

**THE WISE QUR'ĀN
AND
THE WORLD OF HUMANITY**

**ᵀAllāmah
Naṣir al-Dīn Naṣir Hunzai**



THE WISE QUR'AN AND THE WORLD OF HUMANITY



Nasir al-Din Nasir (Hubb-i ʿAli) Hunzai
(Sitarah-yi Imtiyaz)
Institute for Spiritual Wisdom
Luminous Science

Knowledge for a united humanity

Translated from Urdu into English
by
Faquir Muhammad Hunzai
Rashida Noormohamed-Hunzai

Graphics/Layout
Zahir Lalani

Published by
Dānishgāh-i Khānah-i Ḥikmat

© 2003

www.monoreality.org

Calligraphic Border

The knotted *kūfic* calligraphy mirrors and depicts verses 77–79 of *sūrah* 56.

*“Verily, it is an honourable Qur’ān
in a Hidden Book,
which none can touch save the purified ones.”*

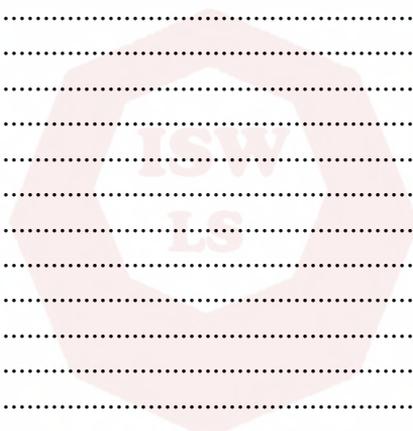
**Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity

Table of Contents

Translators' Introduction	i
The Wise Qur'an and the World of Humanity	1
Dedication.....	2
Preface	3
Supplication in the Court of [God] the Purveyor of Needs	5
Part 1.....	6
Part 2.....	7
Part 3.....	8
Part 4.....	9
Part 5.....	10
Part 6.....	11
Part 7.....	12
Part 8.....	13
Part 9.....	14
Part 10.....	15
Part 11.....	16
Part 12.....	17
Part 13.....	18
Part 14.....	19
Part 15.....	20
Part 16.....	21
Part 17.....	22
Part 18.....	23
Part 19.....	24
Part 20.....	25
Part 21.....	26
Part 22.....	27
Part 23.....	29
Part 24.....	30
Part 25.....	31
Part 26.....	32
Part 27.....	33
Part 28.....	34
Part 29.....	35
Part 30.....	36
Part 31.....	37

Part 32.....	39
Part 33.....	40
Part 34.....	41
Part 35.....	42
Part 36.....	43
Part 37.....	44
Part 38.....	45
Part 39.....	46
Part 40.....	47
Part 41.....	48
Part 42.....	49
Part 43.....	50
Part 44.....	51
Part 45.....	52
Part 46.....	53
Part 47.....	54
Part 48.....	55
Part 49.....	56
Part 50.....	57
Part 51.....	58
Part 52.....	59
Part 53.....	60
Part 54.....	61
Part 55.....	62
Part 56.....	63
Part 57.....	64
Part 58.....	65
Part 59.....	66
Part 60.....	67
Part 61.....	68
Part 62.....	69
Part 63.....	70
Part 64.....	71
Part 65.....	72
Part 66.....	73
Part 67.....	74
Part 68.....	75
Part 69.....	76



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

Part 70.....	77
Part 71.....	78
Part 72.....	79
Part 73.....	80
Part 74.....	81
Part 75.....	82
Part 76.....	83
Part 77.....	84
Part 78.....	85
Part 79.....	86
Part 80.....	87
Part 81.....	88
Part 82.....	89
Part 83.....	90
Part 84.....	91
Part 85.....	92
Part 86.....	93
Part 87.....	94
Part 88.....	95
Part 89.....	96
Part 90.....	97
Part 91.....	98
Part 92.....	99
Part 93.....	100
Part 94.....	101
Part 95.....	102
Part 96.....	103
Part 97.....	104
Part 98.....	105
Part 99.....	106
Part 100.....	107
Bibliography.....	108
Glossary.....	110
Notes.....	114

Translators' Introduction

This concise book was written between 7th May, 2002 and 2nd July, 2002 by the author, ^cAllāmah Naṣīr al-Dīn Naṣīr Hunzai, during his eighty-fifth year. He dictated it daily, part by part, to his granddaughter ^cIrfat Ruhi Aminuddin, who is also the Chief Record Officer of Dānīshgah-i Khānah-i Ḥikmat. The author completed it by writing the Preface on 23rd November, 2002.

Significance of this Book: The year 2001 will be remembered in history as the year of “9/11”. Since that catastrophic date, the world has witnessed an on-going debate about the nature of Islam. Generally speaking there seem to be two contrary views: those who favour broad-brush descriptions such as the “clash of civilisations” and “barbaric tendencies” and those who offer apologetic notions of the correct meaning of Islam. Muslims and non-Muslims are grappling with current global issues, but few are aware of the real meaning of the faith of Islam and the true understanding of the final revelation of God, the holy Qur’ān.

The author repeatedly emphasises a Tradition (*Ḥadīth*) of the last great Prophet, Ḥaḏrat Muhammad, God’s blessings be upon him and his progeny, in this book and his other writings. The Tradition reads as follows: “People are God’s household, and the most beloved to God is the one who helps His household and makes them happy. ...” However, he does not stop at the usual literal meaning of this Tradition. In the light of his spiritual experiences and the consequent ability to plumb the intellectual depths of the holy Qur’ān, he shows that the essential message of the Book of Scripture is about the well-being and progress of all human beings irrespective of who or what they are. In Part 29, he states: “The wise Qur’ān testifies that God wants to elevate the world of humanity to the pinnacle of perfection. He does not like human beings to regress or fall down.” His description of the realities of the story of Ḥaḏrat

Adam, which is accepted by all the people of the Abrahamic tradition, is unique and amazing. The well-known and accepted phrase “children of Adam” takes on a completely different meaning for the readers.

Each of the one hundred parts of this amazing book is extremely terse and succinct. Nevertheless a careful reader will come to the conclusion that, although all faiths and many schools of thought readily admit that the plurality and diversity of human beings should be seen positively as a strength and not as a weakness, nobody has been able to put forward a sound and incontrovertible basis for this unity until the author decided to write this book. He has shown clearly that God did not create the human soul and intellect in vain. God’s intention is to enter all human beings into Paradise. This is through the miracle of the spiritual resurrection, a phenomenon that is representational, as well as an event that can be undergone consciously or unconsciously.

The author quotes the sayings of Ḥaẓrat Mawlānā Sulṭān Muḥammad Shāh frequently in this book. He is better known to the world as His Highness the Aga Khan, III. During his long life, he combined his role as the Imam or spiritual guide of the Shia Imami Ismaili Muslims with that of a social reformer, a political reformer, a great internationalist, President of the League of Nations (the fore-runner of the United Nations), a litterateur in several languages, a sportsman, a writer and a thinker. He gave the world the concept of “Monorealism”, a subject that is often expounded in ᵉAllāmah Naṣīr Hunzai’s writings. In his Memoirs, His Highness Aga Khan III writes: “The present condition of mankind offers surely, with all its dangers and all its challenges, a chance too – a chance of establishing not just material peace among nations but that better peace of God on earth. In that endeavour Islam can play its valuable constructive part, and the Islamic world can be a strong and stabilizing factor, provided it is really

understood and its spiritual and moral power recognized and respected.” These words, written half a century ago, have a prophetic ring to them and describe our present circumstances accurately.

The faith of Islam, which, as the author points out is the culmination of the one religion of the one God, which in the present cycle began with Ḥazrat Adam and continued through Noah, Abraham, Moses and Jesus and was completed by Prophet Muhammad. However, through the passage of time this faith can be described as a rare and luminous painting, which has become covered with layers of dust of misunderstanding and cobwebs of misrepresentation. This book is an attempt to peel off all the layers of dust and bring to light the essence of the faith of Islam. That is, human beings are the highest creation of God, they have been created in the Image of the Compassionate, they are the children of Adam and as such they are higher in status than the angels themselves. Human beings are the “*‘ālamīn*” or personal worlds mentioned in the very opening Chapter of the Qur’ān. They are the microcosms with the potential to become macrocosms. Their significance is so great with God, that He categorically denounces the killing of one and equates it to the killing of the entire humankind (Qur’ān 5:32).

Knowledge for a united humanity

This is a book of hope and high ambition. It invites to transcend mundane human life and motivates to aim towards ethical and spiritual meritocracy. It deserves the patronage of all those who believe in the peaceful and prosperous future of human beings on the planet earth.

About the author: °Allāmah Naṣīr al-Dīn Naṣīr Hunzai was born in 1917 in the village of Haydarabad, in Hunza, Northern Areas of Pakistan. He is an example for others to follow, since although he only received one year of formal schooling in his life, he has written over a hundred books and innumerable

articles on the esoteric aspects of the holy Qur’ān over a span of fifty years. He writes both prose and poetry. His beautiful and moving poetry is in his mother-tongue Burushaski, as well as in Urdu, the national language of Pakistan, and in Persian and Chinese Turkish. In 2001 he received the civilian award of Sitarah-yi Imtiyaz from the Government of Pakistan in appreciation of his contribution to Islamic and Qur’ānic literature. Some sixty of his books have been translated into English.

As with many authors, the present book is written in the context of his previous prolific writings. Readers would do well to read his other books, especially those he mentions in the present work, such as “*Practical Sufism and Spiritual Science*”, “*A Thousand Wisdoms*” and others, in order to understand fully the terse points he conveys in this one.

°Allāmah Naṣīr Hunzai continues to write about and teach the wisdom of the Qur’ān in his octogenarian years.

Spiritual Wisdom
and
Luminous Science
Knowledge for a united humanity

The Wise Qur'an and the World of Humanity

*“This extremely wonderful book belongs to you, Danishgah-i
Khanah-i Hikmat, not to me”*

Proof 1: According to the law of monoreality, all of us are one.

Proof 2: All are in one, one in all.

Proof 3: In the light of *ma^crifat* (recognition), I have attained the certainty that in each and every *aziz* (dear student), there is a world of paradise and a kind of *didār* (beatific vision) of Mawlā, therefore, in order to observe these diverse manifestations, I have become annihilated in all of them.

Proof 4: My annihilation in all of them is among the bounties of paradise, in which no bounty is impossible.

Proof 5: You know that there is an angel in the form of intellect in all individuals, including myself. In my case, all my *azizān* (dear students) come to me turn by turn and act as this angel of intellect.

The *hujjat* of *qā'im*, may our souls be sacrificed for both of them, has said: “You will go to paradise in the luminous body”. That is, you will go to paradise by being annihilated in the luminous body of the Imām of the time, peace be upon him.

I had promised to write a new dedication to some of my *azizān*, which today, God willing, I am going to do.

My *azizān* in the great country of America are the army of earthly angels of the Imām of the time. Their feat of services for knowledge is unprecedented in the entire world, and it is certain that their prayers always ascend to the Lord of the Throne. I am very fortunate that I am their servant in imparting knowledge to them.

Praise belongs to Allah! (*al-ḥamdu li'llāh!*)

Karachi, Wednesday, 23rd November, 2002.

Dedication

There were many means of patronage for this treasure of pearls, but eventually what Mawlā desired happened. When I accept all ^c*azīzān*, to be the army of the earthly angels of the Imām of the time, then why not the members of the two sponsor families of this beloved book! They are indeed his earthly angels.

First family: Mukhi Nizar Ali b. Alibhai, President of Atlanta Branch, his mother Ratan bai, Mukhiani Almas Nizar Ali, Vice President, Atlanta Branch and their daughters Nayab, Hina and Saba. In this blessed family, all five members have the honour of being ILG.

Second family: Naushad b. Amir Ali Panjwani, his begum Rozinah b. late Nuruddin Bijar Khan, her mother Rahmat Bijar Khan, their two blessed children Naṣīr Panjwani and Isār Panjwani. The parents and both children have the honour of being ILG. The details of their services will be mentioned in an interview.

Naṣīr al-Dīn Naṣīr (Ḥubb-i ^cAlī) Hunzai (S.I.)
Karachi,
Wednesday, 23rd November, 2002.

Preface

In the name of Allah, the Compassionate, the Merciful

Allāhumma innī as'aluka bi-asmā'ika'l-ḥusnā
(O Allah, I beseech You by Your beautiful Names)

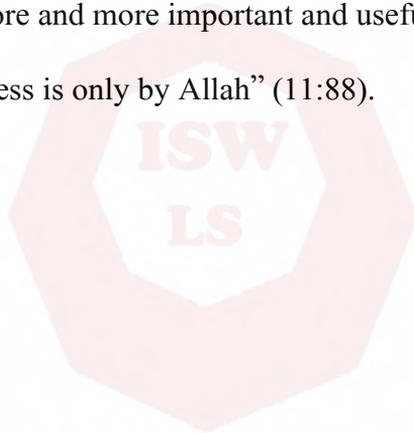
Ilāhī chārah-i bi-chāragān kun!
Ilāhī raḥmatī bar bandagān kun!
Ilāhī raḥmatat daryā-yi 'āmast!
Wazānjā qaṭrah-i mārā tamāmast.

O Allah! Help those who are helpless!
O Allah! Have mercy upon [Your] servants!
O Allah! Your mercy is an all-embracing ocean!
From which only a drop is sufficient for us!

O dear companions! What can an aging and sick person do? By God! This book is the outcome of your ardent prayers, spiritual help and Mawlā's miracle of knowledge. By spiritual help I mean that in every individual there is an angel, including myself. It is an extremely amazing wisdom of God that this angel continues to be renewed every moment [in numerous forms]. For instance, it is possible for all my *'azizān* to come to my conception or imagination turn by turn and act as this angel. In addition to being a reality, this is also a stage of monoreality. Prior to commencing this book "*The Wise Qur'ān and the World of Humanity*", I sought the permission and prayers of my friends. Prayer, according to my belief is essential because it generates spiritual power and therefore, I request them to pray for me time and again.

There is ample scope to write in greater detail on the subject of “*The Wise Qur’ān and the World of Humanity*”. However, it was decided to write it concisely in one hundred parts, similar to the two books “*Treasures of Secrets*” and “*The Sacred Sanctuary*”. Nevertheless, this book despite its small size, will prove to be more and more important and useful in the future.

“And my success is only by Allah” (11:88).



**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity

Supplication in the Court of [God] the Purveyor of Needs

O You Whose sacred and living supreme Name (*ism-i a^czam*) is the fountainhead of all grace, blessings and miracles!

O You Whose light has kept intact the heavens and the earth and supports and sustains them! O You Whose mercy and knowledge have encompassed the entire universe! O You Whose treasures never come to an end! O You Who is powerful over everything!

O You Whose every resurrection is for the benefit of the world of humanity! O You Who is aware of the state of every heart and nothing is hidden from You!

O the Benevolent Guardian! O the Merciful Soother of Your servants! In Your infinite mercy enable us all to recognise the light and to be successful souls, aware of the secrets of the personal world, in whose sacred Sanctuary is the paradise of *ma^crifat*!

O Allah! By your perfect power grant all these books the silent and speaking tongue, so that they may extol You, and pray for all those *c^cazizān* whose rights are countless!

9999999999

God willing! The extremely sweet fruits of the service for knowledge, which is the sovereign of all services, will continue to be received in both the worlds! *Āmin*! O the Lord of the human worlds!

Part 1

In the name of Allah, the Compassionate, the Merciful

The wisdom-filled story of Ḥaẓrat Adam, the vicegerent of God, peace be on him, invites the intellect and wisdom to read it again and again, because the masses, as yet, do not duly understand it. For instance, in verse (2:30): “Verily, I am going to appoint a vicegerent in the earth”, by the earth is meant the world of humanity and the permanent presence of God’s vicegerent in it is His *sunnat* (law, habit), and this continues constantly and consistently (40:85) without any change or alteration (35:43).

Study the subject of the Divine *sunnat* in the wise Qur’ān with great care, so that it may be understood clearly that Ḥaẓrat Adam’s vicegerency was according to it. It therefore continues in the world of humanity forever and ever.

Praise belongs to God!

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

Part 2

In the name of Allah, the Compassionate, the Merciful

Study the blessed verse (2:30) carefully with intellect, wisdom, knowledge and recognition. A great wisdom among its numerous wisdoms is that God appointed a vicegerent in the world of humanity according to His eternal *sunnat*. This wisdom lies in the phrase “in the earth” (*fi 'l-ard*), which means the world of humanity, the personal world, the cosmic earth or the Universal Soul, because Divine vicegerency is always necessary for human beings alone. Thus, here by “the earth” is indeed meant the world of humanity, which is on the planet earth. Just as the earth exists, the world of humanity and the Divine vicegerency also necessarily exist and the Adam of the time as well.

It is mentioned in verses (3:33-34): “Verily, Allah chose Adam and Noah and the descendants of Abraham and the descendants of ‘Imrān above all human beings, off-spring, one of the other. Allah is hearer, knower.”

The above Qur’ānic teaching reveals the secret that there were people in the time of Ḥaẓrat Adam and that Allah chose him from all of them.

Spiritual Wisdom
Knowledge for a united humanity

Part 3

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (21:107): “And We sent you not but as a mercy to the people of the world.” This verse about the holy Prophet Muhammad is a bright proof that ultimately all people have to go to paradise. The above noble verse guarantees this and no wise person can deny God’s law of universal mercy.

Thus, although the hell of ignorance exists in the world, when the Imām of the time, by God’s command, causes spiritual resurrection (17:71), he gathers all the people together and brings them into paradise. It is in this sense that the holy Prophet has said: “The people are [as if] God’s household”.

Praise belongs to Allah for His grace and beneficence!

**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity

Part 4

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verses (19:93-95): “There is none in the heavens and the earth but comes to the Compassionate as a servant. Verily He has encompassed all of them and counted them (by the spiritual resurrection) in a specific number (i.e. the number one). Thus, all of them come before Him as a single individual on the day of resurrection.”

This verse has the highest *ta'wil* (esoteric interpretation). It encompasses the miracles of the sacred Sanctuary [*ḥaẓīrah-i quḍus*], and therefore it is necessary to reflect upon and discuss it. God willing, you will perform a prostration of gratitude after attaining the recognition of these great secrets.

This article is equal to a book. Therefore, study it carefully and repeatedly. In the above verse there is the clear indication that all people have to be annihilated in the Imām of the time willingly or unwillingly, for it is he who is the Perfect Man, the lord of resurrection (17:71) and the *Imām-i mubīn* (the manifest Imām, 36:12).

Praise belongs to Allah for His grace and beneficence!

Part 5

In the name of Allah, the Compassionate, the Merciful

From the wisdom-filled and blessed verse (2:124), it is clear that God had made Ḥazrat Abraham the Imām of all people by saying: “I am going to appoint you an Imām for humankind.”

