

The Qur'an  
and  
Spirituality

(Qur'an awr Rūḥāniyyat)

By

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Khānah-i Hikmat  
Idārah-i 'Ārif

**The Qur'an and Spirituality  
(Qur'an awr Ruhaniyyat)**

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## GIST

### Preface:

In the preface of "The Qur'an and Spirituality", first of all is sought from the court of the Lord of honour, the success and high ambition to serve the cause of knowledge, then are discussed the reason for naming the book, its importance and usefulness. Thereafter, is briefly described the method of how to shed light on the subject discussed and the principles of speech and writing of the great da'is of our faith. In the last part of the Preface are presented some bright arguments in the proof of the spirit of the Qur'an.

### The Qur'an and Spirituality:

The book is given the name "The Qur'an and Spirituality" in the sense that in it are discussed the spirit and the luminosity of the Qur'an. The book commences with this title. The first thirteen paragraphs are on the introduction of the subject matter, commencing with a noble verse related to the spirit. In the explanation of the verse, it is said that the spirit is not from the physical world, rather it is from the world of command, and then is described the inner relation of the spirit and spirituality with the Holy Qur'an.

Thus it is written that the Qur'an in its inner aspect is spirit, spirituality and luminosity. The word 'spirituality' is analysed. Then, mentioning the souls of the different levels, it is unravelled that the Holy Spirit is the supreme soul of

man, and shown that spirituality is through this soul, which is the light of the Perfect Man. Then, it is written that no particle of the universe and existents is devoid of the existence of the soul. Then is alluded how one knows the secrets of the heavens and the earth in the illumination of the Divine Light, etc. Thereafter, there are paragraphs beginning with the numbers.

Paragraphs 1-5:

- 1 Islam was the religion of the Holy Prophet's ancestors, therefore, from the very childhood he was following the true religion.
- 2 During his i'tikaf in the cave of Hira, the Prophet was doing dhikr-u 'ibadat according to the religion of Ibrahim (i.e. Islam) which was taught to him by Hazrat Abu Talib (a.s.).
- 3 The true religion is the light of God, which never extinguishes and that light is in the True Guide.
- 4 The Prophet was commanded to follow the religion of Ibrahim. This shows that during the time of the Prophet, the teachings of Hazrat Ibrahim existed.
- 5 The spirituality of the Prophet had started long before the revelation (wahy). Revelation has three

stages. The spirituality of the Prophet was the spirituality of the Qur'an. Spirituality is a living world of bright ideas, which for some time presents silent pictures and colourful scenes and then everything in it starts to speak. In order to bring revelation, in reality, there are five angels, not one (as usually understood).

Paragraphs 6-10:

- 6 In some stages of the initial spirituality, the eye of the heart is dazzled due to its resplendent manifestations. Spirituality contains everything in the heaven and the earth, in this world and the next.
- 7 Spirituality consists of these things: angelic and sacred voices, images, various kinds of wisdom-filled allusions, all kinds of ta'wili examples, spiritual and luminous writings, great names, perfect words, various kinds of physical, spiritual and intellectual wonders and miracles, etc.
- 8 The spirituality of the Qur'an is in three levels: revelation through Jibril, hearing the Divine speech from behind the veil and the allusions of the manifestation of the light.
- 9 The Holy Prophet was the luminous lamp of God. This means that he used to illumine the hearts of the mu'mins.

- 10 By light is meant the light of the inner and spiritual guidance, not the external and material light.

Paragraphs 11-15:

- 11 In the Holy Qur'an, some are called al-rasikhun fi'l 'ilm, namely, those who are well-grounded in knowledge. When they are well-grounded in knowledge according to the standard of God, the Wise, then how extensive and deep must be their Qur'anic knowledge!
- 12 The rasikhun fi'l 'ilm are the Perfect Men who have attained the spirituality of the Holy Qur'an and it is their purity, which is mentioned in the Qur'an.
- 13 The spirituality and luminosity of the Holy Prophet, namely, the light of the Qur'an, continues and endures in the chain of Imamat.
- 14 The part of the Qur'an which used to reveal to the heart of the Prophet used to be in the state of the spirit and light and the Prophet used to guide the people on the straight path through this light, which is still present and living in the world.
- 15 The successor of the Prophet possesses all the virtues of the Prophet, except the prophethood.

### Paragraphs 16-20:

- 16 The spirituality of the Qur'an is on the straight path. Therefore, whoever may advance on this path will be able to observe and experience it. As for the True Guide, he inherits it and is the practical guide to it.
- 17 When the blindness of the eye of the heart is condemned in the Qur'an, then it should be known that it is necessary to see the spiritual world in this life.
- 18 Ma<sup>o</sup>rifat is nothing but the recognition which is attained after observing the spiritual realities with the eye of the heart. And where by ma<sup>o</sup>rifat is meant the recognition of God, there all other lower ma<sup>o</sup>rifats are included in it.
- 19 In the meaning of ma<sup>o</sup>rifat there is a clear allusion to observe the theophanies of God and the same theophanies are the spirit and luminosity of the Qur'an also.
- 20 If the vision (didar) of God is a reality, then there is nothing which cannot be seen and recognised. For God's rank surpasses everything.

