
Forty Questions

Chālis Su'āl

©Allāmah Naṣīr al-Dīn Naṣīr Hunzai

Forty Questions (Chālīs Su'āl)

By

°Allāmah Naṣīr al-Dīn Naṣīr Hunzai

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

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Farmān-i Mubārak to the Jamā'at of Hunza and Gilgit, by Radio

Bombay, 10th March, 1940

I remember all *jamā'ats* of the Northern Frontiers of India, such as, Chitral, Hunza, Gilgit, Badakhshan and all friends and devotees with benediction. Be sure that the light of my love and kindness will reach the whole *jamā'at* of Hunza like the sun. Men and women, small and big, young and old, all of you are my spiritual children. I never forget you both in this world and the next.

Try to educate your children and strive to learn the European languages and the English language. Obey the ruler of the time and be kind to those who are younger and subordinate to you.

(Farmān of Hazrat Mawlānā Imām Sulṭān Muḥammad Shāh)

In the name of Allāh, the Beneficent, the Merciful

These questions were sent to me for solution, by a fortunate and intelligent student in Karachi, on 28th June, 1983. I hope that the people of knowledge will appreciate her taste for religious knowledge and her superb intelligence.

Q.1. What is the Black Stone? Where did it come from and what is the wisdom in it?

ANS. The Black Stone is an extremely holy stone in the wall of the house of God (the *Ka'bah*), which was brought by Ḥaẓrat Jibrīl spiritually. The wisdom in it is that, it is the similitude and the symbol of the Pearl of Intellect (*gawhar-i 'aql*), where the spiritual pilgrimage comes to an end. It is said that the Black Stone was, in fact, the White Stone in paradise, but became black after coming to this world. This is an allusion that the Pearl of Intellect, whose symbol the Black Stone is, is white. It should be remembered that the coming of something from the higher world or paradise does not mean that it has come here in a corporeal and material state; rather, in the world of spiritualism or paradise, everything is in a subtle, spiritual form and its coming to this world or its manifestation means that a secondary and physical existence of it is being created here. Thus the Pearl of Intellect or the White Stone, in the construction of the House of God, has come to this world in the sense that, in the external world, it is compared to a black stone, while it is always in the exalted position of the construction of the House of spiritualism in paradise.

Q.2. “O Ibrāhīm, you fulfilled the vision and We ransomed him with a great sacrifice which is ‘going to come’”. What is its *ta'wil*?

ANS. This relates to the verses (37:104-108) and the translation needs improvement. However, according to its correct purport, its *ta'wil* is that, the great spiritual events and miracles through which

the prophets go, are generally the same, for, all of them are on the straight path and all of them have to pass through it. Nonetheless, the examples of these events and miracles are different, so that the people may be tried by them.

Thus in this event, the physical sacrifice of Ḥaẓrat Ismāʿīl was an example (*misāl*) and the spiritual one was its object (*mamsūl*). The physical sacrifice of Ḥaẓrat Ismāʿīl was limited but his spiritual sacrifice was ever-reaching and great. Thus the physical sacrifice is ransomed with the spiritual sacrifice. And this sacrifice in the language of *taʿwīl* is called “Taking the Covenant”. This covenant was also taken from Ḥaẓrat Ishāq and thus he was raised to the rank of Veil (*hijāb*) and thus the spiritual sacrifice of Ḥaẓrat Ismāʿīl became still greater.

“Taking the Covenant” is a spiritual and luminous, miraculous act, which will be discussed elsewhere. In a time when there is *imām-i mustawda^c* or Entrusted *Imām*, in addition to the *Imām-i mustaqarr* or the Permanent *Imām*, then the Entrusted *Imām* acts as the Veil of the Permanent *Imām*. (See for the concept of Veil, the verse 42:51).

Spiritual Wisdom

Q.3. God has a hundred names. Ninety-nine of them are known but one is not known. Is *ism-i aʿzam* or the Supreme Name, the one which is not known, or do all of them have the status of the Supreme Name? Further, is it necessary to keep the Supreme Name secret? If so, why?