The exalted Imām is the inheritor of Adam (*wāriṭh-i Ādam*), the Imām of humankind (*imāmu'n-nās*), the Imām of the righteous (*imāmu'l-muttaqīn*), the guide and the lord of the spiritual resurrection.

The above statement is wholly based on Qur'ānic wisdom. As such it provides absolute satisfaction.

Praise belongs to Allah, the Lord of all human beings!

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

Part 6

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (7:158): “Say (O Muhammad!): O people! Verily I am the Messenger of Allah to you all – of He to Whom belongs the kingdom of the heavens and the earth.”

Those fortunate people, who recognise the mirror of the Divine *sunnat*, see the great treasures of the Divine secrets in the story of Ḥazrat Adam, Allah’s Vicegerent. The greatest secret in this story is that the representatives of God, whether Vicegerents, Prophets or Imāms, are all appointed for the sake of the well-being and welfare of the world of humanity, which is evident from the fact that Adam’s Vicegerency, Abraham’s Imāmat and Muhammad’s Messengership were all for the sake of the world of humanity. Thus, it is a fact that if people do not return to Him willingly, they will be forced to do so unwillingly, which is in the form of spiritual resurrection, which has been mentioned time and again in the Qur’ān, such as verse (3:83):

“And to Whom submits whosoever is in the heavens and the earth, willingly or unwillingly, and to Whom they are returned.”

This means that those who do not obey and return willingly will be caused to obey and return by the spiritual resurrection and in this way they will be made to enter paradise. It is also mentioned in verse (13:15): “And it is Allah to Whom prostrate all those who are in the heavens and the earth, willingly or unwillingly.”

Part 7

In the name of Allah, the Compassionate, the Merciful

It is crystal clear that Allah raised all His Prophets, peace be upon them, in the world of humanity. There have been altogether one hundred and twenty-four thousand of them. In addition, the chain of Imāms, peace be upon them, also continues and there are also numerous *hudūd-i dīn* (the ranks in the religious hierarchy). Thus, how can such a tremendously powerful system of God's guidance be abortive and useless? No sensible person can contemplate this.

It is mentioned in verse (23:115): “Do you think then We have created you in vain and that you will not return to Us?” This particular noble verse provides an appropriate answer to all those questions that arise concerning the world of humanity.

Indeed, by God’s command, the Imām of every time causes a spiritual resurrection (17:71), due to which all people return to God. It is for this grand purpose that God has appointed the Imām of humankind (2:124) as the true guide, and there is no doubt that he is the Imām of the righteous (25:74) as well.

Praise belongs to Allah, the sustainer of all human beings!

Part 8

In the name of Allah, the Compassionate, the Merciful

Part 7 should be read carefully once again, because it is an excellent statement concerning the world of humanity, particularly since it is based on the proofs of the wise Qur'ān.

Reflect also upon the attributive names of God with intellect and wisdom. Indeed, every name is a lasting treasure of mercy, knowledge and wisdom for the world of humanity. Who can doubt in God's knowing the unseen (*ghayb*) and His omniscience? Prior to creating human beings, He was aware of the kind of deeds they would do, and it was not difficult for Him to ameliorate the states of their deeds.

Thus, Allah created the world of humanity with numerous means to return to Him and He kept the means of spiritual resurrection for the end, so that they may return willingly or unwillingly and become annihilated in the Imām (*fanā' fi'l-Imām*). This means that all of them have to go to paradise and no one will remain outside it. However, there are many ranks (*darajāt*) in paradise and they are based on knowledge and recognition (*ma'rifat*). You can see these ranks in the Qur'ān and the *Hadīth*.

Knowledge for a united humanity

Peace!

Part 9

In the name of Allah, the Compassionate, the Merciful

Study verses (95:1-8) with intellect and knowledge and reflect upon them. Here God swears by the Universal Intellect, the Universal Soul, the *nātiq* and the *asās*, and says: “Indeed, We created man in the best *taqwīm* (*aḥsani taqwīm*)”. *Taqwīm* means constitution, order, arrangement or ladder. That is, with respect to spiritual creation and completion, a human being himself is the evolving or gradational ladder of the personal world.

The personal world has a roof, which in Arabic is called *‘arsh* (pl. *‘urūsh*, 2:259). It is also called *saqf*, which is guarded (21:32). This guarded roof is the heaven or sacred Sanctuary of the personal world. That is, the sacred Sanctuary is guarded forever. The sacred Sanctuary thus, is the heaven, the throne and the guarded roof of the personal world.

The gist of the *ṣūrah* of *Tin* (95) is that the spiritual creation and completion of human beings progresses step by step to its ultimate in the sacred Sanctuary and human beings, like their father Adam, are created in the image of the Compassionate. This is the complement of God’s oath.

Praise belongs to God, for His munificence and favours!

Part 10

In the name of Allah, the Compassionate, the Merciful

Study the wisdom-filled subject of the Single Soul (*nafs-i wāḥidah*) in five places of the wise Qur'ān. The first Single Soul is Ḥaẓrat Adam, God's Vicegerent, due to whose spiritual resurrection all souls were gathered in him. This great fact is multi-faceted and accordingly has many *ta'wils*. Spiritually all human beings were with Ḥaẓrat Adam. They were both the ones who prostrated (*sājidin*) as well as in the one prostrated to (*masjūd*), that is, Adam. This means that they were all Adam as well as his offspring. The one who does not understand this reality cannot recognise the soul.

The *ḥujjat* of the *qā'im* said: "You are my spiritual children and [remember that] soul is only one."¹ That is, soul in reality is one and this is what the wise Qur'ān says. The Single Soul is one and many, therefore it is Adam as well as the off-spring of Adam. The Single Soul is Allah's greatest miracle. It is extremely amazing. It is a miracle within a miracle and a manifestation within a manifestation. The Single Soul is renewed in every age.

and
Luminous Science

Knowledge for a united humanity

Part 11

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (31:28): “Your creation and your resurrection is but like (the creation and resurrection of) a Single Soul. Verily, Allah is hearer, seer.”

Ta'wili purport: Every individual is potentially like the Single Soul. Thus, the one who truly obeys Allah, actually becomes like the Single Soul.

The *hujjat* of *qā'im*, peace be upon them both, said: “A *mu'min's* (true believer's) soul [potentially] is our soul”.² Thus, true obedience is necessary and essential for the *mu'min's* soul to be like that of the Imām. It is also said in the sacred *hadith*: “O son of Adam! Obey Me [truly], so that I may make you like Myself ...”.³

Study the subject of vicegerency in verse (6:165) in the light of *ta'wili* wisdom. The same is the subject of verse (24:55). The secret contained in these two wisdom-filled verses is that the righteous people, by obeying Allah's living supreme Name [i.e. the Imām of the time], become like Ḥaḏrat Adam. Allah's living supreme Name is always present in this world.

Praise belongs to God!

Part 12

In the name of Allah, the Compassionate, the Merciful

Allah's *sunnat* has always continued to be one and the same; there is no change or alteration in it (35:43). Thus, when God honoured Ḥaẓrat Adam with the crown of vicegerency, by His mercy seventy thousand souls became his true copies in such a way that in every soul (copy) there was a great angel, a cosmic paradise, a paradisaical vicegerency and a kingdom.

Thus, the spiritual resurrection of every Perfect Man brings countless benefits for people. Therefore, God has made him the Imām of humankind (*imāmu'n-nās*) as well as the Imām of the righteous (*imāmu'l-muttaqīn*), so that he may benefit and honour all of them according to their knowledge and actions.

This means that God, through the spiritual resurrection of every Perfect Man, makes the people of the entire world enter paradise. It is in this sense that the holy Prophet has said: "The people are God's household".⁴

Spiritual Wisdom
and
Luminous Science
Knowledge for a united humanity

Part 13

In the name of Allah, the Compassionate, the Merciful

Try your utmost to understand the real wisdom of verse (10:60): “And what do those who forge lies against Allah think of the day of resurrection? Verily, Allah is bountiful towards humankind, but most of them do not give thanks.”

Ta'wili purport: Those who do not know [and deny] the *ta'wili* wisdom of the Divine speech [i.e. the Qur'ān], it is as though they forge lies against Allah. What do such people think about the resurrection? Indeed, Allah is going to be gracious and bountiful to the people, but most of them, due to their negligence and ignorance, do not thank Him.

It is evident from this heavenly teaching that Allah wants to be gracious and bountiful to all people, but the majority of them are unappreciative and ungrateful.

If Allah, the Omnipotent, according to His extremely grand programme is going to treat all people with grace and bounty, and in which is alluded to the spiritual resurrection as well, then certainly the lord of the spiritual resurrection is going to make all people enter paradise, or return to Him, either willingly or unwillingly.

Part 14

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (34:28): “And We have not sent you but as a bearer of glad tidings and a warner to the whole of humankind, but most people do not know.”

Allah is the sustainer of the world of humanity, the holy Prophet is His Messenger to all human beings and the Imām from his progeny is the Imām of all people. Thus, a spiritual resurrection (17:71) occurs in every age, due to which all people go to paradise. However, there are ranks in paradise according to their knowledge and deeds. Those in the higher ranks will be the kings of paradise.

Those who truly and totally obey God, the Prophet and the lord of command will be kings of paradise. There are sweet fruits of knowledge, wisdom and recognition in paradise. That is, the fruits of paradise consist of spiritual and intellectual fruits and also the bounties of the subtle body.

True knowledge reigns over the nations of the world in paradise and there is endless mercy in it for them.

Praise belongs to Allah for His favours and beneficence!



Part 15

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (6:94): “And indeed you come to Us one by one as We created you at first”. In verses (56:49-50) too, it is said: “Say [O Muhammad!] Verily, the earlier and the later generations will be brought together to the tryst of an appointed day.”

Ta'wili purport of verse (6:94): When the spiritual resurrection takes place in the personal world of the Single Soul, the souls of all people gather and become annihilated in it, and the Single Soul alone becomes annihilated in the Imām in the sacred Sanctuary. It is here that the great miracle of the annihilation in God (*fanā' fi'llāh*) and survival by God (*baqā' bi'llāh*), which is beyond time and place, takes place. Thus, there is the tryst of the return of the last and the manifestation of the first.

Ta'wili purport of verses (56:49-50): It is evident from these verses that all people, the earlier, the later and the present ones gather together in the spiritual resurrection.

It is a great secret of recognition that in every spiritual resurrection⁵ under the influence of the holy light of the Imām of the time, Allah transforms seventy thousand souls of perfect *mu'mins* into angels, in the sense that every angel is a personal world, a cosmic paradise or a vicegerency, as mentioned in verses (6:165; 24:55). This Divine vicegerency is the kingdom of paradise too.

Praise be to Allah for His favours and beneficence!

Part 16

In the name of Allah, the Compassionate, the Merciful

Study the booklet “*Wonders and Marvels of Spiritual Science*” again and again. It has been published separately as well as included in the book “*Practical Sufism and Spiritual Science*”. It is a small treatise [in size], but it contains the fundamental part of the account of resurrection. It is necessary for you to know the fundamentals of spiritual science.

O ‘*azizān!* Read verse (41:53) with the inner eye and reflect upon it with intellect and wisdom. The purport of this blessed verse is: Soon We will show Our miracles to them in the external world (*āfāq*) and within their souls (*anfus*), so that it may be clear to them that He is True.”

Question: What is the secret in “We will show”?

Answer: It is said in the sacred *ḥadīth* of *taqarrub* (seeking Allah’s proximity) that Allah becomes the eye of those who practice *nawāfil* of the supreme Name (*ism-i a‘zam*), and by the *nawāfil* is meant the special *dhikr* (remembrance) of the supreme Name.⁶

The *ḥadīth* of *taqarrub* quoted by the holy Prophet reads as follows: “Allah says: He who shows enmity to a *walī* (friend) of Mine, I declare war against him. My servant does not draw near to Me through a thing most loved by Me of those which I have enjoined upon him. My servant continues to seek My nearness through *nawāfil* (additional prayers) until I love him. When I love him, I become his ear with which he hears and I become his eye with which he sees and I become his hand with which he grasps and I become his foot by which he walks”.⁷

Part 17

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (2:243): “Verily, Allah is gracious to people, but most people are not grateful.” This verse shows that Allah is kind to all people, but it is they who are ungrateful. Despite this, the holy Prophet, by the command of God, has said: “People are God’s household, and the most beloved to God is the one who helps His household and makes them happy”.⁸

It is also said in a sacred *ḥadith*: “God, may He be mighty and glorified, has said: The people are My household – the most beloved of them to Me is the one who is most kind to them and struggles the hardest to fulfil their needs”.⁹

We have already stated that the embodied light (*nūr-i mujassam*) or the true guide, is the Imām of humankind as well as the Imām of the righteous, and there is no contradiction at all in these two ranks of the Imām, peace be upon him.

Praise belongs to Allah, the Lord of human beings!

Part 18

In the name of Allah, the Compassionate, the Merciful

Allah's eternal *sunnat* continues to be renewed again and again without any change or alteration. If you understand it truly, you can thereby easily understand the great secrets of recognition. For instance, the secret of the age of both hell and paradise lasts as long as the universe abides (11:107-108). The *ta'wili* wisdom of this is that when the spiritual resurrection of the *'arif* takes place, God enfolds the inner universe (21:104; 39:67), as a result of which, other than Allah's face (*wajhu'llāh*) or the Imām, everything else perishes (28:88). Prior to this, the souls of all human beings have already attained the status of *fanā' fi'l-Imām* (annihilation in the Imām) and *baqā' bi'l-Imām* (survival by the Imām) through the Single Soul. In this state the renewal of paradise and hell also takes place and no one remains in them, because they are now as they were first created.

When the light of the Imām of the time rises in the personal world by the name of the spiritual resurrection, every event of it that is mentioned in the wise Qur'ān comes in front of the *'arif* in the form of a living miracle. The final and most sublime miracles take place in the sacred Sanctuary.

Uyum dishan yē'Öbā elē sis uyon babar bān
I have seen a sublime place where all people are equal.¹⁰

That sublime place is the sacred Sanctuary where all people are immersed and annihilated in the light of the Imām of the time, as he is the Imām of humankind.

Praise be to Allah for His favours and beneficence!

Part 19

In the name of Allah, the Compassionate, the Merciful

In verse (5:32), God says: “We decreed for the children of Israel that whosoever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all humankind and whoso saves the life of one, it shall be as if he had saved the life of all humankind.” The wisdom that all human beings exist in every human being or that every human being is a personal world potentially or actually is hidden in this verse. If an individual does not undergo the spiritual resurrection the personal world exists in him potentially. Whereas, the entire world of humanity exists spiritually in actual form in the personal world of every Perfect Man who has undergone spiritual resurrection, and in this there are countless bounties and thus God invites all people to the abode of peace (10:25).

Verses (5:15-16) say: “There has come to you from Allah Light and a manifest Book, namely the Qur’ān, whereby Allah guides those who seek His pleasure on the paths of peace ...”.

Travelling towards God (*as-sayru ila’llāh*) comes to an end after annihilation in God (*fanā’ fi’llāh*), but travelling in God (*as-sayru fi’llāh*) never comes to an end, because the manifestations and miracles of His attributes are boundless and endless. Thus the endless journey in Allah’s Light and attributes is called *as-sayru fi’llāh*, or travelling on the paths of peace.

Part 20

In the name of Allah, the Compassionate, the Merciful

It is said in verse (17:85): “And they ask you [O Muhammad] about the spirit. Say: The spirit is from the [world of] command of my Lord, i.e. from the word “Be”, and you have been given the knowledge of it but a little.” Here, although the noun spirit is singular, in view of far-reaching wisdom it is also used in the plural. For, when this spirit is in the Perfect Man, it encompasses the entire world of humanity and is called the Single Soul. It is because of this that the *hujjat* of the *qā'im*, may peace be upon them both, has said: “The soul is only one”.¹¹

Only after being enriched with the everlasting wealth of *ma'rifat*, can an *ʿarif* say that all people were spiritually with Ḥaẓrat Adam, Allah's vicegerent. A clear allusion to this fact is found in verse (7:11). If you look into this verse with the inner eye, you will come to know that you were in Adam as well as among the angels. The most sublime secret is that you were created in the image of *Rahmān* (*ṣūrat-i Rahmān*) with Adam in the sacred Sanctuary, but you have forgotten this great miracle. However, it is true that it is recorded in the Guarded Tablet. You can see this today with the eye of *ma'rifat* and tomorrow virtually in paradise. You were with every Prophet, with every Imām and with every *ʿarif*, because in every spiritual resurrection, according to the *ḥadith*: “The souls are assembled armies”,¹² all souls gather together.

It is said in *Gulshan-i Rāz*:

Wa qad sa'alū wa qālū mā'n-nihāyatu;

Fa-qīla hiya'r-rujū'u ila'l-bidāyati

They asked and said: What is the end?

It was said that it is return to the beginning.¹³

Part 21

In the name of Allah the Compassionate, the Merciful

The world of humanity is first mentioned in the very beginning of the *sūrah-i Fātiḥah*, the opening chapter of the wise Qur’ān: In the name of Allah, the Compassionate, the Merciful. Praise belongs to Allah, the sustainer of the personal worlds (*al-‘ālamīn*)! The praise of the Universal Intellect is specific to Allah, Who is the sustainer of the personal worlds. By *al-‘ālamīn*, according to Imām Ja‘far aṣ-Ṣādiq, are meant the personal worlds, that is, every individual human being is an independent world.¹⁴ Thus, human beings are the *‘ālamīn*, the personal worlds. The word “*al-‘ālamīn*” is mentioned seventy-three times in the holy Qur’ān. It is used everywhere in the sense of personal worlds or the worlds of humanity.

By “*ḥamd*” is meant the Universal Intellect, who is known by many names: the supreme Light, Muhammadan Light, the supreme Angel, the Divine Pen, the supreme Throne, the primordial Adam, the Heaven of the light of lights, the primordial root (*aṣl-i awwal*), etc. Since Allah created such a unique creature, it suffices to be His great praise.

The purpose of the creation of this greatest treasure, which is full of the lights of intellect and understanding, the secrets of knowledge and wisdom and the precious pearls of *ma‘rifat*, is to provide the best upbringing of the *‘ālamīn*, the worlds of humanity or human beings. Among God’s creatures, the mineral kingdom is inanimate and therefore the lowest; the vegetal kingdom is higher than it because it possesses the vegetative soul. The animal kingdom is sovereign over the vegetative kingdom because of its sensory soul. Humankind is sovereign over the animal soul because it has the rational soul and the partial intellect. Thus, it is human beings alone who specifically need the spiritual and intellectual nurture of God.