### Paragraphs 21 - 25:

- 21 If someone is in doubt about the existence of the world of spirituality, then, at least, he should think about the state of his dream and consider whether it is a world of its own or not. Definitely it is. Similarly, spirituality also is a world of its own, but extremely superior and brighter.
- 22 From the light of guidance of the Holy Prophet and the True Imam, a world of luminosity can come into existence in the heart of the people of faith.
- 23 The spirituality of the Qur'an is Paradise both today in this world and tomorrow in the next, therefore, it is necessary to recognise it in this world.
- 24 The science of ta'wil is being given by God and the practical ta'wil is the spirituality and luminosity of the Qur'an.
- 25 If an ordinary person is unaware of the world of spirituality then he should guess it on the basis of his world of ideas.

### Paragraphs 26 - 31:

- 26 As this external world is illumined by the light of the sun, the moon and the stars; the world of religion is illumined by the light of the Prophet, the

Imam and the hudud-i din (the religious hierarchy), and the fountainhead of light is always one.

- 27 As the mountain is representative of the sky in providing water, the Asas is representative of the Prophet in providing knowledge and guidance.
- 28 If observed with the eye of basirat (insight), it certainly becomes known that the miracles of Hazrat Isa always manifest themselves from the True Guide.
- 29 Basirat is a Qur'anic term, the special meaning of which is the 'eye of the heart' and 'inner light'. The Holy Prophet as well as his true successors fulfilled the duty of the true mission dawat-i haqq (the invitation to the truth) using the basirat.
- 30 If a mu'min follows the Holy Prophet and the Imams of guidance in the true sense, certainly, he can also attain the light of basirat.
- 31 It should be remembered that the spirituality and luminosity of the Qur'an is contained in the holy light of the Imam of the time.

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

## PREFACE

O the True Lord! O the Omnipotent! For the sake of the Holy Prophet (s.a.s.) and for the sake of the Imams of guidance, grant this humble and weak servant such an ability and high ambition that I may be able to do some useful service by imparting true knowledge to the people of faith. O Lord! it is not far from Thy infinite mercy to accept this poor beggar's prayer in Thy exalted court.

Now, it should be clear that, as the title of the book "The Qur'an and Spirituality" shows, this book deals with the subject of the spirit and spirituality of the Qur'an. Originally it was a paper which was read in a gathering, which later became a booklet. I am confident that, God willing, this small work will, to a great extent, be useful to the learned.

The learned people know how extremely difficult the subject of the spirituality of the heavenly Book has been, not only in the present time (in which there is the sway of materialism), but always. But abundant and incessant thanks to God that a darwish like me is among the slaves of the Ahl-i bayt of the Prophet, in whose holy house the Qur'an was revealed. And according to me, it is not only a belief and concept, rather an observation in the light of ma'rifat and a luminous reality, that the Imam of the time, who is from the Ahl-i bayt, is always the means and the

knowledge of the spirit and spirituality of the Qur'an. Otherwise, how far would I be from the knowledge of the spirit of the Qur'an! If I do not unveil this reality, obviously this will be a great ingratitude that I forgot my master, my lord and my patron and tried to attribute the spiritual knowledge to myself. God forbid, that we may ever forget our affectionate and kind Lord.

There were various ways to present the realities of the Qur'an and spirituality, but the most appropriate was to use the spiritual observations, experiences and practical ta'wils as the means of personal satisfaction and certainty and as the background of the subject and to use more and more the Qur'anic evidences to substantiate them. This principle has also been used by the great da'is of our faith. That is to say that, they used to use their personal spirituality as the background of their themes and presented them in the language of the exoteric sciences. However, the principle of poetry differs from this.

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Some people may be greatly surprised if it is said that the Qur'an has a great soul even though God Himself says this. Or by this soul they may mean the essence of the meaning of the Qur'an, for according to them, there is no such soul of the Qur'an, which moves and speaks, as the Qur'an is silent in front of them. But it should be known that many realities are such that they have a soul, but not necessarily confined within them.

See some proofs of this reality:

- a. When a person is in the state of dream, in a sense his soul separates from him. During this state, except for corporeality, everything else is in the soul. This shows that the Qur'an also has a separate soul.
- b. According to the Qur'an, God breathed His spirit into Hazrat Adam (15:29, 38:72). This, however, does not mean that this spirit was with God and then separated from Him. It rather means that the eternal light which was appointed by God began to be transferred from one bodily attire to another, and with respect to the special vicegerency of God, it is said that God breathed His spirit into Adam. As the spirit of God was in Adam, similarly the Qur'an also has a separate soul.
- c. When the spirit of God was sent to Hazrat Maryam, it was in the form of a Perfect Man. Thus it is a bright proof of this reality that the Qur'an has a separate soul, which is in the form of a Perfect Man.
- d. Hazrat <sup>c</sup>Isa had, in his time, the status of the spirit of God (ruhu'llah), in the sense that he was the vicegerent and the representative of God among the people. In the same way, he also had the spirit and

spirituality of the heavenly Book of that cycle. This is the status of all the Prophets and the Imams, for each of them was the ʿIsa, the spirit of God of his time, and the spirit of God which was in him was the spirit of the Book of God also.