ANS. All the external and verbal or vocal names of God are apparent and none of them is hidden. However, if it is accepted that the Supreme Name is one of these names, then we have to say that it is not possible to recognize which of them is the Supreme Name. This is in exoteric sense. But listen to the real and esoteric answer. From the esoteric point of view, the prophets and *Imāms* in their respective times, are the Supreme Names of God. Thus the *Imām* of the time is the Supreme Name of God, the Exalted. And it is he who selects one of the names of God for the special *ʿibādat* of

the *mu'mins*. Yes to keep the Supreme Name secret is necessary. For it is established by the Divine habit (*sunnat*) that the Supreme Name should be kept in secrecy, so that its link may remain with the selected ones. And it is also said in the Qur'an: "And leave those who do not know His names" (7:180).

Q.4. Who are the people of Cave (*aṣḥāb al-kaḥf*) and what is their *ta'wil*?

ANS. For the exoteric aspect of the story of the people of the Cave see the Qur'an. Here we will explain only its esoteric aspect: The *ta'wil* of the people of Cave is the people of spiritualism. For, the Cave is one of the numerous examples of spiritualism. That is to say, as people take refuge in the cave in the time of difficulty, in the same way, the *mu'mins* afflicted by the enemies of the religion, go to and take refuge in the cave of spiritualism. For further details, read my article on the "People of Cave".

Q.5. What is the difference between the Universal Intellect and the Universal Soul and how do they help in connection with the guidance of the *Imām*?

ANS. The difference between these two supreme angels is like that of the Throne and Pedestal, Adām and Eve, the Pen and the Guarded Tablet, the Prophet and the *Imām*. As for their help, since they are spiritual, therefore, they spiritually help the *mu'mins* indirectly.

Q.6. What is the *ta'wil* of the blessed Olive Tree and its oil?

ANS. It has many *ta'wils* which have the same aim and intent. One of them, which is easier to understand, is that it stands for the personality of the *Imām* of the time, and by its blessings are meant the benefits which, not only the *mu'mins*, but the entire mankind receive from the *Imām*. By the oil is meant his holy spirit, which transforms into the flame of his Universal Intellect. The tree of this subtle personality belongs neither to the east nor to the west. That

is to say, it has neither a beginning nor an end, but it continues from eternity.

Q.7. God says: “And indeed We created, then fashioned you, then told the angels: Fall you prostrate before \bar{A} dam!” (7:11). What is the explanation of the translation of this verse?

ANS. The explanation is that in the world of particles (*‘ālam-i zarr*) first, God created all human beings in the form of physical particles, then they were fashioned spiritually, then the potential (*jamāli*) angels were ordered to prostrate to \bar{A} dam. By this concept a revolutionary door of the secrets of creation opens. For more details read my book “What is Soul?”

Q.8. Why are the *tasbihs* recited in odd numbers?

ANS. For God is one and unique. He has no pair, but is the Pure One.

Q.9. Referring to a Prophetic Tradition, you had said: “Islam started as a stranger and in future will also be a stranger”. What does this mean? What is the meaning of ‘stranger’ in this context?

ANS. When a prophet came to this world with the true religion of God, then in the eyes of disbelievers, not only the Prophet, but the religion also seemed to be a stranger. For those who have deviated from the true guide, they think that the true religion is the one to which they cling, despite the fact that the true religion is with the vicegerent of God. Thus Islam’s being a stranger in the eyes of ignorant ones, is not specific to a particular time. That is to say, not to recognize the *Imām*, is to consider Islam a stranger, for the truth is with the *Imām*.

Q.10. What is the *ta’wil* hidden in the background of the story of Ḥazrat Yūsuf and Ḥazrat Zulaykhā in the Qur’ān? Is the name of Ḥazrat Zulaykhā not mentioned in the Qur’ān?

ANS. In the Qur'ānic story of Ḥaẓrat Yūsuf, an entire world of *ta'wils* is hidden, the detail of which is beyond these pages. For Ḥaẓrat Yūsuf himself is the subject of all kinds of *ta'wils*. Thus this story, which is full of wisdom, contains the mention of the Permanent *Imām* and the Entrusted *Imām*; the *Hujjats* of day and night; the transference of the light of *Imāmat*. And the meaning (*mamsūl*) of the example (*miṣāl*) of Zulaykhā is that the supreme *Hujjat* of the Permanent *Imām* wanted to be subordinate to Ḥaẓrat Yūsuf (Entrusted *Imām*). For, principally, it was necessary for Ḥaẓrat Yūsuf, to excel all ranks of religion and reach the rank next to the Permanent *Imām*.