Part 22

In the name of Allah, the Compassionate, the Merciful

From the beginning to its end the holy Qur'ān contains guidance, exhortation, knowledge and wisdom for the world of humanity. It is an unfathomable ocean of knowledge and wisdom. In addition, together with it is the revealed light (5:15), which further enhances its eminence. If there are seventy thousand sciences hidden in the wise Qur'ān,¹⁵ then all of them are for the sake of the world of humanity. God, the sustainer, wants to elevate the human ranks through the light and the Qur'ān (5:15), therefore there are wisdom-filled counsels everywhere in the Qur'ān. You can check in a Qur'ānic Index how many times the words “*insān*” and “*nās*” are mentioned in it.

In short, the wise Qur'ān is revealed for the sake of the betterment of humankind, therefore humankind is mentioned under every subject and every topic.

Hazrat Mawlānā °Ali has said:

Wa-taḥṣabu annaka jirmun ṣaghīrun

Wa-fika 'nṭawa 'l-°ālamu 'l-akbaru

You think that you are a small body,

While the great universe is contained within you?¹⁶

It is indeed a fact that when the spiritual resurrection takes place, the entire universe is kept enfolded in the personal world repeatedly. See “*Wonders and Marvels of Spiritual Science*”.

Further, it is said:

Ay nuskhah-i nāmah-i ilāhī ki tū'ī
Way ā'innah-i jamāl-i shāhī ki tū'ī
Bīrūn za tū nist har chih dar 'ālam hast
Dar khwud bi-ṭalab har ānchih khwāhī ki tū'ī

O the copy of God's Book, it is you,
O the mirror of the beauty of the [real] king, it is you,
Whatever is in the world is not outside you,
Seek whatever you want within yourself, it is you.¹⁷

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

Part 23

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (49:13): “O people! Verily We have created you from a male and a female, and made you nations and tribes, so that you may recognise each other. Verily the most honoured of you with Allah is the one who is the most righteous (*atqākum*). Verily Allah is knower, aware.”

Everybody knows the exoteric meaning of this verse, but its esoteric *ta'wil* is hidden in a veil. You can call the *Imām-i mubīn* the Adam of the time. The main criterion of righteousness is the Word of righteousness (*kalimatu't-taqwā*, 48:26), which is a very powerful supreme Name for the work of Ḥaḏrat [°]Izrā'īl, peace be upon him, which can be recognised in the destination of Isrāfil and [°]Izrā'īl.

The greatest miracle of the Omnipotent God is the human soul, which is simultaneously in one and in all, in paradise as well as in this world, in ranks (*darajāt*) as well as in equality (*musāwāt*).

O [°]*azizān*! Observe the soul in the sacred Sanctuary, what does it not have there? It has everything!

Part 24

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verses (19:93-95): “There is none in the heavens and the earth, but comes to the Compassionate as a servant, i.e. they are going to gather together by the spiritual gathering. Verily, He has encompassed all of them and counted them [by the spiritual resurrection] in a specific number, i.e. the number one or the Single Soul. (That is, all souls gather and become annihilated in the Single Soul (*nafs-i wāḥidah*) in the spiritual resurrection) and then all souls unite as one individual with the Single Soul and become annihilated in one God.”

The tremendous Divine favours for the sake of the world of humanity are mentioned in the *ta'wīlī* wisdom of the above noble verse. The soul is indeed one, but people have different mirrors of knowledge and recognition and therefore, contrary statements came into being about the soul.

If your mirror of *ma'rifat* is cleansed and polished, you will find your soul merged in the origin and you will be sure that what God had intended to do, has already been done, as He says in verse (33:37): “And Allah’s command and act have been accomplished (according to His will)”.

Question: Does God utter the word “Be! (*kun*)” in order to bring something into existence, or is His will tantamount to saying “Be”?

Answer: His will alone is enough to bring something into existence, and the word “Be” is used for the sake of our understanding.

Part 25

In the name of Allah, the Compassionate, the Merciful

“By the time (*al-^ᶜaṣr*), verily man is in loss, save those who believe, and do good deeds, and exhort one another to true and truth and exhort one another to patience” (103).

Human beings swear by things higher than themselves, but God is beyond and free from such a thing. There is nothing higher or equal to Him. Therefore God swears by those sacred things that are close to Him. Such things are the *ḥudūd-i dīn*, i.e. the ranks in the religious hierarchy.

In this *sūrah* (103), God has sworn by the *asās*, because *ᶜaṣr* means the *asās*.¹⁸ In the complement of the oath man is warned of loss. This means that God has done everything for the world of humanity, but human beings themselves are so negligent and ignorant that they are not at all aware of their continuous loss.

Allah has sworn by the *asās* (the legatee of His Prophet, Imām *ᶜAlī*). The door of knowledge and wisdom and the chain of light are alluded to in this oath.

May God help every human being not to suffer any loss in the life of the hereafter. May they see and recognise with their inner eye their record of deeds and the paradise of the sacred Sanctuary. *Āmīn!* O the Lord of the [personal] worlds!

Part 26

In the name of Allah, the Compassionate, the Merciful

In the light of knowledge and recognition, it has become evident that in the spiritual cycle prior to Adam, people were one *ummat* (community) spiritually and internally (2:213), and this happens in every Single Soul too. Thus, Ḥazrat Abraham was the Imām or Single Soul or the summa or compendium of people and an obedient *ummat* (16:120). If you become successful in the sacred *dhikr* (remembrance) of the *ism-i a'zam* granted by the Imām of the time, the entire humanity will gather in you and become one *ummat* through the spiritual resurrection, because every important event of *ma'rifat* is renewed, or in other words, everything is rotating on a circle (21:33; 36:40).

The souls are/were [in the form of] assembled armies and they will always continue to be like this.¹⁹

All the people gather in a personal world in every spiritual resurrection. Thus, wherever the Qur'ān mentions resurrection, the world of humanity is also mentioned. The world of humanity is also mentioned wherever the word *insān* (humankind) and the word *nās* (people) occur in the Qur'ān. Further, the world of humanity is also alluded to wherever there is the mention of an attributive Name of Allah. For instance, the attributive Name *rabb* (sustainer) alludes to people as He is the sustainer of the personal worlds, the human beings.

Part 27

In the name of Allah, the Compassionate, the Merciful

Verse (13:15) reads: “And all those who are in the heavens and the earth prostrate themselves to God, willingly or unwillingly.”

People by their own effort cannot go to God’s presence, except by being annihilated in the Single Soul. This is called the law of enfolding (*lafif*, 17:104). That is, God enfolds people in the Single Soul by means of the spiritual resurrection.

Souls are gathered and dispersed again and again during the resurrection. That is, the souls are gathered from all over the universe in the personal world and then they are dispersed in the entire universe. There are numerous wisdoms in this amazing miracle.

The law of *fard* (single, solitary, individual) precedes *fanā’ fi’llāh* (annihilation in God). That is, those who are with the Single Soul have to become a single individual (*fard-i wāhid*), so that they may be annihilated in one God (6:94; 19:80, 95).

The law of the extension of the shadow (*madda’z-zill*) is in (25:45). *Ta’wili* purport: Have you not seen how your Lord extends His shadow and draws it back in the sacred Sanctuary. The shadow is a parable here and its meaning (*mamthūl*) is the light. Reflect [on this] with intellect and wisdom.

Part 28

In the name of Allah, the Compassionate, the Merciful

It is mentioned in the wisdom-filled verse (30:30): “There is (only) one nature (*fiṭrat*) of God, according to which He has created [all] human beings. There is no change in God’s creation. That is the religion of the *qā’im*, but most people do not know.”

This most comprehensive *farmān* of the verse of *fiṭrat* (nature, creation) is a treasure of knowledge and wisdom in which there are satisfactory answers to all those intricate questions that arise concerning the world of humanity.

*Uyum dishan yē Ōbā elē sis uyon babar bān
Azalē babar bam juwan abadē babar but uyam*

I have seen a sublime place where all people are equal,
How sweet! They will be equal in *abad* as they were in
azal.²⁰

Read and reflect on the law of the individual, the law of *fanā’ fi’llāh*, and the equality of the Compassionate (*musāwāt-i Raḥmānī*) in the Qur’ān! Try to understand the law of monoreality!

Part 29

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (7:172): “When your Lord took from the children of Adam, from their loins, their offspring and made them bear witness over themselves, [saying]: Am I not your Lord? They said: Yes, verily. We testify. Lest you should say on the day of resurrection: Verily we were not aware of this.”

Question: How many Adams have there been?

Answer: In God’s eternal kingdom, countless cycles of countless Adams have elapsed. Since Adam is the mirror of Divine names and attributes, therefore he has to be here forever and ever.

Ta’wili purport of the verse: The Adam who was in the beginning of this great cycle, was also one of the children of Adam with respect to the previous Adam. Thus, when he underwent the spiritual resurrection, all those miracles related to it, which we have mentioned time and again, also took place. God elevated all his children, the human souls to the sacred Sanctuary, and showed them all those miracles, which take place there.

Knowledge for a united humanity

Also in every spiritual resurrection the covenant of *alast* (Am I not?) is renewed. The wise Qur’ān testifies that God wants to elevate the world of humanity to the pinnacle of perfection. He does not like human beings to regress or fall down.

May God, by His grace and generosity, make us true well-wishers of the world of humanity, so that we may be able to render it some service in knowledge in the light of the wise Qur’ān.

Āmin! O the Lord of the personal worlds!

Part 30

In the name of Allah, the Compassionate, the Merciful

It is said in verses (32:4-5): “Allah it is Who created the heavens and the earth, and what is between them in six days, and then He established equality on the throne. No guardian have you nor an intercessor beside Him. Will you then not take heed? He renews the command/action (*yudabbiru'l-amr*) from the heavens to the earth, then it (account) will ascend to Him on the day which is equal to one thousand years of your reckoning.”

Ta'wili purport: The seven living days of God are: Ḥaẓrat Adam or Sunday, Ḥaẓrat Noah or Monday, Ḥaẓrat Abraham or Tuesday, Ḥaẓrat Moses or Wednesday, Ḥaẓrat Jesus or Thursday, Ḥaẓrat Muhammad or Friday, Ḥaẓrat Qā'im or Saturday. Each of these days is a cycle of approximately a thousand years. Thus, Allah created the world of religion in six days (six thousand years) and on the seventh day the *qā'im*'s light manifested itself on the throne and started the work of the equality of the Compassionate.

The above mentioned verses also imply that God sends a great soul from the world of command to the world of humanity with the programme of a thousand years who, after accomplishing the work in a thousand years, returns to God.

Part 31

In the name of Allah, the Compassionate, the Merciful

Verse (11:7) says: “And He it is Who created the heavens and the earth in six days – and His throne was on the water – that He might try which of you is best in conduct.”

Ta'wili purport: Allah is He Who created the heavens and the earth of the personal world in six days on the pattern of the world of religion and then His throne appeared on the water. Indeed, it was a *ta'wili* miracle. It then transformed into a miracle within a miracle and then the throne turned into the form of a ship, in which was Ḥaẓrat Imām, peace be upon him, who with his blessed tongue was reciting a hidden *ism-i a'zam* (supreme Name).

This supreme miracle is also mentioned in verse (36:41): “A miracle unto them is that We bore their offspring in the laden ark.”

Ta'wili purport: And a very great miracle unto them is that We bore their offspring (*dhurriyyat*, i.e. spiritual particles) in the laden ark. The laden ark with souls is the lord of the ark himself, because he is God's living throne, His living *ism-i a'zam* and the living ark laden with souls. That is, the Imām from the progeny of the holy Prophet (*āl-i Muḥammad*, peace be upon him and his progeny). Had it been a physical ark, there would not have been any room for more people.

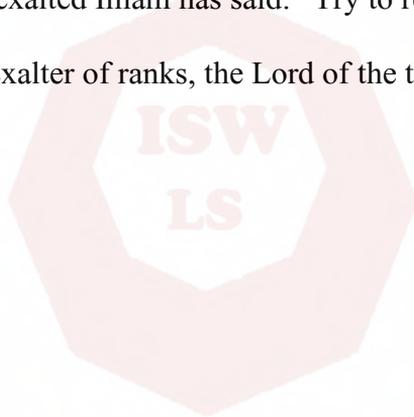
°Arif Rūmī says:

Bā Nūḥ dar kashtī budam, bā Yūsuf andar qa'r-i chāh
I was with Noah in the ark and with Joseph at the bottom
of the well.²¹

Is this an account of the body or of the soul?

There is a great trial of knowledge and action in this and also an extremely great favour of God, that He has elevated the world of humanity to the throne by making a rope of His miracles. The exalted Imām has said: “Try to reach the throne”.

Allah is the “Exalter of ranks, the Lord of the throne” (40:15).



**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity

Part 32

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (2:243): “Did you not see those who went forth from their homes, for fear of death? And they were thousands, then Allah said to them: Die! Then He brought them back to life. Verily Allah is gracious to people, but most people are not grateful.”

Ta'wil: This wisdom-filled verse describes the spiritual resurrection during which countless people of the entire world enter the personal world, and this is the *da'wat* (invitation) of resurrection due to the powerful voice of the *ṣūr* of Isrāfil. °Izrā'il also works together with Isrāfil, therefore all people fortunately die and become alive in the Single Soul.

It is God's great favour and generosity to the world of humanity that now all of them flow in the river of His mercy and reach paradise.

It is clear from the end of this verse that God is equally gracious to all people, but most of them are not grateful.

Institute for
Spiritual Wisdom
Luminous Science

Knowledge for a united humanity

Part 33

In the name of Allah, the Compassionate, the Merciful

Verses (84:6-9) read: “O human beings! Verily you have to strive hard towards your Lord and thus you will have to meet Him (i.e. you have to have His *didār*). So the one who is given his record of deeds in his right hand will have an easy reckoning, and will return to his people full of joy.”

Ta'wil: When someone is successful in the *dhikr* and *ibādat* (worship) of God's living *ism-i a'zam*, then his spiritual resurrection takes place in this very life. In this spiritual resurrection one has to offer numerous kinds of sacrifices. These sacrifices are for the sake of the world of humanity, for it is the world of humanity that encompasses all of them.

Reflect carefully on this verse. This *irfānī* (related to *ma'rifat*) resurrection takes place in this very life, for to return with joy and happiness to one's people having been enriched with the treasures of spiritual resurrection, is possible and logical only in this world.

Part 34

In the name of Allah, the Compassionate, the Merciful

Imām Sulṭān Muḥammad Shāh, peace be upon him, says: “Nobody in this world has the *ism-i a‘zam* which you have”.²²

God willing, we, the slaves of the exalted Imām, for the sake of his pleasure will continue to sacrifice ourselves for the world of humanity and dedicate the benefits and fruits of the *ism-i a‘zam* in the name of the household of Allah, because to work for His household is the means of His pleasure. Thus, the greatest wisdom lies in that we consider all human beings to be one soul in the Single Soul, as Ḥaẓrat Imām Sulṭān Muḥammad Shāh, peace be upon him, says: “You are my spiritual children, and [remember] the soul is only one”.²³

Indeed, the soul of all human beings is the same. It is the soul of the world of humanity, i.e. the Single Soul.

The same Imām has given us the revolutionary concept of monoreality, which alludes to the same one eternal reality of all human beings,²⁴ just as there is the *Sūfic* concept of *fanā’ fi’llāh* and *baqā’ bi’llāh* and as the sacred *ḥadīth* says: “O the son of Adam! Obey Me [duly], I will make you like Myself...”.²⁵

There is no doubt that all these secrets lie in the *‘irfānī* paradise of the sacred Sanctuary.

Praise be to Allah for His favours and beneficence!

Part 35

In the name of Allah, the Compassionate, the Merciful

In the mighty Qur'ān, the word *rūh* (spirit) is used apparently in singular, but internally in plural as well. The word *rūh* is also used in the sense of light (42:52), particularly the Divine spirit, which was breathed into Ḥaẓrat Adam (15:29; 32:9; 38:72).

It must be noted that the Divine spirit was breathed into Adam through the blowing of the *ṣūr* and the spiritual resurrection. In every spiritual resurrection the souls of all human beings gather together. Note here the wisdom too, that Adam was the first *nafs-i wāḥidah*, in whom all human souls had become annihilated while going to the sacred Sanctuary. Now, Adam in whom the world of humanity was annihilated, himself became a single individual (*fard-i wāḥid*) and annihilated himself in God and it is in this state that God created him in His image (*ṣūrat-i Raḥmān*).

I have already disclosed this great secret of *ma'rifat* that you were both *masjūd* (one prostrated to) in Adam and the *sājidīn* (ones who prostrate) among the angels. In order to understand this proven fact, examine verse (7:11) with the inner eye and carefully reflect upon it. Study verse (32:9) also. Further, according to the *ḥadīth*: “The souls are assembled armies”,²⁶ all human souls were with Adam. They were his copies as well as his children.

Reflect also on this law of bounty (*qānūn-i ni'mat*): *Óo manásan apí* (No bounty is impossible),²⁷ and on verse (14:34): “And He gave you of all that you asked Him” (14:34).

Part 36

In the name of Allah, the Compassionate, the Merciful

It is in the light of the wise Qur'ān that the world of humanity is the personal world, in which is the *'irfānī* paradise, called the sacred Sanctuary. It is here, in the world of humanity, that the light of the Imām of the time rises, which in reality is the revealed light (*nūr-i munazzal*) of God, due to whose blessing the personal world or the world of humanity becomes the cosmic or universal paradise.

It has already been mentioned that God, may His glory be glorified, has made the *Imām-i mubīn* not only the Imām of the righteous (25:74), but also the Imām of humankind (2:124). The work of the spiritual resurrection too, is delegated to him so that by its power and force, he may make all people enter paradise (17:71).

In the *'irfānī* paradise of the sacred Sanctuary are hidden the treasures of very amazing secrets of peace, honour and the eminence of human beings. God be free from creaturely attributes (*subhāna'llāh*)! They are: That sign of the Enfolder and the Unfolder, that hidden Book, that Divine Word, that speaking Book, that sun of light, that full moon, that bringing out of pearls by the *jinns* from the ocean, that falling of stars, those wisdom-filled easts and wests, those Qur'ānic miracles, that running of the light, that morning of *azal* and evening of *abad*, that encounter (*liqā'*), that beatific vision (*didār*), that annihilation (*fanā'*), that survival (*baqā'*) and that unity of all human beings!

Part 37

In the name of Allah, the Compassionate, the Merciful

The wisdom-filled verse (21:107) says: “And We sent you not but as a mercy to the personal worlds”, that is, for every personal world or the world of humanity. This programme of Allah’s universal mercy, which is for the sake of all human beings is going to be accomplished, for it is absolutely impossible that Allah wills some work and it remains unaccomplished.

It is mentioned in verse (58:21): “Allah has decreed: I shall prevail, I and My Messengers. Verily Allah is strong and mighty.”

“Prevailing” is a martial term, therefore this verse alludes to the spiritual resurrection and spiritual war. Thus, a spiritual resurrection has continued to take place in the time of every Imām in which the spiritual war takes place. However, this spiritual resurrection is recognised by *‘arifs* alone.