- e. God says that He has a speaking Book (23:62, 45:29). When this is a fact that God has a speaking Book in addition to the Qurʿan, then there must be a relation between them, for both of them belong to God. And the relation is that the speaking Book is like the soul of the silent Book and the speaking Book is the Imam-i mubin, namely, the speaking and manifest Imam.
- f. God says: "But it (the Qurʿan) is clear miracles in the hearts of those who have been given knowledge" (29:49). This noble verse shows that those who have been given knowledge by God, are the pure Imams, in whose hearts the Qurʿan is in the form of the living miracles of the spirit and spirituality. It is for this reason, the Imam of the time is called the speaking Qurʿan (Qurʿan-i natiq). Thus it became evident that the spirit of the Qurʿan is hidden in the Teacher of the Qurʿan (muʿallim-i Qurʿan). This book deals with this subject and in this connection are furnished sound and bright proofs in it. Wa ma tawfiqi illa bi'llah (And my success is only from Allah) (11:88).

The slave of the court of Mawla,  
Nasir al-Din Nasir Hunzai  
Saturday, 12th November, 1977.



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## THE QUR'AN AND SPIRITUALITY

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

God says: "They will ask thee (O! Messenger) concerning the Spirit. Say: the Spirit (is not from the material world but) is from (the world of) command of my Lord, and of knowledge you have been vouchsafed but little (therefore, you do not understand the reality of the spirit)" (17:85).

Gentlemen! As it has been announced, today my subject is on "The Qur'an and Spirituality" and the purport and purpose of which is to see and understand what has been said in the Wise Qur'an about spirit and spirituality, what wisdoms of spirituality are mentioned in the verses of the Holy Qur'an, and what is the relation of the Qur'an with spirituality.

It is evident and clear to the people of basirat that the Qur'an in its batin (inner aspect), is spirit and spirituality and light and luminosity, not only as the collection of the experiences and miracles of the Prophet Muhammad's spirituality, but also as it contains limitless treasures of instructions and teachings pertaining to the spirit and spirituality. Thus the Qur'an abounds in spirituality. But it is necessary to understand what, in reality, spirituality is and what does it mean?

The word spirituality, (which in Arabic is called

"ruhaniyyat") comes from ruhani (spiritual) which in turn comes from ruh (spirit), as jism (body) is jismani (bodily) and from jismani is jismaniyyat (bodiliness). Spirituality (ruhaniyyat) is the attribute of the creature, which because of its relation to the spirit (ruh) is called spiritual (ruhani), whether angel or mankind. In other words, spirituality is the attribute, characteristic and action of the spirit. However, a question arises here: which spirit are we discussing the spirituality of? Is it the vegetative spirit or animal spirit or rational spirit or is there any other spirit which is higher than these spirits?

The answer is that the spirit which possesses the perfect light of spirituality is neither the vegetative spirit nor the animal nor the spirit of the ordinary human beings, but it is the Holy Spirit, which contains the treasures of the secrets of spirituality and the gnosis (ma<sup>r</sup>rifat) of every stage. It is the fourth spirit, which in addition to the Prophets and Imams, is also attainable by the true believers according to their knowledge and deeds. It is this Holy Spirit, about which God has said that it is from the world of command (alam-i amr), which is eternal.

The spirit (ruh) being from the world of command means that it is not from the world of creation (alam-i khalq), i.e. the material world; it is an immaterial reality, it is an eternal substance (qadim jawhar); it cannot be conceived of like physical things, it is entirely different from matter; it is beyond space and time; it is the example of the non-spatial world, in fact, it itself is the non-spatial world; it is the

source of knowledge and wisdom and the means of the recognition of God. For it is the light.

The Holy Spirit, which is the spirit of the Perfect Man, is the means of the recognition of God, in the sense that the recognition of God, is impossible without the holy guidance of the Qur'an, the Prophet and the Imam of the time, and the Holy Spirit is the light of these three guiding ranks.

It should be known that according to Islam, there is not a single particle of the universe and the existents, which is devoid of spirit. However, as has been mentioned, the spirit has stages. Thus, even in the things which are called minerals, spirits exist in a dormant form. But the observation of these realities is possible, only if, in the illumination of the light of guidance of the Imam of the time, the door of spirituality opens to a mu'min. This spirituality, if, on the one hand is as the secrets of the universe, on the other, it also presents the living examples of the spirit of the Qur'an. Not only that, but the very recognition of God, the Prophet, the Imam of the time and one's own self, lies in it (spirituality). As the Qur'an says: "Allah is the light of the heavens and the earth" (24:35). The allusions of this most comprehensive and wisdom-filled holy verse are: the same light of the Divine attributes, is also the light of guidance, in whose illumination are observed together, the spiritual realities of the interior and exterior, highness and lowness, and distance and nearness of the universe in one place. In this illumination, the pre-

eternal and post-eternal realities and gnosés, also come in front of the eye of basirat and nothing is left out from the compass of this Divine light.

This observation of the cosmic and individual secrets, in the illumination of the Divine light, is possible only when a mu'min's spiritual eye opens as a result of his obedience to God, the Prophet, and sahib-i amr (the one who holds the Divine command). On this occasion, he observes all possible things in the non-spatial state, not far away, but in the very spirituality of his own spirit. It should be remembered that this very wondrous event itself is the spirituality of the Qur'an also, as well as the recognition of the spirit and light. For the material and physical things are separate and at a distance from each other, but the spiritual things are together and united. In fact, it is true to say that spiritual reality is one, but it has thousands of names and innumerable functions. Since this most comprehensive reality has many aspects and many manifestations, therefore, countless examples of it are mentioned.

