the fact that you have shown us how in every ayat of the Glorious Qur'an, the light of nūr-i Imamāt shines forth, to give a mu'min the confidence and faith to live a life of fulfilment here in this world and to work for nūrani dīdār, unity and monoreality always.

The way you have explained the difficult concepts of azal and abad, ibdā^C and inbi^Cāth to us, confirms the depth of your knowledge and spiritual experience and affirms your mission in life, which is to spread the real ^Cilm of Ismailism. Further, the way you practically act upon your teachings leaves a lasting impact on all who have the good fortune to listen to you.

The logical and clear way in which you convey difficult concepts, your patience in the face of opposition, your love and affection for your students and your utter humility - these are the qualities which will console us in the days ahead when physically you will be far from us.

The experience of participating in majalis of giryah-u zari with you is an unforgettable one for all of us - they leave us feeling purified and free of the rust and hardness of heart which so easily affect us. We feel sure that the burning love for Khudawand Mawlana Hazir Imam can overcome any hindrances and obstacles in the spiritual journey to subjugate our nafs-i amarah.

In the last two visits to London, during your personal presence amongst us and through your books, articles and correspondence you have given us so generously and unstintingly of the pure teachings of the Imam of the time, that no words can do justice to the gratitude we feel. Sahib, pray for us that we may make the greatest and the best and the widest use of the ^cilm you have given us for the benefit and progress of the jamat.

During your stay here, while you have been teaching regularly and writing without pause, we, your humble students have been unable to give you as much time and attention as we should. Please forgive us our shortcomings, and accept our sincere gratitude for the enormous trouble you have taken in coming so far to give us the benefit of your knowledge.

May Mawlana Hazir Imam grant you a safe journey, good health, happiness and may He bless you with His holy didar. Ameen.

Your humble students,

London: 11th August, 1984.

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