If you want to see the miracles of the spiritual resurrection and the spiritual battle, you must act upon the following *farmān* of the holy Prophet: “Die [spiritually] before you die [physically]”,²⁸ so that your spiritual resurrection may take place and with Divine help you may subjugate the universe in the spiritual war.

Part 38

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

It is said in a *ḥadīth*: “Many people will come to the gates of paradise and say: Did not our Lord promise that we would cross the fire [of hell] (19:71). They will be told: You crossed it while it was dying”.²⁹

Thus, the Benevolent Lord has amazing kinds of mercies and wisdoms for the sake of the salvation of the world of humanity. God says in a sacred *ḥadīth*: “The people are My household”.³⁰

Although Allah’s anger (*ghaḍab*) is mentioned in the wise Qur’ān, there is none among His attributive names that has the meaning of anger. In the light of knowledge, wisdom and *ma’rifat*, I can tell you that every attributive name of Allah implies the meaning of elevating the world of humanity to the sacred Sanctuary. God willing, we will present some examples of this.

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

Part 39

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

It is mentioned in the blessed and wisdom-filled verse (21:104): “The day We shall roll up the heaven (universe) 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.”

Allah, may He be exalted, rolls up the inner universe in the personal world where the spiritual resurrection takes place due to the rising of the light of the Imām of the time. An extremely difficult question arises here concerning the age of hell and paradise, which according to verses (11:107-108) is the same as that of the universe. Does this mean that with the rolling up of the universe, the age of paradise and hell comes to an end? Yes, it is true, but there is this great secret as well that God renews the inner universe. According to one *ta'wil*, He creates seventy thousand spiritual worlds in every spiritual resurrection.

Just as the fruit of a fruit tree has a seed, which contains the kernel, which produces the same tree, similarly Allah by rolling up the inner universe, creates the pearl of Intellect and then He creates the inner world from it. However, the sacred Sanctuary is the world of command and not the world of creation, therefore it does not take time, such as between the seed and the tree.

Part 40

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

Verse (36:12) reads: “Verily We bring back the dead to life and We write down what they have sent before them, and what they have left behind. And We have encompassed and counted everything in the manifest Imām.”

This verse is also called the universal of “*Imām-i mubīn*”. Its spiritual exegesis, *ta’wīl* and recognition become complete in the personal world in the sacred Sanctuary during the spiritual resurrection. This *farmān* of Ḥaẓrat Imām Muḥammad Bāqir is among the laws of *ma’rifat* that “Whatever is said about Allah is about us (the Imāms)”.³¹

Thus, by God’s command, it is the *Imām-i mubīn*, who causes the spiritual resurrection and enfolds the world of humanity together with the inner universe in the sacred Sanctuary. This means that he elevates all human beings from the lower to the higher world. We have already shared the spiritual secret with you that it is the *Imām-i mubīn*, who is Allah’s living supreme Name, therefore he can cause the spiritual resurrection, which benefits the people in general and the righteous in particular.

Just as the meanings of the word *khalīfah* (Vicegerent) are fixed and unchangeable in the wise Qur’ān, so also the meanings of the word Imām in it. Thus, see the office of *khilāfat* (Vicegerency) in the story of Ḥaẓrat Adam and that of Imāmat in Ḥaẓrat Abraham’s story.

Part 41

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

The holy and blessed living supreme Name of God is ready to give much, but what can be done about the negligence and indolence due to which you are not able to benefit from his favours? However, Allah is very kind and the Causer of causes. He makes all human beings enter the *‘irfānī* paradise of the sacred Sanctuary. Such as when the spiritual resurrection of the time takes place, all of them become present and participate in it spiritually. The spiritual resurrection is indeed the sole means in which lies the salvation of the world of humanity.

All of our companions in the east and the west are today ready with me to render the service of knowledge to the world of humanity. God willing, we will be successful in this sincere service to Allah’s household, for at present there is a dire need for this sacred service. Moreover, this age is the cycle of resurrection, *ta’wīl* and unveiling (*kashf*).

If a person, by God’s grace and generosity, has seen the great miracles of the living supreme Name and the spiritual resurrection, can these be different from the *ta’wīlī* miracles of the wise Qur’ān? If they are the same, do they have a purpose or not? If there is a purpose, what is it?

If someone, despite seeing the wisdom-filled miracles of God remains deaf, blind and dumb, he is extremely unlucky. Therefore, we are very fearful and allude to those Qur’ānic and spiritual secrets that we have come to know, and which are in the interest of the world of humanity.

Part 42

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

God says in a sacred *ḥadīth*: “My mercy has surpassed My anger.”³²

Obviously this Divine mercy reaches the world of humanity through the Prophets and the Imāms in their respective times. Among the Imāms as the successors of the Prophet, let us take Imām ʿAlī’s example whose light continues through the chain of Imāms. There are many names and appellations of Mawlānā ʿAlī al-Murtaẓā in the Qur’ān, *ḥadīth* and in his own sayings. Three hundred of his names are mentioned in *Nāsikhū’t-Tawārikh*.³³ We are not mentioning those here. We shall only mention some important names from *Sarā’iru’n-Nuṭaqā’* by Sayyidnā Jaʿfar bin Maṣṣūru’l-Yaman:

Dīnu’llāh (Allah’s religion), *naḥḥu’llāh* (Allah’s soul), *udhnu’llāh* (Allah’s ear), *janbu’llāh* (Allah’s side), *wajhu’llāh* (Allah’s face), *ḥakīm* (wise), *ḥabīr* (aware), *ʿalīm* (knowing), *baṣīr* (seeing), etc. (p. 117).³⁴

Regarding *naḥḥu’llāh* see verses (3:28, 30; 6:12, 54). In verse (6:54) God says: “Your Lord has prescribed mercy on His soul (that is, *Imām-i mubīn*).”

It is said in a *ḥadīth*: “When Allah created the creature, He wrote with His hand on His soul (*Imām-i mubīn*) that My mercy will continue to prevail over My anger.”³⁵

Praise belongs to Allah for His munificence and favours!

Part 43

In the name of Allah, the Compassionate, the Merciful

In the *sūrah* (110) of *Naṣr* (Succour), God says: “When Allah’s succour and the triumph come, and you see people entering the religion of Allah in troops, then purify your Lord with *ḥamd* (praise) and seek forgiveness of Him. Verily He is oft-returning.”

Reflect on the wisdom-filled verse (2:124). Does this *farmān* not encompass all ages? For, if the Imāmat was Allah’s mercy for the people of Ḥaẓrat Abraham’s time, why should it not be so for the people of every time? If viewed with the inner eye, this Divine mercy in the form of the Imām of the time is always living and present in every time. See the Qur’ān (4:54). Thus, the last name of the chain of the permanent (*mustaqarr*) Imāms between Ḥaẓrat Abraham (peace be upon him) and Ḥaẓrat Muhammad (peace be upon him and his progeny) is Ḥaẓrat Imām Abū Ṭālib (peace be upon him).³⁶ He gave the holy Prophet the sacred teaching of *ism-i a’zam*, the luminous miracle of which was the spiritual or *‘irfānī* resurrection in the cave of Hira. The guides in the sacred and sublime path of the spiritual or *‘irfānī* resurrection are the *nāṭiq*, the *asās* and the Imām. Then there are the *bāb*, *ḥujjat* and *dā‘ī*, i.e. the male and female *mu’mins* of the first rank, who can also walk in their footsteps.

Ta’wil of the *sūrah* of *Naṣr*: When God’s succour (in the form of the angels of spiritual resurrection) and the universal triumph came, then O Prophet, you saw that people were entering God’s religion (i.e. in you) in troops. Now, do *tasbiḥ* of your Lord in the sacred Sanctuary through the Universal Intellect (*ḥamd*) and seek forgiveness for all those people for whom He has sent you as a mercy. Indeed, He is oft-returning in accepting repentance.

Part 44

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

The explanation of the spiritual resurrection in connection with the *sūrah* of *Naṣr* (110) in the previous part (43) was very necessary, despite my literary weakness in describing it adequately. For, God through His infinite mercy gathered the souls of all human beings in the personal world of His beloved Prophet, by the name of spiritual resurrection. In such a case did the world of humanity not enter the living paradise? Was the holy Prophet not the embodied light and the living *ism-i a'zam*? Was there not a renewal of such a resurrection in his legatee (°Alī) as well as in the Imām of every time? The great secret that Allah is very kind to His household (all people) is evident from this.

In the *sūrah* of *Naṣr*, the word “*naṣr*” (succour) means the great angels of the spiritual resurrection, whom we have already mentioned. “*Fath*” (triumph) means the subjugation of the universe, in which there are seventy thousand universes.

Study the subject of subjugation in the wise Qur’ān with intellect and wisdom, particularly verse (31:20), the *ta’wili* purport of which is: Do you not see [in the personal world] that Allah has subjugated to you all things in the heavens and the earth and has completed all external and internal bounties for you. This blessed address of God is to all people directly or indirectly, because He is the sustainer of each and every personal world. The *farmān* of the Imam that “the soul is only one” has already been mentioned, therefore everybody eventually benefits from the spiritual resurrection of one individual. *Āmīn!*

Part 45

In the name of Allah, the Compassionate, the Merciful

Every attributive name of Allah, may He be blessed and exalted, is a Divine heaven under which the earth is the world of humanity. Just as favours and blessings are always poured from the heaven upon the earth, countless blessings continue to pour down upon the world of humanity from the attributive names of God. In this respect too, the wise Qur'ān abounds with the mention of the world of humanity. That is, the wise Qur'an is full of the mention of the attributive names of God. This means that God has never neglected the world of humanity in any one of His sacred names.

Question: What is the final decisive thing in the wise Qur'ān?

Answer: The spiritual resurrection.

There are two kinds of death, the voluntary death and the compulsory one. Thus, according to the *ḥadīth*: “Die before you die”, whoever dies a voluntary death, his spiritual resurrection takes place,³⁷ and such a *sālik* or *‘arīf* sees in his personal world all those miracles of the resurrection mentioned in the holy Qur'ān.

Whether you call these observations and experiences wisdom or *ma'rifat* or *ta'wīl* or spiritual science, in any case they are unique and rare. Thus, our esteemed friends and we can render some service of knowledge for the world of humanity too.

Praise belongs to Allah, the Lord of the personal worlds!

Part 46

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

In verse (15:21), God says: “And there is not a thing but its treasures are with Us (i.e. there are different treasures with God for the creation and completion of a single thing), and We do not send it down but according to a known measure.”

The special treasures of God are for the world of humanity. Allah’s external treasures are in the external world, and the internal in the personal world or *Imām-i mubīn*. That is, the spiritual resurrection takes place in the personal world in which the light of the *Imām-i mubīn* rises.

We do not have adequate words to describe its great secrets. Nonetheless, we are trying our best to describe whatever is possible. At present there is an important subject before us: the wise Qur’ān and the world of humanity. In this essay we are trying to show what are the wisdoms of the wise Qur’ān concerning the world of humanity and what are the Divine favours, etc., etc.!

**Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity



Part 47

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

It is mentioned in *al-Itqān*: “God revealed one hundred and four books, the knowledge of which He kept in four books: Taurah, Gospel, Psalms and Furqān, then He kept the knowledge of the previous three books in the Furqān (i.e. the Qur’ān)”³⁸.

Thus, God says in verse (16:89): “And We have revealed the book to you as an explanation of everything.” The wise Qur’ān is linked to the revealed Light (5:15), the Guarded Tablet (85:21-22), the hidden Book (56:77-78), *Imām-i mubīn* (36:12), the Pen (96:4) and the speaking Book (23:62; 45:29) internally.

It is mentioned in verse (15:91): “Those who break the Qur’ān into parts.” That is, they considered the wise Qur’ān separate from the sources with which it is linked internally. For, this great secret has been revealed that the one who recognises his soul through the *‘irfānī* resurrection, recognises his Lord and observes the inner miracles of the Qur’ān in the light of *Imām-i mubīn*.

Purified be God from the attributes of His creatures! All necessary *ma‘rifats* are gathered together and united.

Part 48

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

The holy Prophet prayed for Ibn ʿAbbās: “O Allah! Grant him the understanding of religion and teach him the *taʿwīl*”.³⁹

It is said in another *ḥadīth*: “The Qurʾān is a tractable thing with many aspects, so interpret it according to the best aspect”.⁴⁰ That is, explain the wisdom of the best aspect.

It is mentioned in verse (39:55): “Follow the best of what has been revealed to you from your Lord.” This verse confirms the [soundness of] the above-mentioned *ḥadīth*.

It is mentioned in verses (39:17-18): “And those who put away *ṭaghūt* (devil) lest they should worship him, and turn to Allah in repentance, for them there are glad tidings. Therefore give glad tidings [O Muhammad] to My servants who hear advice and follow the best of it. They are the ones whom Allah has guided and they are the ones who understand.”

Spiritual Wisdom
and
Luminous Science
Knowledge for a united humanity

Part 49

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

Some wisdoms of the *sūrah* of *Raḥmān* called the Bride of the Qur'ān (55:1-13): The Compassionate taught the Qur'ān (55:1-2). *Ta'wil*: The *Imām-i mubīn*, by the command of God, gave the *ʿarīfs* the esoteric, luminous and miraculous teaching of the Qur'ān through the *ism-i aʿzam* and spiritual resurrection. Thus, their creation and perfection became complete. They started to explain the science of *ta'wil*.

Not only is the reckoning of the sun and the moon the same in the sacred Sanctuary, but both are the same light. There the star and the tree prostrate equally. And He raised the heaven of the personal world from its earth, and placed the balance of knowledge and wisdom in the heaven, so that you may be able to use it truly in the light of knowledge and *maʿrifat*. He created the earth of the personal world for all creatures, in which there are bounties of numerous kinds. Then which of the bounties of your Lord will both of you, O *jinn* and humankind [subtle and dense creatures] belie?

It is said that humankind, *jinn* and angels are the different ranks of one and the same creature. This *sūrah* mentions all the bounties in one place. Allah addresses both *jinn* and humankind, and they are also together in the worship and *maʿrifat* for the sake of which they are created, as is mentioned in verse (51:56), where God says: “And I did not create *jinn* and humankind except that they may worship Me (i.e. they may recognise Me).”

Part 50

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

We have already mentioned the fundamental aspect of the spiritual resurrection with reference to *sūrah* (110) of the Qur'ān, and it is a law of Allah that He makes the spiritual resurrection take place through the Imām of the time. Every such resurrection is in the interest of the world of humanity, in the sense that those who cannot reach God by themselves, are forced to reach the Benevolent God by the resurrection, in fact they become *fanā' fi'llāh* through the Single Soul.

According to Ḥakīm Pīr Nāṣir-i Khusraw, there are endless resurrections in the infinite kingdom of God.⁴¹ Spiritual progress in the world of humanity is not possible without spiritual resurrection. The wise Qur'ān abounds with the names and allegories of spiritual resurrection, in all of which the world of humanity is mentioned. Thus, each of the accounts of the Prophets of the Qur'ān is necessarily an example of spiritual resurrection. Who can think that the entire story of Ḥazrat Adam is the story of resurrection? Had spiritual resurrection been excluded from the *sunnat* of God in Adam's time, it would have never occurred in the future, because in the Divine *sunnat* only that thing continues to recur, which has already happened in the people of the primordial time.

Study carefully the subject of the Divine *sunnat* in the Qur'ān.

Part 51

In the name of Allah, the Compassionate, the Merciful

According to one calculation, there are altogether 6666 verses of the holy Qur'ān. Every verse is multifaceted, and therefore whatever its exoteric description, esoterically there is definitely some wisdom in it concerning the world of humanity directly or indirectly. There is no doubt that the Qur'ān is a mercy for the world of humanity. Why not, while its teacher is a mercy to all human beings from God (21:107).

According to verse (2:245) God is the Enfolder and Unfolder, therefore He spreads every subject of the Qur'ān from one end to the other and again He condenses it in the same place. It is because of this that internally the soul of all subjects is in each subject, just as all souls are potentially present in each human soul. That is, if an individual like the Single Soul is able to bear the burden of the spiritual resurrection, all people will gather in him spiritually and become his army or his *dhurriyyat* (offspring). This capacity exists in every soul. It is said in verse (67:3): “You will never see a difference in the creation of the Compassionate (*Rahmān*).” One verse in my poems, concerning this reality is:

*Uyum dishan yēĀbā elē sis uyon babar bān
Azalē babar bam juwan abadē babar but uyam*

I have seen a sublime place where all people are equal,
How sweet! They will be equal in *abad* as they were in
azal.⁴²

Part 52

In the name of Allah, the Compassionate, the Merciful

It is recorded in the book “*Sarā'iru'n-Nuṭaqā*” that prior to the Adam of this cycle, there were spiritual cycles (*adwār*, sing. *dawr*) and aeons (*akwār*, sing. *kawr*).⁴³ Such a statement is also in “*Ithbātu'n-Nubuwwāt*”⁴⁴, in which is quoted verse (22:47) according to which one day of Allah is equal to a thousand years of this world. The wise Qur'ān also mentions a day, the duration of which is equal to fifty thousand years (70:4). This is a great cycle, which God, by His perfect power, can shorten and in which the angels and the Single Soul ascend to the sacred Sanctuary:

“*Thalā(k) thalā(k) thalā(k) ni + Thalā(k) thalā(k) thalā(k) zu*⁴⁵

Hundred *lacs*, hundred *lacs*, hundred *lacs* go! + Hundred *lacs*, hundred *lacs*, hundred *lacs* come!”

This is an aeon of sixty million years. Such great cycles and aeons are for the purpose of bestowing endless favours, bounties and blessings upon the world of humanity by God, may He be purified and exalted.

God, by His grace and generosity has created angels, pious *jinn*s, the people of paradise, the kings of paradise from human souls, and honoured them by granting the vicegerency of the universal earth (6:165; 24:55). There is no doubt for the people of intellect that His every promise is true.

Part 53

In the name of Allah, the Compassionate, the Merciful

It is said in verse (3:133): “And vie one with another in hastening [to obtain special] forgiveness from your Lord, and towards paradise as wide as are the heavens and the earth, prepared for the righteous.”

It is also said in verse (59:21): “Vie in hastening towards forgiveness from your Lord and a paradise whose expanse is as wide as that of the heavens and the earth, which has been prepared for those who believe in Allah and His Messengers. This is the grace of Allah which He bestows on whomsoever He wills and Allah is the Lord of great bounty.”

Verse (51:50) reads: “So flee unto Allah.” That is, surpass people in good deeds and knowledge and wisdom, so that God may grant you the universal paradise and thousands of its copies.

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

Part 54

In the name of Allah, the Compassionate, the Merciful

It is said in verse (23:115): “Do you think We created you in vain and that you shall not return to Us?”