The preceding explanation assures the wise people that the Qur'an, in reality, was revealed to the Prophet in the form of a living spirituality. This spirituality is still preserved intact in its own position, for the spirit and spirituality of the Qur'an are an everlasting miracle. According to the verse (42:52) when it is true that the Qur'an is a spirit and a light, then this means that each Qur'anic verse is full of the meanings and purports of the spirit and spirituality.

For those who have not attained any experience of spirituality, it is definitely not easy to understand the spirituality of the Qur'an. But if they want to see it in the light of (‘ilmu’l-yaqin) the knowledge of certainty, they can do so by imagining the state and reality of the great experience of the revelation of the Qur'an, which happened to the Holy Prophet. The revelation to the Prophet began first to appear in the form of a luminous world in his pure heart as a result of dhikr-u ‘ibadat (the remembrance and service of God). This world of Qur'anic spirituality in the beginning consisted of silent pictures and silent scenes. This was the world of the heart of the Prophet which was extremely luminous, prosperous and splendid in comparison to the external world. This was the silent grace of the Holy Spirit. After sometime, the open revelation (wahy-i jali) started to come to the Holy Prophet. That is to say that the Holy Spirit, which is the spirit of the Holy Qur'an and Trustworthy Jibril, began to reveal openly. This great spirit was not alone, rather, there were three other great angels with it. In addition there were countless small angels and innumerable spirits with them. As soon as these angels and spirits began to reveal to the Prophet, the silent world of the Prophet's mind and heart began to speak about knowledge and wisdom. Its luminousness and splendour increased, and the Holy Prophet continued to pass through the higher stages of revelation and spirituality.

Since this great matter was approved by God to reveal a most comprehensive book to the Holy Prophet, which

contains not only the original realities of previously revealed books, but also details of the states and secrets of both worlds, therefore, the state which used to occur to the Prophet of the revelation of the Qur'an was full of innumerable wonders and marvels. It is impossible to present a complete picture of this state, except to mention a few separate examples:

- 1 Long before the revelation, the Prophet was given the guidance of the religion of his progenitor, Hazrat Ibrahim, the Friend of God. Probably, this was the time of his childhood.
- 2 It is a fact that the dhikr-u ʿibadat, which the Prophet used to do during the iʿtikaf was not based on imagination or imitation or that it just occurred in his heart; nor can it be a personal revelation (wahy-i dhati), rather, such a systematic ʿibadat was in accordance with the teachings of the religion of Ibrahim (a.s.), which was taught by Hazrat Abu Talib (a.s.).
- 3 If it is supposed that the chain of the religion of Islam was broken between Hazrat Ibrahim (a.s.) and Hazrat Muhammad (s.a.s.), then this supposition will be against those teachings of the Qur'an, in which it is said that the Divine light cannot be extinguished. It is obvious that the Divine light is the True Guide, along with whom there is the spirit

of the heavenly Book, as well as Islam. Thus if someone believes Islam or the heavenly Book to be the light of God, even then the necessity of the existence and presence of the True Guide cannot be dispensed with. And it is true that, in reality, the Qur'an, Islam and the True Guide are the three different names of the same one Divine light.

4 In the Holy Qur'an the Prophet is commanded to follow the religion of Ibrahim (a.s.). In addition, there are many verses which show that the din-i hanif (the upright religion), i.e. the millat of Ibrahim (a.s.) existed during the time of the Prophet, for the chain of Imamat continued and survived in the progeny of Hazrat Isma<sup>c</sup>il(a.s.), the noble and beloved son of Hazrat Ibrahim (a.s.).

5 Thus according to the will of God, as a result of the remembrance of ism-i a<sup>c</sup>zam in the heart, the door of spirituality opened to the Holy Prophet and revelation began to come down to his heart. The spirituality of the Prophet had numerous forms and many stages. With respect to revelation, as mentioned in the Wise Qur'an (42:51), spirituality is divided into three major parts:

First, is the general revelation (wahy-i <sup>c</sup>am) which comes through Jibril and other angels; then is the speech of God, which is heard from behind the veil; and finally there is the special allusion (wahy-i

khas) which happens through the supreme vision (didar) of God.

After this, it is not necessary for the same order to be continued. The unveiled supreme vision of God, the Exalted, is granted only twice, in which is hidden the treasure of pre-eternal and post-eternal wisdoms of the Divine Word (kalimah-i bari) and the Pearl of Intellect (gawhar-i 'aql).

- 6 As mentioned earlier, in the beginning of the spirituality of the Prophet, in the sense of the spirituality of the Qur'an, used to appear an extremely luminous and bright world, the waves of whose light sometimes used to be unbearable. In the beautiful and attractive but silent pictures and scenes of this world of spiritual epiphanies, there used to always appear an ever-new beautiful change (inqilab). In short, the wondrous and marvellous things of this luminous world were beyond the scope of description. But you may wonder that all this, in reality, was nothing but a colourful and beautiful reflection of this material world, which used to appear so bright and attractive in the luminous mirror of the Prophet. In other words, this was an example of this external and material world in his spirituality.

Thereafter, when the time came Jibril, Mika'ıl,

Israfil, and °Izra'ïl, the four Archangels, came and they practically demonstrated their respective work and as a result, came all other angels and souls, and the personal world of the Prophet was changed entirely. That is to say that, the spirituality of the Prophet before this was this world (dunya), and now it became the next (akhirat), for it (spirituality) contains both this world and the next.

- 7 At this time in the blessed personality of the Holy Prophet, the spirit and the spirituality of the Wise Qur'an was in the form of allusions, similitudes, spiritual and luminous writings and the perfect words, in addition to the angelic and sacred voices. In other words, at this stage the Holy Qur'an was such a complete spiritual universe where everything was enriched with the wealth of the intellect and soul and illumined with the light of knowledge and wisdom. That is to say that, all the realities of the universe and the existents were automatically speaking and the signs of the external world (afaq) and the internal world (anfus) were revealing themselves to him.

It is necessary to mention at this point that the spirit and spirituality of the Qur'an mentioned here, remained intact in the blessed heart of the Prophet, even after all the verses of the Qur'an had been dictated to the scribes of the revelation. For God has

designated His Prophet with the title of dhikr (remembrance) (65:10,11). Also, it is said that the Prophet does not forget (87:6). It should also be remembered that dhikr is the name of the Qur'an also (15:9). Dhikr also means remembrance of God, whether by ism-i 'azam or by any other means. Thus the Prophet was dhikr in all these senses. That is to say that, he was the speaking Qur'an, for the living spirit and speaking spirituality of the Qur'an was revealed to him and remained and lasted forever within him; he was a living and lasting dhikr of God, which constantly speaks by itself in a miraculous state and he was such an extraordinary and unique remembrance that he did not forget anything, either that of the Qur'an, or of anything else.

- 8 As has been mentioned earlier, in the first of the three stages of the spirituality of the Qur'an, i.e. the spirituality of the Prophet, revelation used to come to the Prophet through the Holy Spirit; in the second, which was related to the Prophet's ascent (mi'raj) of spirituality, God was speaking to the Prophet from behind a veil, and in the third, which is the final stage of spirituality, the special allusion without any veil was made to him. Thus the Wise Qur'an is an outcome and collection of the teachings of these three stages of revelation. That is, the Qur'an contains the verses revealed through Jibril,

the commandments given to him from behind a veil and the wisdoms given to him through a special allusion without any veil.

- 9 It is said in the Qur'an that the Prophet is light (61:8), also it is said that he is a luminous lamp (33:46). These verses reveal that the Prophet's light was certainly not a material and worldly light, but the light of intellect, spirit, religion and faith; it was the light of knowledge and wisdom and rectitude and guidance and it was the light of the Qur'an. Since the Prophet was the light and the luminous lamp, that is to say that he was a light directly or indirectly related to the world of spirituality, which can enlighten the hearts of the believers, and the world of humanity at anytime by virtue of its being related to intellect, spirit and the inner aspect, therefore, it had to rise in the hearts' heart only. It had to illuminate the intellect and the spirit and remove the darkneses of ignorance. The Holy Prophet, according to the command of God, gradually transferred this perfect light of the Qur'an from himself to his legatee (wasi) and successor, which is alluded to in the Qur'an in the verse (57:28).
- 10 If anyone thinks that light only means to spread the light of religious guidance exoterically and hence it has nothing to do with spirit and heart (batin), then

such an idea contradicts the Holy Qur'an. For, wherever in the Qur'an, the words nur (light), munir (luminous), misbah (lamp) and siraj (lamp) are mentioned, they do not mean material light or the exoteric guidance, as God says: "Allah is the light of the heavens and the earth" (24:35).

It is evident from this verse that the Divine attribute which is here called light is neither material light nor is it only the exoteric guidance, rather it is the inner and spiritual guidance of the law and order of the universe and of the existents.

Further, the wisdom-filled verse in which the Prophet is mentioned as the "luminous lamp" is done so after mentioning all the exoteric functions of his messengership and prophethood, as God says: "O Prophet! Truly We have sent thee as a witness, a bearer of glad tidings and a warner, and as a da'i (an inviter) to Allah by His permission and as a luminous lamp" (33:45,46). The order of the words of this verse shows that the Prophet's exoteric work was completed through performing the duties of messengership, witnessing, giving glad tidings, warning and inviting people (unto God). But the purpose of his being the luminous lamp was still left to be fulfilled. This means that he had to illuminate the hearts of the mu'mins through his light which contained the spirituality of the Qur'an. Also, the

light of the Prophet had to be transferred from his holy heart to the blessed personality of the true Imam, as one lamp is lit from another; as it is evident from the wisdom of the verse "light upon light" (24:35), that the Divine light is continually being transferred from one holy personality to another.

- 11 In the Wise Qur'an (3:7) the rasikhun fi'l-ilm are mentioned, which means those who are firmly grounded in knowledge.

If in the light of this verse, we have to ask the question: Was the Prophet, according to this Qur'anic term, firmly grounded in knowledge or not? The answer will certainly be in the affirmative. Then it is obvious from the verse that it is not the Prophet alone, who is rasikh or firmly grounded in knowledge. Rather, there are others also who are included in rasikhun (pl. of rasikh) and they are his holy Ahl-i bayt. This verse also shows that this firmness in knowledge is never in the worldly knowledge, rather in the knowledge of the spirituality of the Qur'an, the fountainhead of which, was the Prophet himself. Thus it is clear that whether the people of the world understood or not, in any case, the light of the Prophet used to do its own work. That is to say that, the complete light of the spirituality of the Qur'an had reached to the

heart of the noble Ahl-i bayt through the Holy Prophet.