The profound wisdom of this verse gives great strength to the subject under discussion. All those different questions that arise about the world of humanity automatically come to an end, because this wisdom-filled question of God [to humankind] is certainly in the paradise of the sacred Sanctuary as it is the ultimate place of returning to God.

In verse (4:6), it is mentioned: “Whose is the kingdom today? Allah’s, the One, the Overwhelming!”

Question: Will all the people be in God’s kingdom, which is going to be in the hereafter or paradise?

Answer: Definitely all the people will be present there.

Question: Can there be any kind of injustice or a dark shadow of any kind of trouble in God’s kingdom?

Answer: Not at all.

Praise belongs to Allah, the Lord of the personal worlds, He is one! He unites all people after the termination of freewill given to them. He is overwhelming, an attribute which is in the form of spiritual resurrection, due to whose blessing the world of humanity eventually becomes annihilated in God.

Part 55

In the name of Allah, the Compassionate, the Merciful

It is said in verses (39:67-69): “They did not esteem Allah as is His right to be esteemed, when the whole earth shall be in His handful on the day of resurrection, and the heavens shall be rolled up in His right hand.” In *ta’wil*, this is the description of the spiritual observation of *‘arif*s. They see such great miracles in their personal worlds. This resurrection is not different from the spiritual resurrection or the *‘irfānī* resurrection. The personal world indeed, is the world of humanity.

In the spiritual resurrection the miracles of Allah, Who is omnipotent and “doer of whatsoever He wills” (11:107), are extremely amazing. Here as an example, we would like to describe some secrets of the stage of Ḥaẓrat Isrāfīl and Ḥaẓrat ‘Izrā’īl. The resurrection and invitation (*da‘wat*) take place in a personal world where the sacred light of the Imām of the time rises and does its work. Thus, as soon as the blowing of the *ṣūr* starts, the souls of the entire universe gather together in the soul of the *sālik* or *‘arif* and his soul is seized and scattered in the entire universe. Then the souls of the entire universe are cast in his personal world. This process reveals the great secret that there are four matrices of Allah’s infinite mercy in the spiritual resurrection. The first is the *‘arif*’s soul, the second his personal world, the third is the universe and the fourth is the Universal Soul. Where there are the great miracles of Isrāfīl and ‘Izrā’īl in the spiritual resurrection, there the miracles of these matrices are also extremely amazing. I hope that you understand the meaning of “matrix” clearly.

Thus, one of the definitions of the Imām of the time, who is also the Imām of all human beings, is that he makes the household of God [i.e. the people], *‘arif*s by casting them one by one in the matrix of an *‘arif* during the spiritual resurrection.

Part 56

In the name of Allah, the Compassionate, the Merciful

It is mentioned in the wisdom-filled verse (34:46): “Say [O Muhammad!] I exhort you to one thing only: that you [dying by the spiritual resurrection] stand [i.e. resurrect] for Allah’s sake, in pairs and singly. Then think carefully [about the secrets of *maʿrifat*] so that you may have the recognition that your companion is not possessed [he is the true Messenger of Allah].”

The law of resurrection must be remembered that the spiritual resurrection first takes place in plurality and duality and then finally in the sacred Sanctuary in single (*fard*) and singularity (*fardāniyyat*), so that after becoming a single individual a human being finally becomes annihilated in one God. In every spiritual resurrection there is one central soul whose Qurʾānic name is *nafs-i wāḥidah*. In the beginning of the resurrection, although there gather together countless souls, they have the characteristic of becoming one, therefore, eventually they become one.

In verse (81:7), it is said: “And when the souls will be in pairs.” What does the allusion of two gardens in paradise mean (55:46)? What does the allusion of two other gardens under them mean (55:62)? What is the wisdom-filled secret in that the fruits of paradise are in pairs (55:52)? What is the *taʿwil* of the fact that other than God (*dhāt-i subḥān*), everything else is in pairs (36:36)?

Part 57

In the name of Allah, the Compassionate, the Merciful

Allah has a sacred external house, the Ka^cbah, which is a similitude (*mithāl*) of His inner house, which is its meaning and reality (*mamthūl*) and that is the light of the Imām of the time. If God has made the *Imām-i mubīn* the most comprehensive of all sublime meanings (*mamthūlāt*), what doubt can remain for the people of intellect in his being so? Indeed, God enfolds the universe in the *Imām-i mubīn* during every spiritual resurrection. Another name of the universe is “Everything”. This great miracle is renewed for every *‘arīf*.

Thus, all realities and recognitions are gathered together in the *Imām-i mubīn*. In this context, no matter how much the Imām is praised, it will always fall short. For, he is the living supreme Name of God, the speaking Qur’ān, Allah’s religion, Allah’s face, the *mazhar* (the locus of manifestation) of the light, the progeny of the holy Prophet, Mawlā ‘Alī’s heir, the Adam of the time, the heir of the heavenly Book, the true Guide, the *mu’awwil* (the one who does *ta’wīl*), the revealed Light, Noah’s ark, the straight path, the spiritual physician, the lamp of the *mu’mins*’ heart, the light of the lovers’ eye and the sovereign of the kings of paradise. His light is the spiritual resurrection, the *nāqūr* (trumpet) and Allah’s rope. His miracles are in the personal world and in the sacred Sanctuary and his recognition is the hidden treasure.

Part 58

In the name of Allah, the Compassionate, the Merciful

Ḥaẓrat Mawlā ʿAlī addresses humankind in the following famous words:

Wa-taḥsabu annaka jirmun ṣaghīrun
Wa-fika'ntawa'l-ʿālamu'l-akbaru
And you think that you are a tiny body,
while the macrocosm is enfolded in you?

It is in this same vein that Ḥaẓrat Imām Jaʿfar-i Ṣādiq says: “Man is an independent world”.⁴⁶ This means that every individual is a personal world and the world of humanity and potentially the macrocosm or the entire universe lies within him. The spiritual resurrection is necessary in order to see all this actually.

It is said in verse (81:11): “And when the veil of the heaven will be taken off.” That is, the external aspect of the universe is its skin and the internal is the kernel or the root. Imām ʿAlī, who is the door to the knowledge and wisdom of the holy Prophet, is showing man his original form, in which he was created by God, the best of creators (23:14). The one who enters the paradise of the sacred Sanctuary, is created in the image of his father Adam and he in turn was created in the Image of the Compassionate as soon as he entered paradise. Thus, the creation of every individual in the image of his or her father Adam (Allah’s vicegerent) whilst going to the sacred Sanctuary, is the greatest favour of God to the world of humanity. Since the Qur’ān contains the law of excellence, only one person excels in the spiritual resurrection. Nonetheless, all souls are hidden in the same one soul.

Praise belongs to Allah, the Lord of the personal worlds!

Part 59

In the name of Allah, the Compassionate, the Merciful

The greatest favour of God to the world of humanity is that He raised one hundred and twenty four thousand Prophets within it, particularly the holy Prophet Muhammad, who is the universal mercy and greatest benefactor of the world of humanity.

It is related by Ḥazrat °Alī that the holy Prophet said: “There will be a bazaar in paradise in which there will be no buying and selling. There will only be pictures of men and women. Whenever someone likes a picture, he enters it (i.e. becomes like that person)”.⁴⁷

Ta’wili wisdom: One of the characteristics of paradise is that everything in it is with intellect, soul, knowledge and wisdom, therefore these pictures are not without soul and intellect. In fact, it is that great miracle of paradise in which the entire world of humanity turns from dense into subtle. It is because of the fact that paradise is the subtle world in which the entire world of humanity is coloured in Allah’s colour (or colour of Allah’s light, 2:138). There will be people of all periods in paradise and for this there is the great guarantee of God in a sacred *ḥadith* in which He says: “The people are My household”.⁴⁸ For the explanation of the subtle world see *Wajh-i Din*.⁴⁹

Part 60

In the name of Allah, the Compassionate, the Merciful

God, by His perfect power and profound wisdom, has made the world of humanity a very amazing source for “another creation (*khalqan ākhar*”, 23:14-16). Thus, all the Prophets and *awliyā'* (sing. *walī*) were apparently from the world of humanity. All physical and spiritual *ḥudūd-i dīn* are linked to it. Angels, i.e. the souls of good people, subtle creatures, pious *jinns* and *parīs*, countless *hūrīs* and *ghilmān* and the people of paradise are all from the world of humanity. ⁵⁰Ārif-i Rūmī says:

Ay pīsar! andar sipīhr-i haftumīn

Ba malā'ik bārḥā parrīdah am.

O son! In the seventh heaven

Several times I have flown with the angels.⁵⁰

One of the names of the wise Qur'ān is *wahy* (sign, signal, allusion), as verse (19:11) shows. Since there are very far-reaching and all-inclusive allusions in Qur'ānic words, therefore one of its names became *wahy*. For instance, when the Qur'ān says that Allah appoints a light for you, it is not only for walking (57:28), but it also implies flying and flying alludes to becoming an angel. Further, there is the indication of observing countless marvels and wonders of God's kingdom. God willing!

Part 61

In the name of Allah, the Compassionate, the Merciful

°Arif-i Rūmī says:

*Tan chū sāyah bar zamīn-u jān-i pāk-i °āshiqān
Dar bihisht-i °Adn tajrī taḥtiha 'l-anhār mast*

The body is on the earth and the pure soul of lovers
Is in the paradise of °Adn, under which streams flow.⁵¹

Ḥazrat Mawlānā Imām Sulṭān Muḥammad Shāh, *salawātu'llāhi °alayhi*, says: “You will go to paradise in the luminous body (subtle body)”.⁵² Similarly, it is mentioned in verse (2:25): “And in it (paradise) they have purified wives.” The wives of paradise will be purified in their bodies, souls and intellects, and similarly their husbands too, as mentioned in verses (56:35-37): “We have created them of a [special] creation (i.e. We have granted them subtle bodies) and have made them pure, loving [their husbands] and equal in age.

It has already been mentioned that the *ḥūris* and youths are also from the world of humanity. Thus, the same secrets are hidden in this verse that all souls manifested together in the morning of *azal*. Therefore, since they are equal in age, no soul is younger or older.

Part 62

In the name of Allah, the Compassionate, the Merciful

Hakīm Pīr Nāṣir-i Khusraw says in his *Diwān*:

*Bar jān-i man chū nūr-i Imām-i zamān bitāft
Laylu 's-sarār būdam-u shamsu 'z-zuḥā shudam.*

When the light of the Imām shone upon my soul, even
Though pitch dark night, I became the shining sun.⁵³

The above experience is not just an accident, it is a beautiful description of the Divine *sunnat*, whose miracles had taken place in Ḥaẓrat Adam. The same *sunnat* continues in his servants (40:85). The wisdom of the verses related to the Divine *sunnat* is extremely important. For instance, the *sunnat* established in Ḥaẓrat Adam's time that he was taught the *ism-i a'zam* by the Imām of the time,⁵⁴ has continued forever in his servants (40:85).

Everything, other than God, is in pairs (36:36). Thus, Ḥaẓrat Adam had two *ism-i a'zams*, one was in a written form (*tahrārī*) and silent and the other was luminous and speaking (i.e. the Imām of the time).⁵⁵ The story under discussion here is that of the Adam of our cycle and not of the primordial Adam.

Mawlā °Alī has said: "I am the primordial Adam".⁵⁶ In another sermon he says: "I am eternal (*qadīm*) in this world".⁵⁷ This means that °Alī is the primordial Adam who is eternal in the world. This is the chain of "light upon light", in which °Alī is the light and the countless persons are the countless Adams.⁵⁸ Study carefully in the wise Qur'ān whether Allah creates vicegerents (*khalā'if*) from the children of Adam or not? (6:165; 24:55) It is incumbent upon people to thank Allah abundantly.

Part 63

In the name of Allah, the Compassionate, the Merciful

It is mentioned in the wisdom-filled verses (19:93-95): “There is none in the heavens and the earth but is going to come to the Compassionate as a servant. He [according to His eternal *sunnat* through the spiritual resurrection] encompasses them and counts them in a special number (number one). And all of them come before Him as one individual (by being annihilated in *nafs-i waḥidah*) so that they may be annihilated in one God”.

It is a decisive decree that Allah is extremely merciful to the world of humanity. Spiritual resurrection is His greatest mercy to human beings. Without it, *ma^ʿrifat* is not possible.

Allah’s rope, His living supreme Name, the *mazhar* of His light, Noah’s ark, the progeny of the holy Prophet, the light of ʿAlī, the ladder of salvation, Allah’s living house, the Adam of the time, the luminous straight path, the *mu’awwil* (the one who does *ta’wil*) of the Qur’ān, the mirror that shows God, the speaking Book, the spiritual physician, the true Guide, the lamp of guidance, the treasure of endless knowledge, the *Imām-i mubīn*, the revealed light, the lord of the spiritual resurrection, the lord of unveiling and miracles, the lord of the *ibdā^ʿi* body, the lord of command, the lord of *kāf* and *nūn* (i.e. *kun* or *Be!*) is always in this world.

Part 64

In the name of Allah, the Compassionate, the Merciful

Ḥazrat Imām Mawlānā Sultān Muḥammad Shāh says: “Adam’s status was higher than that of the angels. Accordingly, your real status is higher than that of the angels. But you commit sins and you are negligent [in protecting] your faith in this world. You are deceived by this world and satan. Therefore, the soul of humanity in you becomes heavy [with sin].⁵⁹ The light of the Imām is linked with every human soul. A *mu’min*’s heart is a bungalow for the Imām to dwell in and it is founded on love”.⁶⁰

Ḥazrat Jesus says: “He who is not born twice cannot enter the kingdom of heaven”.⁶¹

In this connection, Ḥakīm Pīr Nāṣir-i Khusraw says:

Garchat yak-bār zādah and bi’yābi

‘Ālam-i digar agar dūbārāh bizā’i

Although born once [physically], you will in this world find another world, i.e. the spiritual world, if you will be born twice, i.e. spiritually.⁶²

Mawlāwi-i Rūmī says:

Chūn duwum bār ādami-zādah bizād

Pay khwud bar farq-i ‘illathā nihād

[But] when a human child is born twice,
he plants his feet upon the head of [all] causes.⁶³

Thus, spiritual resurrection is true, and it is also true to die in this life and resurrect.

Praise belongs to Allah for His favours and beneficence!

Part 65

In the name of Allah, the Compassionate, the Merciful

With utmost conviction and full knowledge and *ma^crifat*, I say that the wise Qur'^an is not only one tremendous miracle, but a universe of miracles. Tender and bearable miracles are called *'ajā'ib-ū gharā'ib* (marvels and wonders).

The holy Prophet says: “Refresh your souls with the marvellous wisdom, because they become complete just as the bodies become complete”.⁶⁴ In another *hadīth*, he says: “The people of paradise are bald and beardless”.⁶⁵ The reason for this is that the people of paradise are in luminous bodies, i.e. subtle bodies.

I am aware that I repeatedly mention *jinn*. What is its reason?

There are several reasons for this. Firstly, people do not recognise *jinn* or *parī*. Secondly, *jinn* and humankind are mentioned together in the *sūrah* of *Rahmān*, which is called the Bride of the Qur'^an, and which is an exalted paradise of special bounties. Had there not been wisdom in this pairing, they would not have been mentioned in this way. Thus, it is possible that some of the *hūrīs* and youths of paradise may be from among the *jinn*. Sayyidnā Abū Ya^cqūb Sijistānī says that the *jinn* are the people of *bāṭin* (esoteric aspect of faith), who possess great knowledge and *ma^crifat*.⁶⁶

Part 66

In the name of Allah, the Compassionate, the Merciful

Hazrat Jesus was the living supreme Name (*kalimah* or Word) of God in his time (3:45; 4:171). Further, by “A Word from Him” is meant the supreme Name. In the beginning of the Gospel of John it is said: “In the beginning was the Word, and the Word was with God [i.e. the supreme Name was linked with God], and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it”⁶⁷.

One of the descriptions of *ism-i a'zam* is in verse (39:23): “Allah sent down the best discourse, a book consistent yet repeating, and makes the skin of those who fear their Lord shiver; then their skins and their hearts incline to the remembrance of Allah. This is Allah’s guidance. He guides with it whomsoever He wills”.

Ta'wili purport: The best discourse is both *ism-i a'zam* as well as the Qur’ān, because in reality they are the same thing, since the *ism-i a'zam* is in the Qur’ān and the Qur’ān is in the *ism-i a'zam*.

Reflect on verses (54:17, 22, 32, 40) that the Qur’ān is made easy for the sake of remembrance. That is, the Qur’ān is also in the form of *ism-i a'zam*. “*Ar-Rahmānu ‘allama’l-Qur’ān*” (55:1-2). The Compassionate God gave the Perfect Man the luminous and *‘irfānī* teaching of the Qur’ān, through the *ism-i a'zam*.

Part 67

In the name of Allah, the Compassionate, the Merciful

It is said in verse (25:30): “The Messenger will say: O my Lord! Verily my people took this Qur’ān as a useless thing.” That is, they did not act on its esoteric knowledge and wisdom in the illumination of the light of guidance (5:15).

Mawlā ‘Alī says about the Qur’ān: “Its *zāhir* (exoteric aspect) is a necessary act, and its *bāṭin* (esoteric aspect) is a hidden and veiled knowledge, and is known to and written with us”.⁶⁸

The holy Prophet says: “The bearers of the Qur’ān are the *‘arifs* of paradise”.⁶⁹ That is, those who are the bearers of the spirit and spirituality and the secrets of *ma‘rifat* of the Qur’ān are also the *‘arifs* of paradise, from whom the people of paradise will continue to acquire the secrets of *ma‘rifat*.

Institute for
Spiritual Wisdom
and
Luminous Science

Knowledge for a united humanity

Part 68

In the name of Allah, the Compassionate, the Merciful

It is said in a *ḥadith*: “The people are God’s household and the most beloved to God is he who helps His household and makes them happy”.⁷⁰

In a sacred *ḥadith*, God says: “The people are My household and the most beloved to Me is the one kindest to them and the one who is the most striving from among them in fulfilling their needs”.⁷¹

The wisdom-filled teachings of God and the Prophet are in grades. The above teaching of the holy Prophet belongs to the final stage. This is an exalted example of the highest teachings of God and His Prophet.

Ḥazrat David said: “O my Lord! For what purpose did you create the creature? He said: I was a hidden treasure, I wanted to be recognised, so I created the creature (i.e. *‘arīf*) so that I may be recognised”.⁷²

Actual Wisdom
and
Luminous Science

Knowledge for a united humanity

Part 69

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (35:10): “Towards Him ascends the good word and the good deed exalts it.”

Also it is said in verse (8:29): “O you who believe! If you fear God, He will grant you a Furqān (i.e. miracle, criterion) and wipe off from you your evils, and forgive you; and God is the Lord of great bounty.”

Mawlā ʿAlī says: “You should bear goodwill to all people in your heart, this is the best means of the revelation of mercy.”

Profound Qurʾānic wisdom alludes that every wise person wishes well for God’s household. God says in verses (21:33; 36:40): “And everything rotates in a circle.” This means that the monoreality of the souls of the world of humanity has come from God and it completes the rotation of the circle in every spiritual resurrection.

**Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity

Part 70

In the name of Allah, the Compassionate, the Merciful

The mighty Qur'ān mentions the word *nās* 240 times, *ins* 18 times, *insān* 65 times, *bashar* 26 times, *Adam* and his children 25 times, *‘ālamīn* 73 times, *dunyā* 115 times and *arḍ* 86 times. In all these verses are mentioned humankind and the world of humanity.

It is among the semantic and esoteric miracles of the wise Qur'ān that during reflection and research, every eminent and wisdom-filled subject extends through the entire Qur'ān. At present, the subject of the world of humanity also appears to be spread throughout the Qur'ān. Similarly, spiritual resurrection too [is spread throughout the Qur'ān, and], from its beginning to end is in the interest of the world of humanity. Indeed, the personal world [also] is working for the world of humanity. Praise belongs to God! All these sacrifices are for Allah's household.

However, an important question arises here: Is the term "Allah's household" related to God as such (*dhāt-i subḥān*)? The answer is "No". It is related to God's vicegerent, as Ḥaḏrat Imām Bāqir says: "*Mā qīla fi'llāhi fa-huwa fīnā ...* (Whatever is said about Allah is about us ...)"⁷³

All the services of the personal world are for the sake of the world of humanity, and the great secrets of the sacred Sanctuary are also related to it. Thus, Allah is very kind and benevolent to the world of humanity.

Part 71

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

The holy Prophet says: “Every one of you is a chief (or protector) and every one of you is accountable for his subjects [on the day of resurrection]”.⁷⁴ This means that God has kept a potential kingdom in the personal world of every human being. Whoever fails to actualise this potential, will be accountable for his subjects on the day of resurrection. God is so Omnipotent that if all the people of the world were to become kings in their respective worlds, the people of the entire world would be the subjects of every king. For instance, the holy Prophet said: “Obey me so that you may be the kings of the earth”.⁷⁵

Without God’s will it would not have been possible for the Prophet to utter the above saying. Thus, if all the people of the world were to duly obey the Prophet, according to the promise of the Prophet, God would have made them kings in their personal worlds.

Divine power is not subject to weakness, or hindrance or difficulty. Words fall short in adequately describing the *ḥadith*: “Die before you die”⁷⁶ and the spiritual resurrection, because all questions cease due to the blessings of their treasures of knowledge and wisdom.

Part 72

In the name of Allah, the Compassionate, the Merciful

The holy Prophet said: “I laughed at people who were brought from the east, driven towards paradise whilst they were reluctant.” He also said: “I laughed at a people who were driven to paradise bound in iron chains”.⁷⁷

The holy Prophet said: “Allah will be amazed at a people who enter paradise in iron chains.” He said: “Why do you not ask me why I laugh? I saw certain people of my *ummat* who were unwillingly driven to paradise in iron chains.” He was asked: “O the Messenger of Allah! Who are they?” He replied: “A people from Persia (*Ajam*)”.⁷⁸

The *ta'wil* of these Prophetic sayings imply the example of how the people are brought to paradise by the force of the spiritual resurrection. There are very few people in every age who return to God willingly, whereas there are countless people who are compelled to return to God by the severity of the resurrection. However, since all of them are Allah's household and now they are in paradise, the law of peace and security prevails.

Knowledge for a united humanity

Part 73

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (13:15): “And to Allah prostrate all those who are in the heavens and the earth, willingly or unwillingly.”

It is also stated in verse (24:41): “Do you not see that all those who are in the heavens and the earth, and the birds with their wings outspread, do the *tasbīh* of Allah? Each one knows its prayer and *tasbīh*. Allah knows whatever they do.”

Verse (17:44) also says: “There is not a single thing but that it does *tasbīh* with His *ḥamd* (praise), but you do not understand their *tasbīh*. Verily, He is forbearing and forgiving.”

We have discussed the purpose and method of this book in its introduction. God willing, this book will be an exegesis of the *ḥadīth*: “People are Allah’s household”.⁷⁹ Our humble attempt is to provide some examples of the infinite bounties of God for the world of humanity in the spiritual resurrection and the wise Qur’ān. We want to demonstrate that the innermost (*bāṭin-i bāṭin*) of the world of humanity, i.e. the intellect, is very dear to God.

Knowledge for a united humanity

Part 74

In the name of Allah, the Compassionate, the Merciful

The holy Prophet says: “Allah said: He who shows enmity to a *wali* (friend) of Mine, I declare war against him. My servant does not draw near to Me through a thing most loved by Me of those that I have enjoined upon him. My servant continues to seek My closeness through *nawāfil* (additional prayers) until I love him. When I love him, I become his ear with which he hears and I become his eye with which he sees and I become his hand with which he grasps and I become his foot by which he walks”.⁸⁰

By the grace and generosity of God, the tremendous and marvellous treasure of *nawāfil* of the beautiful Names (or the supreme Name) has been unprecedented and unique in every cycle. Let us therefore ask the *‘arifs* that when according to the above sacred *ḥadīth*, Allah becomes the ear of one of His beloved servants, what does he hear initially and what in the final stage?

He answers that initially he hears the miracles of Isrāfil and the *tasbiḥs* of some angels and finally the secrets of *ma‘rifat* of every kind.

Spiritual Wisdom
Knowledge for a united humanity

Part 75

In the name of Allah, the Compassionate, the Merciful

It is extremely important for every true lover to understand what we have discussed in *Practical Sufism and Spiritual Science* under the caption of “The miracles of *nawāfil*”, (pp. 61-68), because it is a sacred *ḥadīth*, i.e. Divine speech, in which the fundamental laws of the spiritual resurrection are mentioned. This wisdom-filled explanation gives great strength to the *dhākir* (one who remembers) of the supreme Name.

Is it not a great spiritual and inner revolution if Allah becomes the ear, eye, hand and foot of a beloved servant? Would he not observe the great miracles of *maʿrifat* after undergoing such a revolution? Would he not have the beatific vision of God, whilst His light is working as his ear, eye, hand and foot?

To describe such great bounties of God is extremely necessary so that people may have greater and greater certainty about His power, wisdom and mercy.

Praise belongs to Allah!

Part 76

In the name of Allah, the Compassionate, the Merciful

Study Question 478 in *Şanādiq-i Jawāhir*: When the holy Prophet was asked what God created first, he named five things: (1) The first of what God created is my light; (2) The first of what God created is the Pen; (3) The first of what God created is the Intellect; (4) The first of what God created is the Tablet and (5) The first of what God created is the Soul. Please tell us how five different things can be the “first”? Are the Pen and the Tablet without intellect and soul?

Answer: These are the names of the one and the same eternal reality. This eternal reality can also be by any other name. The holy Prophet described it according to the context of time and place. The Pen and the Tablet are not without intellect and soul. These are the eternal names of the single light of the Prophet and [°]Alī. Another name of eternity or *azal* is *dahr*, that is immovable time.⁸¹

In *Kawkab-i Durri*, Mawlā [°]Alī is reported to have said: “I am the one who speaks in every language of the world”.⁸² This means that if all the people of the world become capable of hearing the inner (*bāṭini*) speech of the Imām, he, by the command of God, can converse with all of them in their respective languages. The reason for this is that there is a spark of the light of the Imām of the time in every human being. Internally, the Imām is witness over the people (2:143; 22:78).

Part 77

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (14:4): “And We did not send any Messenger but with the language of his people.” An intelligent and appropriate question arises here: Was the holy Prophet not sent as a mercy to all the people of the world (21:107)? Whereas in verse (7:158), God says: “Say (O Muḥammad): O people, verily I am the Messenger of Allah to you all – of Him to whom belongs the kingdom of the heavens and the earth.”

The answer to the above question is that indeed when God sends a Messenger, He sends him with the language of his people. Similarly, the holy Prophet was sent with the language of his people (i.e. Arabic) and the Book, which was revealed to him, was also in Arabic. Further, for the sake of its exegesis and *ta'wil*, He also revealed the Divine light (5:15). This revealed or embodied light (*nūr-i mujassam*) at the time of the Prophet was he himself. After the Prophet this light is the true Imām, who is his successor.

Divine mercy [i.e. the mission of the holy Prophet] had come to the world to be spread, so Islam started to be spread and also his people and language. Therefore, who can say that exoterically the translation and exegesis of the Qur'ān and *hadith* are not permissible and who can say that esoterically *ta'wil* is not permissible, while the *ta'wil* is being done by the one who possesses the Divine light (5:15)?

Part 78

In the name of Allah, the Compassionate, the Merciful

In verse (75:19), God says: “Then its *bayān* (*ta’wil*) rests upon Us.” For the explanation of *ta’wil* and its wisdoms, see *A Thousand Wisdoms*. There are twenty-one wisdoms of the term ‘*ta’wil*’ in it.⁸³ Study them and increase your intellectual capital from their essence. God willing, you will benefit!

According to the people of *ma’rifat*, it is an universally accepted fact that the ‘Ali of the time, who is the progeny of the holy Prophet, is Allah’s living, supreme Name, the lord of the spiritual resurrection, the Divine light and the *mu’awwil* of the Qur’ān, therefore he is the treasurer of the knowledge of *ta’wil*. The question however is whether people have access to it or not? The answer is: why not? Verse (2:269) says: “He grants wisdom to whomever He wills, and he who is granted wisdom, has been granted abundant good. But none remember save the people of intellect.”

Thus, the time honoured law of *fanā’ fi’l-Imām* is fixed for [the acquisition of] *ta’wili* wisdom or luminous *ta’wil*. As a result of attaining *fanā’ fi’l-Imām*, Allah grants the ‘*arifs* the treasures of *ta’wil* in the paradise of the sacred Sanctuary. There are three principles for this: Obedience to God, obedience to the Prophet and obedience to the *ulu’l-amr* or the Imām of the time. These three obediences are mentioned in verse (4:59) of the wise Qur’ān. In the sequence of this command, first is obedience to God, then to the Prophet and then to the *ulu’l-amr*, in which Mawlā ‘Alī comes first. There are three great sources for Mawlā ‘Alī’s exoteric recognition: the wise Qur’ān, the *hadith* and his own self-introductory discourses.

Part 79

In the name of Allah, the Compassionate, the Merciful

In his self-introductory discourses, Mawlā °Alī says:

“I am the beautiful Names through whom Allah has commanded to call on Him.”⁸⁴ (7:180)

“I am the guarded Tablet.”⁸⁵ (85:21-22)

“I am the treasurer of the Divine knowledge.”⁸⁶

“I am the *nāqūr* (trumpet), i.e. the *ṣūr* of Isrāfīl.”⁸⁷ (74:8)

“I am the light from which Moses sought light and was guided.”⁸⁸ (27:7)

In verse (27:8) it is mentioned: “So when he (Moses) came to it, he was called saying: Blessed be whosoever is in the fire and whosoever is around it. Free from every attribute is Allah, the Lord of the personal worlds.” The word “blessed” (*būrika*) is not used for God as such (*dhāt-i subḥān*). Thus, it was the light of Mawlā °Alī, as he has stated in his discourses quoted above.

Study the self-introductory discourses of Mawlā °Alī with ardent love, so that you may have a strong and firm foundation for the Imam’s recognition.

Knowledge for a united humanity

Part 80

In the name of Allah, the Compassionate, the Merciful

It is extremely necessary to duly reflect on the blessed and wisdom-filled saying of the holy Prophet: “People are Allah’s household.”⁸⁹ This saying strongly guarantees that eventually Allah’s household is going to be taken to paradise. This is confirmed by the verse in which there are the greatest glad tidings to the world of humanity that Allah has sent the holy Prophet as a mercy to all human beings (21:107).

Allah has also made the Imām of the righteous the Imām of humankind so that by God’s command he may benefit His household, that is, all human beings by the infinite bounties of the spiritual resurrection (17:71). Since the Imām from the progeny of the holy Prophet is himself the spiritual resurrector, the names of resurrection mentioned in the Qur’ān are his names related to his position as the lord of the resurrection and *ta’wīl*.

Hazrat *Imām-i mubīn*, who is the resurrector and the lord of resurrection casts every severity of the stages of resurrection on the *‘arīf* (or *naḥs-i wāḥidah*), but keeps Allah’s household behind the veil of unconscious resurrection. The people will all go to paradise, but the miracles of resurrection will be recorded only in the book of deeds or the luminous movies of the *‘arīfs*.

Part 81

In the name of Allah, the Compassionate, the Merciful

With reference to “*Sanādiq-i Jawāhir*”, question 479: You have told us that Muhammad’s light is the Pen or the Throne and ‘Alī’s light is the Tablet or the *kursī*. Is it necessary for the lights that they should be separate from each other? Is it not possible for the two lights to be one?

Answer: It is possible, but the sacred Sanctuary or the world of oneness comes after passing through many stages of the personal world, about which the ‘*arīfs* say that there the same one *malak* (archangel) is both the Pen and the Tablet, the light of Muhammad and that of ‘Alī, and also the Universal Intellect and the Universal Soul. Indeed, the Prophet’s light is the Throne and ‘Alī’s light is the *Kursī*, but it is one light and one angel who is the Throne as well as the *Kursī*, and the spiritual and luminous heaven as well as the earth.⁹⁰

Question: According to many people the concept of *azal* is like that of the farthest past. On the contrary you say that at the end of the spiritual journey of the personal world *azal* and the non-spatial world can be observed directly. Kindly explain this amazing wisdom!

Answer: (1) The spiritual journey of the personal world is from the body to the soul, from space to non-space, from the earth to the heaven and from the end to the beginning. (2) Since this journey is circular, we have to walk round the circle and reach where we started the journey. (3) There is everything in the *Imām-i mubīn*. This can be experienced in the personal world, particularly in the forehead which is the higher world, in which are the secrets of *azal* and *abad*.⁹¹

Part 82

In the name of Allah, the Compassionate, the Merciful

Question: What you have said on the preceding page: “Since this journey is circular, therefore we have to walk around the circle and reach where we had started”, does this apply to all human beings?

Answer: Yes, this is applicable to all human beings.

Question: Where did we come from?

Answer: From the paradise of the sacred Sanctuary.

It is said in verse (76:1): “Has there come upon the human being any period of time (*hīn*) from the immovable time (*dahr*) in which he was not a thing worth mentioning?” The wisdom-filled allusion of this verse is to the miracle of the manifestation of the sacred Sanctuary, where there is a great treasure of the secrets of *ma^crifat*. This miracle is the eternal chain of renewal. During every spiritual resurrection, all souls together with the *nafs-i wāḥidah* come to the sacred Sanctuary and become annihilated. The sacred Sanctuary transcends time and space, it is the meeting place of *azal* and *abad*. It is the meeting point of the east and the west, annihilation and survival, the heaven and the earth. Here, there is a well of pure sweet water and a palace. Here there is also the hidden Book and the pearl of Intellect.

Since all human beings are Allah’s household, then after becoming annihilated in the *nafs-i wāḥidah*, they become annihilated in Allah. Since the destination of all of them is the same, whether through conscious or unconscious annihilation, therefore one must have good thoughts for their sake and render some useful service to them.

Part 83

In the name of Allah, the Compassionate, the Merciful

The blessed attributive names of God are always the unbounded and everlasting heavenly treasures for the world of humanity. Thus, the treasure of every attributive name pours the incessant rain of its bounties on the world of humanity. Just as the fountainhead of the world-illuminating sun continues to pour unceasingly its bright and hot rays, Divine names constantly act in His kingdom.

First of all, note in the very beginning of the noble Qur'ān where God praises Himself as the sustainer of the personal worlds in a wisdom-filled way. That is, He specifically sustains each and every personal world, or human being. His system of sustaining the personal worlds is marvellous and wonderful. It is more and more general as well as more and more specific. Thus, the sustenance of the mineral, vegetal, animal and human kingdoms is by degrees. Indeed, every human being is a microcosm, in which is enfolded the macrocosm, and therefore his sustenance is most special and comprehensive.

O possessor of intellect and wisdom, observe and reflect deeply! The knowledge of all heavenly Books is gathered in the wise Qur'ān and that of the latter in the *ummu'l-kitāb* (the mother of the Book, namely, *al-Fātiḥah*), and in the beginning of the *ummu'l-kitāb* is mentioned the most specific sustenance of the world of humanity. Is there not an extremely great wisdom in this? God willing! Indeed, there is.

Part 84

In the name of Allah, the Compassionate, the Merciful

It is said in a *ḥadīth*: “He who dies, his resurrection takes place.”⁹² This *ḥadīth* is indeed about the spiritual resurrection, which is the *‘irfānī* resurrection. This is because for the one who dies physically take place neither the miracles of Isrāfil and ‘Izrā’īl nor the *dhikr* of the supreme Name, which is the fountainhead of spiritual resurrection. According to Ḥakīm Pīr Nāṣir-i Khusraw there is a chain of endless resurrections in God’s kingdom.⁹³ It is due to this that God is greatly extolled, because all the secrets of wisdom and recognition of one hundred and twenty-four thousand Prophets are hidden in the spiritual resurrection.

The honour and eminence of the world of humanity, and Allah’s household as well as the collective magnanimity and excellence of Adam and his children lie in the spiritual resurrection.

The *ta’wīlī* purport of verse (7:11): We created you spiritually together with your father, the *naḥs-i wāḥidah*, then We created your spiritual form, then We told the angels to prostrate to Adam. God has kept Adam and his children together in this verse, whom nobody can separate through any explanation or meaning.

Today I am going to tell you one great secret of Adam’s recognition. When it was time to breathe the Divine Spirit into Adam, by God’s command Isrāfil blew the *ṣūr*, by which several great miracles appeared simultaneously: (1) The spiritual resurrection took place. (2) All souls gathered together in Adam and became his *dhurriyyat* or children. (3) The angels prostrated to Adam, etc.

Part 85

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

It is mentioned in verse (39:6): “He created you from *nafs-i wāḥidah* (Single Soul, i.e. Adam), then from it He made its spouse (i.e. Eve)”.

To continue from the last paragraph of Part 84, when all the souls became Adam’s spiritual children, their previous relationship ceased (23:101). Other than Iblīs, the rest of the angels prostrated to Ḥazrat Adam, the vicegerent of God. This prostration was extremely amazing. The *‘arīfs* have observed it, but it is extremely difficult to describe it. Suffice it to say that the world, its parts and particles were repeatedly falling into Adam’s personal world spiritually. From one aspect this was the prostration of all the angels, great and small and from the other it was the subjugation of the universe. There are numerous secrets hidden in this prostration of angels and the subjugation of the universe.