- 12 God says: "No one can touch it (the Qur'an) except the pure ones". (56:79). This never means that an impure person cannot touch the Qur'an externally. It rather means that except for those whose hearts are pure, no one has access to the spirituality, luminosity and ta'wili wisdom of the Qur'an. This shows that the hearts of the exalted Ahl-i bayt were illumined by the light of the Qur'an. For the Qur'an itself testifies that God, according to the verse of purification (33:33), has duly purified them and all pure Imams are from the Ahl-i bayt.
- 13 It is evident from the Holy Qur'an that the light which God has sent for the guidance of mankind cannot be extinguished by the disbelievers (9:32, 61:8). This implies that the light of guidance which existed in the Prophet, as the spirituality of the Qur'an, still exists and continues in the chain of Imamatus with exactly the same lustre and radiance of spirituality.
- 14 God says that the Qur'an was revealed to the Prophet's heart from the world of command, in the form of a living spirit and a perfect light, and also says that the Prophet guides on the straight path (42:52). Now it is not correct to believe that God

has taken the spirit and the light of the Qur'an back to Himself. Thus it is true to say that, after the Prophet, that Qur'anic spirit and light exist and continue in the chain of the holy Imams, so that there may not be any defect in the system of Divine guidance.

- 15 It is mentioned in the Glorious Qur'an (72:26,27), that God reveals His secrets, namely the invisible world (ʿalam-i ghayb) unto none, except a chosen prophet. This shows that the spirituality of the Qur'an, which was revealed to the Prophet, was the revelation of God's secrets to him, and the same was the observation of the world of his personal spirituality. This shows that his successor also has the same status. For the transference of the light of the Qur'an to the Prophet's true successor means that God's secrets are revealed unto him also.
- 16 It is universally accepted that in order to reach God's proximity and presence, there is only one path fixed and that is the straight path. The Prophet had guided the people on this path. The various stages of the spirituality and luminosity of the Qur'an are also on this path. Thus as a result of the Prophet's guidance, those Perfect Men and true believers who have achieved the special proximity of God, have also necessarily observed the spirituality and luminosity of the Qur'an, for the spirit and the light of the

Qur'an are not apart from the straight path.

- 17 According to the teachings of the Qur'an, some people are blind of the eye of the heart (22:46). Reflect a little. Does not this mean that there are some people who can see with the eye of their heart? If so, then does this mean that they see the external and material world? Not at all. Rather this means that with the eye of their heart, they see the internal world, which is the world of spirituality and the same is the spirituality of the Qur'an.
- 18 It is inevitable to have the recognition of the Prophet prior to the recognition of God, and the recognition of the Imam prior to the recognition of the Prophet, and prior to the recognition of the Imam, one's own recognition. For the stages of recognition and the order of their affirmation are such. Nonetheless, it is also necessary to know that all these recognitions are united together, they are not separate from each other. Now as for recognition or ma<sup>c</sup>rifat, it is not possible without observation and seeing. This implies that the one who is called ʿarif (one who has attained ma<sup>c</sup>rifat) if he really is an ʿarif, then his eye of heart has opened and he can thoroughly observe the world of the spirituality of the Qur'an as his own spirit and spirituality and in the light of its realities and gnoses, can achieve the ma<sup>c</sup>rifat of four stages. For

without the ma<sup>ʿ</sup>rifat of the Qur'an, there is no ma<sup>ʿ</sup>rifat at all.

- 19 It is evident from the above realities that no ma<sup>ʿ</sup>rifat can be attained without the observation of the manifestations of God's attributes, in which lie the spirit and the light of the Qur'an. In fact, the same manifestations of God themselves are the spirituality and luminosity of the Qur'an, for they are not separate from the Divine manifestations.
- 20 Many people admit that ma<sup>ʿ</sup>rifat means the vision of God (didar-i ilahi). But some of them forget that in search of His holy didar (vision), His greatest signs are also observed, such as the Pen, the Tablet or the Throne, and the Dais (kursi), the necessary and essential realities of the pre-eternity (azal) and post-eternity (abad), space and spacelessness, time and timelessness, the annihilation and survival of the universe, Paradise and Hell, congregation (hashr) and dispersion (nashr), i.e. the resurrection, spirits and angels, etc. Thus in the recognition of the spirit of the Qur'an are included the recognitions of all these signs of God, as it is said in the Qur'an: "We have enumerated everything in a book". (78:29). This same book is the record of deeds of man, the light of the Perfect Man and the spirituality of the Qur'an, in which there is everything.

- 21 When a person is asleep, he sees dreams. The dreams are of different types: some are chaotic and unrelated; some like a beautiful and systematic story; some are dark and painful and some bright and pleasant. Suppose that an ʿarif sees a very pleasant and magnificent dream in perfect illumination. It was so effective and attractive that its picture and image cannot be erased from the heart and mind. Then the ʿarif wrote it down in a book in the most suitable and appropriate words. Now what do you think about the dream? Are the effects and images of the dream erased from the heart and mind of the ʿarif by putting them in a book, or are they still there in his heart and mind? If the answer is in the affirmative, then we can say that the Qur'an in its spiritual form was still in the heart and mind of the Prophet even after being written down in the physical writing. But one must believe that the living spirituality of the Wise Qur'an is far more exalted and far more magnificent than the trifling example of the dream.
- 22 The man of today, through the material knowledge and wisdom (i.e. science), which God by His infinite grace has granted to him, has created a wonderful world of television and other inventions in which past events come in front like the present ones. When this is the result of the achievements of material knowledge and wisdom, then how much

greater the achievement of the given knowledge (‘ilm-i ladunni) and profound wisdom which God had granted to His beloved Prophet! Then the question arises: Was it not possible for the Prophet to create a luminous world through this Divine knowledge and wisdom in the mu'mins' heart, in which there is only spirituality? If you say: why not? Then such a spirituality will be the spirituality of the Qur'an.