Now, Adam was not alone, his countless spiritual children were with him spiritually. I have therefore stated before and repeat again that you were the *sājidīn* (ones to prostrate) in the multiplicity of angels and *masjūd* (one prostrated to) in the unity of Adam.

Part 86

In the name of Allah, the Compassionate, the Merciful

Ḥazrat Mawlānā Sulṭān Muḥammad Shāh, peace be upon him, says: “The soul of a *mu'min* is our soul”.⁹⁴ This is the *ta'wili* wisdom of Mawlā °Alī's *farmān*: “He who recognises his soul [in the sacred Sanctuary] indeed recognises his Lord”.⁹⁵

The sacred Sanctuary is paradise. It is said in a *ḥadīth*: “Whoever enters paradise becomes in the image of his father Adam”, and Adam was created in paradise in the Image of the Compassionate (*sūrat-i Raḥmān*).⁹⁶

The above blessed *farmān* of *ḥujjat* of *qā'im*, may Allah's peace be upon both of them, is related to a successful soul that has entered the sacred Sanctuary. All Adam's children had entered the sacred Sanctuary, being annihilated in him.

Question: At which spiritual place does God ask the souls: “Am I not your Lord?” (7:172)?

Answer: This is the place of the sacred Sanctuary.

Question: Is the covenant of “Am I not your Lord?” renewed in every spiritual resurrection?

Answer: Yes, all special and great miracles of the spiritual resurrection are renewed when it takes place.

Part 87

In the name of Allah, the Compassionate, the merciful

Ḥaẓrat Mawlānā Sulṭān Muḥammad Shāh, peace be upon him, says: “You should keep your soul awake and aware. You will become angels, in fact you will reach a rank higher than that of angels. Those whose deeds are good and pure, whose faith is perfect, whose heart, tongue, ear, hands, feet and mouth are free from sin attain a rank higher than that of Jibrā’īl. Therefore you should be well aware of knowledge and *ma^crifat*, so that you may reach a rank higher than that of Jibrā’īl, Mikā’īl and Isrāfīl”.⁹⁷

It is mentioned in verse (57:28): “O you who believe! Fear God and duly believe in His Messenger. He will give you a twofold portion of His mercy and He will appoint for you a light whereby you will walk and He will forgive you. And God is forgiving and merciful.” The pure light mentioned in this verse is first and foremost Ḥaẓrat ^cAlī, peace be upon him, and then the Imāms from his descendants.

The pre-requisite of success in Islam is the fear of God, followed by true belief in His Messenger. Note that these two conditions are also necessary for the recognition of Ḥaẓrat ^cAlī’s light. Thus, how can it be possible for the lamp of the light of Imāmat to always be there, but without moths around it?

Mawlā has said: “There are always 313 *mu’mins* in the world. Had they not been there, its law and order would have ceased to exist”.⁹⁸ Who are they? Are they *ḥudūd-i dīn*? Are they in dense or subtle body? Have they become angels or are they still human beings?

Part 88

In the name of Allah, the Compassionate, the Merciful

Ḥaẓrat Mawlānā Sulṭān Muḥammad Shāh has said: “If you want to learn the glorious Qur’ān, then you should become students of those who know its real meaning”.⁹⁹

Those *sāliks* whom the exalted Imām wishes to teach Qur’ānic wisdom and luminous knowledge esoterically, he does so by granting the *ism-i a‘zam* and causing the spiritual resurrection. Luminous teaching begins with *‘aynu’l-yaqīn* (eye of certainty) and continues to *ḥaqqu’l-yaqīn* (the truth of certainty). The rank of *ḥaqqu’l-yaqīn* is in the sacred Sanctuary. Since the Imām of the time himself is the living *ism-i a‘zam*, therefore the fortunate *sālik*, is the one who is his true lover. Here it is necessary to mention that a person who does not absolutely believe in the Imām of the time and does not love him ardently, should not try to attain the *ism-i a‘zam* from him, because without the fulfilment of these two conditions there can be no success.

Similarly, it is essential to have perfect love for the Qur’ān in order to see and comprehend the *ta’wīlī* miracles of this glorious Book in the illumination of the light of *ism-i a‘zam*. That is, a *sālik* must be well versed in the exoteric knowledge of the Qur’ān and then such a fortunate person may, God willing, become annihilated in the Qur’ān and the Imām.

Part 89

In the name of Allah, the Compassionate, the merciful

Paradisal bounties for the world of humanity: *Sarābīl* (Shirts, 16:81), luminous bodies, paradisal attire, subtle bodies, garments (21:80), birds (5:110), *ibdāʿi* bodies, a new creation, bodies of similitude, celestial bodies, believing *jinn*s.¹⁰⁰

Study the subject of subjugation in the wise Qurʾān. All the above-mentioned things are the bounties of paradise. Try to recognise paradise in this world. The initial recognition of everything can be acquired by the knowledge of certainty (*ʿilmuʿl-yaqīn*). Therefore, the knowledge of certainty is extremely necessary for all people.

Subsequent to entering paradise in luminous body, you can travel throughout the universe, you can acquire knowledge of the secrets of the universe, you can see yourself and all other human beings in the luminous movie of Adam, God's vicegerent. No bounty is impossible in paradise, particularly the cogent answers to questions related to knowledge and history. In short, every bounty, every treasure and every miracle is available in paradise.

Knowledge for a united humanity

Part 90

In the name of Allah, the Compassionate, the Merciful

Question: What is the secret in the ringing of the ear of human beings?

Answer:

First secret: It is the example of a gnat (2:26).

Second secret: It is the beginning of the *nāqūr* of resurrection (74:8).

Third secret: It is the *dā'ī* of resurrection who invites the souls in their own language (20:108).

Fourth secret: It is the crier of resurrection who is going to cry for the resurrection from a near place (50:41).

Fifth secret: In every individual there are two companions: one *jinn*, the other an angel. This is the angel, therefore it is also a *dā'ī* (20:108).

Sixth secret: This is a spark of the light of the Imām of the time, because Mawlā ^cAlī has said: “I am that *ba'ūzah* (gnat, 2:26)”.

Question: What is the testimony that the *dā'ī* of resurrection speaks in the language of every individual?

Answer: “He has no crookedness (*lā ^ciwaja lahu*)” (20:108).

Part 91

In the name of Allah, the Compassionate, the Merciful

The *hujjat* of *qā'im*, peace be upon them both, has said: “If you study the books of religious knowledge and act upon them, you will be angels”.¹⁰¹

“Try to make those who had no opportunity to acquire knowledge like yourselves in religious matters”.¹⁰²

“It is obligatory for you to give knowledge to your children. If you want to learn the Qur’ān, become the students of those who know its real meaning. In this way you will know its real meaning. You are unaware of many books of religion, therefore, you have not studied most of them. If you study such books you will understand and no defect will remain in you. Your intellect will testify that your religion is true if you read such works. This you will come to know”.¹⁰³

Institute for
Spiritual Wisdom
and
Luminous Science

Knowledge for a united humanity

Part 92

In the name of Allah, the Compassionate, the Merciful

It is said in verse (30:30): “The [law of] nature of God is that according to which He created [all] human beings. There is no change in the creation of Allah. This is the right and the correct religion, this is the religion of the *qā'im*, but most human beings do not know.”

This means that in *azal* God has created all people spiritually equal. This is why the *hujjat* of *qā'im* has said: “The soul is only one”.¹⁰⁴ He has also graciously given the revolutionary concept of monoreality.

Allah and His Prophet have granted all people the supreme title of “Allah’s household”. The concept of the sacred Sanctuary has shown all people on the supreme Throne.

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



Part 93

In the name of Allah, the Compassionate, the Merciful

It is said in verse (11:7): “And He it is Who created the heavens and the earth in six days, and His Throne was on the water, that He might try you, which of you is best in conduct.”

As explained in *A Thousand Wisdoms*, under the term *‘arshuhu* (His Throne) in Wisdom 568, let us carefully reflect on the *ta’wil* of the above-mentioned verse: “And He it is Who created the heavens and the earth in six days and His Throne was/became/is on the water, [i.e. the symbolic manifestation of His Throne took place on water], that He may try you, which of you is best in conduct.”

In “*Wa-kāna ‘arshuhu ‘ala’l-mā*”, *kāna* has three meanings in Arabic, such as “was/became/is”. The real story of this event belongs to the world of religion, the *‘irfānī* observation of which takes place in the personal world. Thus, the *‘ārifs* in a luminous dream see an ocean upon which there is a ship-like throne upon which is the manifestation of light. This is a symbolic manifestation of the Lord of the Throne and an indication that now the personal world of the *‘ārif* has become complete and he has entered the stage of knowledge and recognition.¹⁰⁵

Part 94

In the name of Allah, the Compassionate, the Merciful

The parable of the Divine Throne on water (ocean) is among the highest parables of the personal world, as mentioned in Part 93 and indeed, the same Throne is the “laden ark” (36:41), also called “*al-jāriyah*” (floating ark) (69:11), namely the ark of salvation.

In verse (69:11), it is said: “Verily, when the water rose high We bore you in the floating ark.” That is, when the flood of minor resurrection started in your time, We bore you in the ark of salvation or the ark of *ahl-i bayt*.

This ark of salvation is the Throne of the ocean of knowledge also. And the Lord of the Throne is that majestic and august personality, in whom the people of the ark have to be annihilated and attain eternal life. It is because of this that in the laden ark nobody except God’s Face (55:26-27) appears, as all others have been annihilated and merged in him.¹⁰⁶

Spiritual Wisdom
and
Luminous Science
Knowledge for a united humanity

Part 95

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

The final and highest decisive realities and recognitions are in the spiritual resurrection and the same bounties are also in the wise Qur'ān. One important and great example of this reality is: Allah chose Adam from among the people of his time (3:33) and He spiritually created all human beings from this Single Soul, i.e. Adam (39:6). The children of Adam gradually progressed and entered the paradise of the sacred Sanctuary and attained the same favours of God, which were bestowed on Adam. God alluding to these countless favours, asked them: "Am I not your Lord?" (7:172) God favours all human souls with His proximity and speech of "Am I not your Lord?" in every spiritual resurrection. In this sacred and wisdom-filled Divine speech is alluded to countless favours and also to their access to the sacred Sanctuary or the Throne. It is in this sense that Mawlā has said: "You can see paradise and the Throne in this very world".¹⁰⁷

If you have forgotten such great miracles, you can be sure of them by means of the knowledge of certainty.

In paradise every forgotten bounty will come in front of you according to your wish. And the characteristic of paradise is such that there every bounty gives you utmost happiness.

Part 96

In the name of Allah, the Compassionate, the Merciful

Ḥazrat Mawlānā Sultān Muḥammad Shāh, peace be upon him, has said: “You should see your soul, that is, our light, in your heart”.¹⁰⁸ There are four relations of light in the glorious Qur’ān: (1) Light of Allah, (2) light of the Prophet, (3) light of the Imām, and (4) light of *mu’min* men and *mu’min* women.

Ḥazrat Mawlā has said: “The light of the Imām is linked with the soul of every human being. *Mu’min*’s heart is the bungalow for the Imām to dwell in, and that is founded on love”.¹⁰⁹

The holy Mawlā has also said: “Human beings are Adam’s children. Adam’s rank is higher than that of the angels, therefore, your rank too is higher than that of angels. But you commit sins in this world, neglect faith and are deceived by the world and satan, therefore your soul of humanity is weighed down”.¹¹⁰

Ādamī rā ādamiyyat lāzim ast

Būy-yi şandal gar na-bāshad khushk chūb

To be called a human being humanity is necessary
Sandalwood without fragrance is merely dry wood

Part 97

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (33:21): “Verily in the Messenger of Allah you have an excellent pattern for the one who has hope in Allah and the last day and remembers Allah abundantly.”

Another translation of the same verse: “Verily, there was/is a pattern of spiritual progress for the one who hopes for the *didār* of Allah and the last day, i.e. the Imām (in this world) and remembers God abundantly [by His supreme Name].” Such an individual can reach *mi^crāj*, following the Prophet, God willing.

It is mentioned in verses (53:1-2): “By the star when it sets, your companion does not go astray, nor is he deceived.”

Ta'wili purport: The holy Prophet apparently went to *mi^crāj* all alone, but spiritually he entered the sacred Sanctuary with all those souls to whom he was sent by God as a mercy. God, therefore, swears by the light that rises and sets in the sacred Sanctuary and praises the successful guidance of his beloved Prophet.

Further, there is a deep wisdom in the use of “companion (*ṣāhib*)” that Allah says that all souls were with the Prophet spiritually on his journey of *mi^crāj*. Try to analyse the wisdom of every word [of this verse] and reflect upon it.

Part 98

In the name of Allah, the Compassionate, the Merciful

The *hujjat* of *qā'im*, peace be upon them both, says:

“Where there is *didār*, there is paradise”.¹¹¹

“You will go to paradise in the luminous body”.¹¹²

“Human soul is very dear to the Benevolent Lord”.¹¹³

This last holy *farmān* is the soul of my present book. We are searching for realities and recognitions, which show that Allah, Who is very Benevolent, is going to grant the eternal paradise to all human beings eventually. We found a luminous treasure in the form of a *farmān* of *hujjat* of *qā'im*, due to which every argument in this book has been weighty and incontrovertible. God willing, this book will be successful and reputed. It is Allah's grace and generosity and is the result of sincere and constant prayers of our fortunate companions.

“Human soul is very dear to the Benevolent Lord.” Thus, every human being should excel in the field of knowledge and action with hope and certitude. It is extremely important to duly understand the meaning of “Human soul is very dear to the Benevolent Lord.”

Āmīn! Ever and ever!



Part 99

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (17:85): “And they ask you about the spirit. Say: The spirit is from the [world of] command [i.e. the word `Be`] of my Lord, and you have been given the knowledge but a little [therefore, it is very difficult to understand the secrets of the spirit].”

The people had asked this question of the holy Prophet in order to test him. Therefore, by showing up the lack of their knowledge the secret of the soul is kept in a veil of wisdom. That is, the spirit is not from the world of creation, rather it is from the world of command, which means that the spirit is always under the miracle of Be (*kun*). The word *rūḥ* (spirit) is used in the singular in the wise Qur’ān, but it is used in the plural in the sound *ḥadīth*, such as “*al-arwāḥu junūdun mujannadah* (the souls are assembled armies)”¹¹⁴

Question: A legitimate question is that if the word spirit is used in plural in the sound *ḥadīth*, should it not also be in the plural in the Qur’ān?

Answer: It has also been used in the Qur’ān in the plural in the sense that the singular is used in the sense of the plural. As Mawlā has said: “*Mu’mins’* soul is our soul”¹¹⁵ He has also said: “You are my spiritual children and remember that the soul/spirit is only one”¹¹⁶

Part 100

In the name of Allah, the Compassionate, the Merciful

A wisdom-filled *farmān* of *hujjat* of *qā'im*, peace be upon them both, is: “If your heart is pure you will be able to see the supreme Throne in this world. It is not very far”.¹¹⁷

“If you become pure, you will attain paradise in this world. There is great benefit in attaining paradise in this world”.¹¹⁸

The supreme Throne and paradise mean the sacred Sanctuary of the personal world. The recognition of the sacred Sanctuary makes it possible to attain [today] the paradise of tomorrow (47:6). The greatest benefit of the paradise of the sacred Sanctuary in this world is that the hell of ignorance ceases to exist entirely.

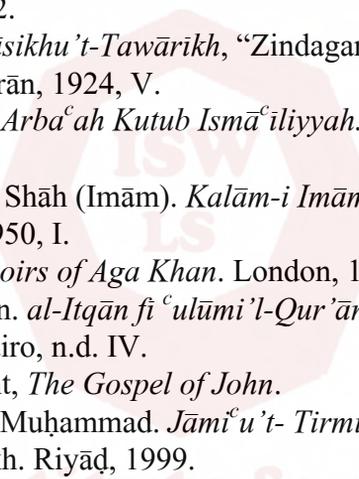
It is mentioned in verse (21:69): “O fire! Be cool and [means of] safety for Abraham.” It is an extraordinary wisdom of the Omnipotent God that He did not extinguish the fire, but He made it cool. This cool fire is the most unusual and the greatest miracle, which God made [the means of] safety.

In short, our good opinion about God is that He makes the fire of hell cool and [the means of] safety for His household.

Bibliography

- °Alī (Imām). *Diwān*. Karachi, 1971.
- Bukhārī, Abū °Abdi'llāh Muḥammad. *Ṣaḥīḥu 'l-Bukhārī*. Riyāḍ, 1999.
- Furūzānfar, Badī°u'z-Zamān. *Aḥādīth-i Mathnawī*. Tehrān, 1968.
- Ḥāmidī, Ibrāhīm b. al-Ḥusayn. *Kanzu 'l-Walad*, ed. M. Ghālib. Beirut, 1970.
- Hunzai, °Allāmah Naṣīr al-Dīn Naṣīr. *Diwān-i Naṣīrī*. Karachi, 2001.
- Ṣanādiq-i Jawāhīr*. Karachi, 1999.
- Tajribāt-i Rūhānī*. Karachi, 1997.
- A Thousand Wisdoms*. Karachi, 1996.
- Practical Sufism and Spiritual Science*. Karachi, 1997.
- Iṣfahānī, Rāghīb. *Mufradāt Alfāz al-Qur'ān*, ed. N. Mar°ashlī. Beirut, 1972.
- Manṣūrī'l-Yaman, Ja°far b. *Ta'wilu 'z-Zakāt*. MS.
- Sarā'iru 'n-Nuṭaqā'*, ed. M. Ghālib. Beirut, 1984.
- Kashfī, Muḥammad Ṣāliḥ. *Manāqib-i Murtaẓawī*, translated into Urdu by Sharīf Ḥusayn as *Kawkab-i Durri*. Lahore, n.d.
- Muslim, Abu'l-Ḥusayn. *Ṣaḥīḥ Muslim*. Riyāḍ, 1998.
- Nāṣir-i Khusraw (Pīr). *Zādu 'l-Musāfirin*, ed. Badhlu'r-Raḥmān. Berlin, 1923.
- Wajh-i Dīn*, ed. Gh. R. Aavani. Tehrān, 1977.
- Diwān-i Ash°ār*, ed. Naṣru'llāh Taqawī. Tehrān, 1988.
- Nu°mān, Qāḍī. *Da°ā'imu 'l-Islām*, ed. A.A.A. Fyzee. Cairo, 1965, II.
- Ray-Shahrī. *Mizānu 'l-Hikmat*, translated into Urdu by M. A. Fazil. Lahore, 1996, II.
- Jalālu'l-Dīn Rūmī. *Kulliyāt*. Lucknow, 1930, III.
- Kulliyāt-i Shams-i Tabrizī*. Tehrān, 1997.
- Mathnawī*, ed. R. Nicholson. Leiden, 1925-33.