- 23 In the verse (47:6), is mentioned the recognition of Paradise. This means that the Paradise ought to be recognised in this world, so that, on the Day of Resurrection, the mu'min may enter this recognised Paradise. But, as mentioned earlier, recognition without observation is not possible, therefore observation of Paradise is necessary. But it should be remembered that Paradise is not separate from the spirituality of the Qur'an, for the spirituality of the Qur'an contains all spiritual favours; and Paradise also has the same favours. Hence the spirituality itself is Paradise.
- 24 Ta'wil literally means 'to take something back to its origin', 'to take a symbol (mithal) back to its symbolised reality (mamthul)', 'to reveal the meaning and purport of allegories and metaphors'. For instance, the ta'wil of 'cow' in the surah of Yusuf (12), is the gluttonous human soul. For such a soul

of man which had to spend seven years in peace and rest is symbolised by seven fat cows, and the same soul which had to spend the following seven years in the difficulty of famine, is symbolised by seven lean cows. This story is related to a dream of the king of Egypt, the ta'wil of which no wise man of his time could do except Hazrat Yusuf (a.s.), who was the Perfect Man and Entrusted Imam (Imam-i Mustawda<sup>c</sup>) of his time and was granted the science of ta'wil by God. The same is the case of the ta'wil of the Qur'an. No one knows the practical ta'wil (ʿamali ta'wil) of the Qur'an except those who are the rasikhun fi al-ʿilm (3:7). Among the rasikhun fi al-ʿilm, the first is the Prophet, then his successor, Mawlana <sup>c</sup>Ali, and the Imams from his progeny.

By practical ta'wil (ʿamali ta'wil) is meant the spirituality of the Qur'an which is repeatedly mentioned in this booklet, and by the bookish ta'wil (kitabī ta'wil) is meant the ta'wil which has been revealed from the holy Imams and their hudud and has been written down.

- 25 It is a fact that an ordinary person is heedless and unaware of the lustrous world of spirituality, but despite this he definitely has a spacious world of ideas in his heart and mind, which contains not only the observations, events, and states of his past life, but also a concept of the entire present universe,

including everything, such as heaven, sun, moon, stars, atmosphere, cloud, day, night, earth, mountain, jungle, desert, river, garden, field, house, city, different types of people, animals, experiences of journeys and a record of countless words and works. Thus, whatever he conceives of, a dim picture and a feeble image of it comes in front of him. Some things which he loves rise to the surface of his mind again and again; whereas some others to which he had paid little attention, are forgotten; albeit it is possible to regain them by thinking and reflection.

Now think that if an ordinary or imperfect man's soul contains the things of the entire universe which, due to the lack of light are visualised with great difficulty, is it not possible for a pure soul of a Perfect Man to have ample light and everything in it may appear clearly? Thus it should be known that this is a clear allusion to and an appropriate example of the spirituality of the Qur'an.

- 26 In the verse (41:53) of the Qur'an, it is said that the signs of God are in the horizons (afaq, the physical world) as well as in the souls (anfus, the spiritual world). The purport of this extremely important verse is that, in order to attain the recognition of God and that of religion, the evidences and the realities of the physical and spiritual worlds should

be used. For instance, we should know from the book of the universe whether the Prophet can internally cast the light of the spirituality of the Qur'an on his successor, or not? If he can, then in what way? In order to know this reality when we think of the sun, the fountainhead of material light, we come to know that the sun always casts light on the moon along with other things. But during the night when the sun is not present, then, it is only the moon, which can represent the sun. That is to say that instead of the sun, it is the moon which gives the light and the stars do not have enough light to represent the sun. This means that, as always, there were the hudud-i din during the time of the Prophet also, whom the moon and the stars of all levels symbolise. This example shows that the Prophet was the sun of religion, Asas the moon, and the rest of the hudud were the stars of religion. This moon and these stars of religion are lit since the sun of religion had been lit.

If it is asked: what is the reason that at night the moon can acquire the light from the sun and transmit it to the inhabitants of the earth, but the firmament cannot do the same? The answer is that the firmament is an ethereal body and therefore there cannot be any angle of reflection of light on it. Contrary to this, the moon is a dense body, therefore, it, due to its round body making the

different angles, can reflect the light of the sun to the inhabitants of the earth. This is an example of the fact that the angels due to their being devoid of corporeality and humanity, cannot fulfil the representation and vicegerency of the Prophet, but a Perfect Man, who has corporeality and humanity, can accomplish a great task. And such a blessed personality which accomplishes this task is the Imam of the time.

Question: Why does not the moon appear during the day time and what is its ta'wil?

Answer: With respect to the physical world, there are two parts of the time, one is the day and the other the night. Similarly, with regard to religion also, time is of two kinds: one is that in which the sun of the religion is present and himself gives the light; the other is that in which the sun of religion is not present, or even if he is present, he does not himself shed light on certain problems. As for the reason for the invisibility of the moon during the daytime in the physical world, it is that the moon is beyond the range of our sight, which is immersed in the light of the sun during the day. The ta'wil of this is that during the time of Prophethood, it was the day of religion, therefore, the Hujjat of the Prophet was not visible to the common people. Nonetheless, there were many such problems on which the

Prophet himself was not shedding light directly. In this respect, it is also true to say that this time resembled the night, in which it was the Asas who was functioning like the moon.