- Shabistari, Maḥmūd. *Gulshan-i Rāz*, ed. Jawād-i Nūr-baksh. Tehrān, 1976.
- Shirāzī, al-Mu'ayyad fi'd-Dīn. *al-Majālisu'l-Mu'ayyadiyyah*, ed. H. Ḥamid al-Dīn. Bombay, 1975, I.
- Sijstānī, Abū Ya'qūb. *Ithbātu'n-Nubuwwāt*, ed. °A. Tāmir. Beirut, 1982.
- Sipihir, M. Taqī. *Nāsikhu't-Tawārikh*, “Zindaganī-yī °Alī b. Abī Ṭālib”. Tehrān, 1924, V.
- Strothmann, R. ed. *Arba'ah Kutub Ismā'iliyyah*. Göttingen, 1943.
- Sulṭān Muḥammad Shāh (Imām). *Kalām-i Imām-i Mubīn*. Bombay, 1950, I.
- The Memoirs of Aga Khan*. London, 1954.
- Suyūṭī, Jalālu'd-Dīn. *al-Itqān fi °ulūmi'l-Qur'ān*, ed. M. A. Ibrāhīm. Cairo, n.d. IV.
- The New Testament, *The Gospel of John*.
- Tirmidhī, Abū °Isā Muḥammad. *Jāmi'u't- Tirmidhi*, ed. Ṣāliḥ Āl al-Shaykh. Riyāḍ, 1999.
- Waḥīdu'z-Zamān. *Lughātu'l-Hadīth*. Karachi, n.d.
- Zaynu'l-°Abidīn, *Qāmūsu'l-Qur'ān* (Karachi, 1978).



Spiritual Wisdom
 and
Luminous Science
 Knowledge for a united humanity

Glossary

- abad* - timelessness with respect to end
adwār (sing. *dawr*) - cycles
āfāq (sing. *ufq*, *ufuq*) - horizons, external world
ahl-i bayt - people of the House
aḥsani taqwīm - best constitution, order, arrangement
°ajā'ib-ū gharā'ib (sing. *°ajib-u gharīb*) - wonders and marvels
akwār (sing. *kawr*) - aeons
alast - Am I not?
al-°ālamīn (sing. *al-°ālam*) - worlds of humanity, personal worlds
al-ḥamdu li'llāh - Praise belongs to Allah
āl-i Muḥammad - progeny of Prophet Muḥammad
al-jāriyah - ship, ark
āmīn - may it be so
anfus (sing. *nafs*) - souls, the spiritual world
arḍ - earth
°arīf - one who has attained *ma°rifat* or recognition
°arshuhu - His Throne
aṣl-i awwal - primordial root
asās - foundation of religion
as-sayru ila'llāh - travelling towards God
as-sayru fi'llāh - travelling in God
al-°aṣr - the time
atqākum - most righteous of you
awliyā' (sing. *walī*) - friend, guardian
°aynu'l-yaqīn - eye of certainty
azal - timelessness with respect to beginning
°aziz - dear student
°azizān - dear students
bāb - gate, door
baqā' bi'llāh - survival by God
bashar - human being
bāṭin - esoteric aspect of faith
ba°ūzah - gnat
bayān - explanation = *ta'wīl*
dahr - immovable time

dā^ci - one who invites
dā^cwat - invitation
darajāt - ranks
dawr - cycle
dhākir - one who performs *dhikr* or God's remembrance
dhāt-i subhān - the essence that is free from creaturely attributes, i.e. God
dhikr - remembrance
dhurriyyat - offspring
dīdār - beatific vision
dunyā - this world
fanā' fi'llāh - annihilation in God
fanā' fi'l-Imām - annihilation in the Imām
fard - single, solitary, individual
fardāniyyat - singularity
fard-i wāhid - single individual
farmān - command
fate - triumph
fītrat - nature, creation
ghaḍab - anger, wrath
ghayb - unseen
ghilmān (sing. *ghulam*) - youths
ḥadīth - Prophetic tradition
ḥadīth-i taqarrub - a sacred tradition related to seeking God's proximity = *ḥadīth-i nawāfil*
ḥamd - praise = Universal Intellect
ḥaqqu'l-yaqīn - truth of certainty
ḥazīrah-i quḍus - sacred Sanctuary
ḥīn - period
ḥudūd-i dīn - ranks in the religious hierarchy
ḥujjat-i qā'im - Proof of the Resurrector
ḥūris - houris
ibādāt - worship
ibdā^ci - related to *ibdā^c*, instantaneous creation
ilmu'l-yaqīn - knowledge of certainty
Imām-i mubīn - the manifest Imām
Imāmu'l-mutaqqīn - Imām of the righteous
Imāmu'n-nās - Imām of humankind

ins - human being
insane - human being
ʿirfānī - related to *māʿrifat* or recognition
ism-i aʿzam - supreme Name
jinns - subtle creatures
kāf - letter of Arabic alphabet
kalimatuʿt-taqwā - Word of righteousness
kashf - unveiling
kawr - aeon
khalāʿif (sing. *khalīfah*) - vicegerents
khalqan ākhar - another creation
khilāfat - vicegerency
kun - Be!
lafif - enfolded
liqāʿ - encounter
māʿrifat - recognition
maddaʿz-zill - He extended the shadow
mazhar - locus of manifestation
mamthūlāt (sing. *mamthūl*) - realities
masjūd - one prostrated to
mīʿrāj - Prophet’s spiritual ascent
mithāl - similitude
muʿawwil - one who does *taʿwīl*
muʿmin - true believer
musāwāt - equality
mustaqarr - permanent
nafs-i wāhidah - Single Soul
nās - humankind, people
naṣr - succour
nātiq - speaking Prophet
nāqūr - trumpet
nawāfil (sing. *nāfilah*) - supererogatory prayers and other
 devotions
nūn - letter of Arabic alphabet
nūr-i mujassam - embodied light
nūr-i munazzal - revealed light
parīs - subtle creatures = *jinn*
qadīm - eternal

qānūn-i niʿmat - law of bounty
rabb - sustainer
rūḥ - spirit, soul
ṣāhib - companion
sājidīn - ones who prostrate
sālik - traveller on the spiritual path or within the personal world
saqf - roof
sarābil (sing. *sirbāl*) - shirts
subḥāna ʾllāh - Allāh is free from creaturely attributes
sūfic - related to *Sūfis* or *taṣawwuf*
sunnat - law, habit
ṣūr - trumpet
sūrah-i Fātiḥah - Opening chapter of the Qurʾān
ṣūrat-i Raḥmān - Image of the Compassionate
tāghūt - devil
taʾwīl - esoteric interpretation
taʾwīlī - related to *taʾwīl*
tahrāri - written
taqwīm - constitution, order, arrangement, ladder
tasbīḥ - to purify God from all attributes
uluʾl-amr - possessors of the command
ummat - community
ummuʾl-kitāb - Mother of the Book (*sūrah-i Fātiḥah*)
ʿurūsh (sing. *ʿarsh*) - Throne
wahy - sign, signal, allusion
wajhuʾllāh - Face of God
wārith-i Ādam - inheritor of Adam
yudabbiruʾl-amr - renews command/action
zāhir - exoteric aspect of faith

Notes

¹ Sulṭān Muḥammad Shāh (Imām), *Kalām-i Imām-i Mubīn* (Bombay, 1950), I, 299, hereafter cited as *Kalām*

² *Ibid.*, I, 311.

³ Al-Mu'ayyad fi'd-Dīn Shīrāzī, *al-Majālisu'l-Mu'ayyadiyyah*, ed. H. Ḥamīd al-Dīn (Bombay, 1975), I, 49, hereafter cited as *al-Majālis*. Nāṣir-i Khusraw (Pīr), *Zādu'l-Musāfirīn*, ed. Badhlu'r-Raḥmān (Berlin, 1923), p. 185.

⁴ Qāḍī Nu'c mān, *Da'ā'imu'l-Islām*, ed. A.A.A. Fyzee (Cairo, 1965), II, 320, hereafter cited as *Da'ā'im*. Ray-Shahrī, *Mizānu'l-Ḥikmat*, translated into Urdu by M. A. Faḥil (Lahore, 1996), II, 347, hereafter cited as *Mizān*.

⁵ Muḥammad Šālīḥ Kashfī, *Manāqib-i Murtaḏawī*, translated into Urdu by Sharīf Ḥusayn as *Kawkab-i Durri* (Lahore, n.d.), pp. 176-77, hereafter cited as *Kawkab*.

⁶ ^cAllāmah Naṣīr Hunzai, *Practical Sufism and Spiritual Science* (Karachi, 1997), pp. 76-84.

⁷ *Ibid.*, pp. 76-77.

⁸ See note 4 above.

⁹ *Mizān*, II, 348.

¹⁰ ^cAllāmah Naṣīr Hunzai, *Dīwān-i Naṣīrī* (Karachi, 2001), p. 299.

¹¹ See note 1 above.

¹² Abu'l-Ḥusayn Muslim, *Ṣaḥīḥ Muslim* (Riyāḏ, 1998), p. 1149, *ḥadīth* 6708, hereafter cited as *Muslim*.

¹³ Maḥmūd Shabistarī, *Gulshan-i Rāz*, ed. Jawād-i Nūr-baksh (Tehrān, 1976), p. 26.

¹⁴ Rāghib Iṣfahānī, *Mufradāt Alfāz al-Qur'ān*, ed. N. Mar'ashlī (Beirut, 1972), p. 357; Zaynu'l-^cĀbidīn, *Qāmūsu'l-Qur'ān* (Karachi, 1978), p. 344.

¹⁵ Jalālu'd-Dīn Suyūṭī, *al-Itqān fi 'ulūmi'l-Qur'ān*, ed. M. A. Ibrāhīm (Cairo, n.d.), IV, 32, hereafter cited as *Itqān*.

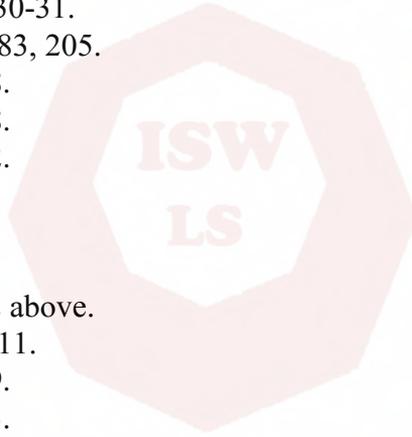
¹⁶ ^cAlī (Imām), *Dīwān* (Karachi, 1971), p. 64.

-
- ¹⁷ Jalālu'd-Dīn Rūmī, *Kulliyāt-i Shams-i Tabrizī* (Tehrān, 1997), p. 1472.
- ¹⁸ Nāṣir-i Khusraw (Pīr), *Wajh-i Dīn*, ed. Gh. R. Aavani (Tehrān, 1977), p. 174, hereafter cited as *Wajh*.
- ¹⁹ See note 12 above.
- ²⁰ See note 10 above.
- ²¹ Jalālu'l-Dīn Rūmī, *Kulliyāt* (Lucknow, 1930), III, 508.
- ²² *Kalām*, I, 252.
- ²³ *Ibid.*, I, 299.
- ²⁴ Sulṭān Muḥammad Shāh (Imām). *The Memoirs of Aga Khan* (London, 1954), p. 175.
- ²⁵ See note 3 above.
- ²⁶ See note 12 above.
- ²⁷ ^cAllāmah Naṣīr Hunzai, *Tajribāt-i Rūhānī* (Karachi, 1997), pp. 67-68, hereafter cited as *Tajribāt*.
- ²⁸ Badī' u'z-Zamān Furūzānfar, *Aḥādith-i Mathnawī* (Tehrān, 1968), p. 116, hereafter cited as *Aḥādith*.
- ²⁹ *Mizān*, II, 827.
- ³⁰ See note 4 above.
- ³¹ Ja^cfar b. Maṣṣūri'l-Yaman, *Ta'wīlu'z-Zakāt*, MS. fol. 140.
- ³² *Muslim*, p. 1192, *ḥadīth* 6970.
- ³³ M. Taqī Sipīhr, *Nāsikhū't-Tawārīkh*, "Zindaganī-yī ^cAlī b. Abī Ṭālib" (Tehrān, 1924), V, 643-49
- ³⁴ Ja^cfar b. Maṣṣūri'l-Yaman, *Sarā'iru'n-Nuṭaqā'*, ed. M. Ghālib (Beirut, 1984), p. 117, hereafter cited as *Sarā'ir*.
- ³⁵ *Aḥādith*, p. 26.
- ³⁶ Ibrāhīm b. al-Ḥusayn al-Ḥāmidī, *Kanzu'l-Walad*, ed. M. Ghālib (Beirut, 1970), p. 206; hereafter cited as *Kanz*.
- ³⁷ See note 28 above.
- ³⁸ *Itqān*, IV, 24.
- ³⁹ *Ibid.*, IV, 182.
- ⁴⁰ *Ibid.*, IV, 184.
- ⁴¹ Nāṣir-i Khusraw (Pīr), *Dīwān-i Ash^cār*, ed. Naṣru'llāh Taqawī (Tehrān, 1988), p. 134; hereafter cited as *Dīwān-i Ash^cār*.

-
- ⁴² See note 10 above.
- ⁴³ *Sarā'ir*, p. 21.
- ⁴⁴ Abū Yacqūb Sijistānī, *Ithbātu'n-Nubuwwāt*, ed. °A. Tāmir (Beirut, 1982), p. 181, hereafter cited as *Ithbāt*.
- ⁴⁵ °Allāmah Naşir Hunzai, *A Thousand Wisdoms* (Karachi, 1996), p. 461.
- ⁴⁶ See note 14 above.
- ⁴⁷ Abū °Isā Muḥammad Tirmidhī, *Jāmi°u't- Tirmidhī*, ed. Şālih °Al al-Shaykh (Riyād, 1999), p. 579, *ḥadīth* 2550; hereafter cited as *Tirmidhī*.
- ⁴⁸ *Mizān*, II, 346.
- ⁴⁹ *Wajh*, pp. 35-42.
- ⁵⁰ *Kulliyāt*, III, 548.
- ⁵¹ *Ibid.*, p.189.
- ⁵² *Kalām*, I, 54.
- ⁵³ *Diwān-i Ash°ār*, 273.
- ⁵⁴ *Kanz*, p. 206.
- ⁵⁵ *Al-Majālis*, I, 202.
- ⁵⁶ *Kawkab*, p. 198.
- ⁵⁷ *Sarā'ir*, p. 117.
- ⁵⁸ *Arba°ah Kutub Ismā°iliyyah*, ed. R. Strothmann, (Göttingen, 1943), pp. 19, 168.
- ⁵⁹ *Kalām*, I, 182.
- ⁶⁰ *Ibid.*, I, 308.
- ⁶¹ *Aḥādith*, p. 96.
- ⁶² *Diwān-i Ash°ār*, p. 418.
- ⁶³ Jalālu'd-Dīn Rūmī, *Mathnawī*, ed. R. Nicholson (Leiden, 1925-33), verse 3576.
- ⁶⁴ Waḥīdu'z-Zamān, *Lughātu'l-Ḥadīth* (Karachi, n.d.), *Bā'*, p. 29.
- ⁶⁵ *Tirmidhī*, p. 576, *ḥadīth* 2539.
- ⁶⁶ *Ithbāt*, p. 182.
- ⁶⁷ *The New Testament*, The Gospel of John, verses 1-5.
- ⁶⁸ *Da°ā'im*, I, 53.
- ⁶⁹ *Ibid.*, I, 343.

-
- ⁷⁰ See note 4 above.
- ⁷¹ *Mizān*, II, 348.
- ⁷² *Aḥādith*, p. 29.
- ⁷³ See note 31 above.
- ⁷⁴ Abū ʿAbdi'l-lāh Muḥammad Bukhārī, *Ṣaḥīḥu'l-Bukhārī* (Riyād, 1999), pp. 143-44, *ḥadīth* 893; hereafter cited as *Bukhārī*.
- ⁷⁵ *Daʿā'im*, I, 15-16.
- ⁷⁶ *Aḥādith*, p. 116.
- ⁷⁷ *Mizān*, II, 220.
- ⁷⁸ *Ibid.*, II, 220.
- ⁷⁹ *Daʿā'im*, II, 320.
- ⁸⁰ *Bukhārī*, p. 1127, *ḥadīth* 6502.
- ⁸¹ ʿAllāmah Naṣīr Hunzai, *Ṣanādiq-i Jawāhir* (Karachi, 1999), p. 350, hereafter cited as *Ṣanādiq*.
- ⁸² *Kawkab*, p. 201.
- ⁸³ *A Thousand Wisdoms*, pp. 104-111.
- ⁸⁴ *Kawkab*, p. 200.
- ⁸⁵ *Ibid.*, p. 197.
- ⁸⁶ *Ibid.*, p. 199.
- ⁸⁷ *Ibid.*, p. 204.
- ⁸⁸ *Ibid.*, p. 200.
- ⁸⁹ See note 4 above.
- ⁹⁰ *Ṣanādiq*, p. 351.
- ⁹¹ *Ibid.*, p. 351.
- ⁹² *A Thousand Wisdoms*, pp. 371-72.
- ⁹³ *Diwān-i Ashʿār*, 134.
- ⁹⁴ *Kalām*, 311.
- ⁹⁵ *Aḥādith*, 167.
- ⁹⁶ *A Thousand Wisdoms*, p. 275.
- ⁹⁷ *Kalām*, I, 256.
- ⁹⁸ *Ibid.*, I, 48.
- ⁹⁹ *Ibid.*, I, 316.
- ¹⁰⁰ *A Thousand Wisdoms*, pp. 173, 234-35.
- ¹⁰¹ *Kalām*, I, 217.

-
- ¹⁰² *Ibid.*, I, 312.
¹⁰³ *Ibid.*, I, 316.
¹⁰⁴ *Ibid.*, I, 299.
¹⁰⁵ *A Thousand Wisdoms*, pp. 329-30.
¹⁰⁶ *Ibid.*, pp. 330-31.
¹⁰⁷ *Kalām*, I, 183, 205.
¹⁰⁸ *Ibid.*, I, 308.
¹⁰⁹ *Ibid.*, I, 308.
¹¹⁰ *Ibid.*, I, 182.
¹¹¹ *Ibid.*, I, 45.
¹¹² *Ibid.*, I, 54.
¹¹³ *Ibid.*, I, 65.
¹¹⁴ See note 12 above.
¹¹⁵ *Kalām*, I, 311.
¹¹⁶ *Ibid.*, I, 299.
¹¹⁷ *Ibid.*, I, 183.
¹¹⁸ *Ibid.*, I, 205.



**Institute for
Spiritual Wisdom
and
Luminous Science**

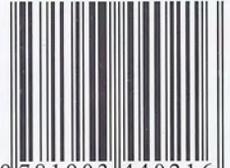
Knowledge for a united humanity

Table of Contents



www.monoreality.org

ISBN 190344021-1



9 781903 440216