- 27 One of the Divine signs in the physical world is water, the source of which is the heaven, and the representative of the heaven is the mountain. In ta'wil, the heaven is the symbol of the Natiq and the mountain that of the Asas. The water falls from the heaven sometimes in abundance, sometimes less, and sometimes does not fall at all. But it is the representation of the heaven and the mountain which stores the rainwater in the form of the reservoirs of ice and large springs and lets the water flow systematically so that it may always be provided for every need. This is precisely an example of the spirituality of the Qur'an, how it has transferred from the Natiq to the Asas, so that the means of the gradual guidance may be available at all times, and people may not perish all of a sudden, drowning in the flood of the heavenly knowledge, as the people of Hazrat Nuh had drowned in the flood of spiritual knowledge and perished. Thus it became clear that the Prophet has transferred the spirit of the Qur'an to the personality of his successor.

- 28 The gist of what is said in the verse (3:49) is that

Hazrat ʿIsa in his time used to make a figure of a bird out of clay and used to breathe ism-i aʿzam into it and it used to become a bird by Allah’s command. He also used to heal those born blind, lepers and used to raise the dead by Allah’s command.

In the above-mentioned miracles, the taʿwil of the clay is the status of a muʿmin, and that of bird is an angel and a spiritual entity (ruhani). The taʿwil of making clay, mixing water with dust, is to mix ʿilmuʿl-yaqin (knowledge of certainty) with the belief and faith of a muʿmin, and that of making a figure of a bird out of clay is creating the capacity and zeal for angelicity and spirituality in that muʿmin. The taʿwil of breathing into the figure of the bird is to grant the dhikr of ism-i aʿzam and special ʿibadat to a prepared muʿmin, and that of becoming a bird is the spiritual birth of a muʿmin, namely, the beginning of the angelic and spiritual life and the flight in the world of spirituality.

The taʿwil of healing the one born blind is to grant the open inner eye to a new Muslim, giving him the above mentioned kind of spiritual training. The taʿwil of healing a leper is to improve (the condition of) a muʿmin who is trapped in the extremely intense light and white luminousness in the beginning of spirituality, and the taʿwil of raising the dead is to revive spiritually and restore to their

previous position those who used to live in the life of the spirit of faith (ruhu'l-iman) and then had died with respect to ruhu'l-iman. This is the ta'wil and wisdom of the above-mentioned miracles of Hazrat °Isa (a.s.).

Now the question arises whether the Chief of the Prophets, Hazrat Muhammad Mustafa (s.a.s.) also performed such miracles, or not? You will certainly reply, why not? For, he possessed all the perfect qualities of all the prophets and was the closest friend of God. These ta'wili miracles are such that they are related not only to the Prophet, but also to the holy Imams.

- 29 It is necessary to know what is the basirat. It is the sight of the heart, namely, to observe the spiritual realities with the inner eye. As God says about the Prophet: "Say thou: This is my way: I do invite unto God. I and he who follows me are on basirat" (12:108).

This shows that along with the Prophet, his follower, Mawlana °Ali, also was on basirat, i.e. both of them had observed the realities and gnoses of the spiritual world of the Qur'an with the inner eye, and therefore, whatever they had said about the true da'wat (da'wat-i haqq) was based on basirat.

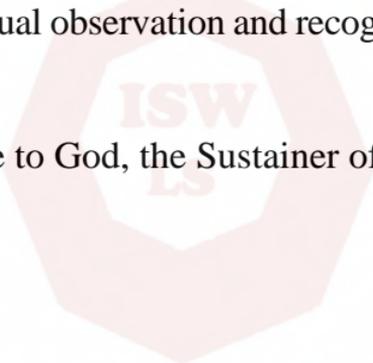
- 30 God says in the Wise Qur'an: "Oh, but man is

observer of his self (spirit)" (75:14). This implies that man, in reality is capable of observing his spiritual states with his inner eye (chasm-i dil). If he has lost this capacity, it is his own fault. Observing in the light of this verse, it becomes evident that, after the Prophet and the Imam, it is also possible for the lower ranks to see the spirituality of every kind.

- 31 In the verse (78:29), it is said: "And We have encompassed everything in a Book." In order to understand the reality of this Book, in which there is everything, first of all we have to think about its nature, whether it is spiritual or material. If it is said to be material, then it has to be equal to the entire universe. For, everything means the entire universe and the existents (which apparently is impossible). On the other hand, if it is said that this Book in which is contained the entire universe, is of a spiritual nature, then it sounds correct. And in fact, this is the meaning of this verse. And all the things of the universe, which are contained in it, are in spiritual form, and it is the spirituality of the Qur'an which is also called the light of the Prophet and the Imam. By observing in the light of the realities and the gnosés which are mentioned from the beginning to the end of this booklet, it becomes evident that the holy light of the Prophet of God and the Imams of guidance is always there as the spirit and

spirituality of the Wise Qur'an. It is this light which has remained the fountainhead of the Divine guidance for the people and in its spiritual manifestations are hidden the treasures of the ma<sup>o</sup>rifat, the recognition of God. Therefore, a mu'min should always struggle to be able to attain the spiritual observation and recognition of this holy light.

Praise be to God, the Sustainer of the worlds.



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