Regarding the name Zulaykhā, it is true that it does not exist in the Qur'ān.

Q.11. In what respect does the *Imāmat* of our present *Imām*, Shāh Karīm al-Ḥusaynī, who is the forty-ninth *Imām*, have very great importance, while the rank of all the pure *Imāms* is the same?

ANS. The office of *Imāmat* has two aspects: esoteric and exoteric. Esoterically, the exalted rank of all *Imāms* is similar, but exoterically, they hold different ranks. The reason for this is the Divine programme, which extends throughout the entire cycle from the beginning to the resurrection (*qiyāmat*), according to which the *Imāms* have to work in different ranks. Thus Mawlānā Shāh Karīm al-Ḥusaynī, *Hāẓir Imām* has to work in many important positions. One to these positions is that he is in the rank of $7 \times 7 = 49$. One other position is that he is the *Imām* of the atomic age.

Q.12. “*Hārūt* and *Mārūt* at first were two angels, but later on due to worldly love they turned into devils, who are still captive in a well in the city of Babel and the people learn magic from them”. How is it possible? Please shed light on this.

ANS. This *ta'wili* question is related to the Qur'ānic verse (2:102). The gist of the *ta'wil* of this verse is that by the kingdom

of Sulayman in this verse, is meant the spiritual kingdom of the *Imām* of the time. And in this kingdom of spiritualism, Babel is a place of trial for the *aṣḥāb-i shimāl* (those on the left hand), where the two angels are always discussing between themselves, the state of the heart of the person on trial. The names of these angels differ in the Qur'ān and the *Sharī'at*, with respect to their different positions, such as *Nakīr* and *Munkar*, *Hārūt* and *Mārūt*. One of these angels is censuring very severely, every moment, the lower thoughts of the heart, and the other one defending them with extreme affection and kindness. But since this place does not belong to the *aṣḥāb-i yamīn* (those of the right hand), therefore, a *mu'min* should neither take any worldly benefit from here, nor should he stay in it. The rest of the narrative is not related to the Qur'ān and is also illogical.

Q.13. What is the meaning of Ḥaẓrat ʿĪsā being born through the ear? Is it true that he started to speak with the physical tongue immediately after birth?

ANS. It should be remembered that according to the verse (4:69), the *mu'mins* who obey God, the Prophet and the *Imām* of the time, have the spiritual companionship of the prophets, *asāses*, *Imāms*, *ḥujjats* and *dā'īs*. This means that a true *mu'min* can very well experience the path of spiritualism, from the beginning to the ultimate destination, and the numerous examples of this experience are mentioned in the Holy Qur'ān. If we think in the light of the above mentioned verse, we will come to know that Ḥaẓrat Maryam was given the Supreme Name (*ism-i a'ẓam*), in which Ḥaẓrat ʿĪsā was as a living and real *ism-i a'ẓam*. In this sense, Ḥaẓrat ʿĪsā entered Ḥaẓrat Maryam though the ear, in the form of a word, and in a short time, he started to speak inside (*bāṭin*) of his mother, while he was a newly born baby of prophethood. And the entire story of Ḥaẓrat Maryam is related to her inner and spiritual aspect. Thus when a fortunate *Ismā'īlī murīd* (follower), male or female, becomes duly successful in the spiritual course of *ism-i a'ẓam*, then he or she in his or her individual world, becomes like Ḥaẓrat

Maryam and gives birth to a light like Ḥaẓrat ʿĪsā. At that time, it becomes a duty for the light not to neglect to treat its mother well.

Q.14. Cannot even a prophet bear the manifestation of God? It is said about Ḥaẓrat Mūsā, that he could not bear the manifestation of God and became thunderstruck.

ANS. There are many levels of manifestations, and your question is related to the greatest and final one. An example of this manifestation can be given from the disc of the sun, that, by looking at it directly, the eyesight can be destroyed. Thus the supreme *didār* (vision) is possible only for a few seconds, in which there is no limit of bewilderment. Bewilderment in the language of *taʿwil* is called thunderstruckness or dumbfoundedness. The place and means of such a great and supreme *didār* is the *jussah-yi ibdāʿiyyah* or the astral body which is the centre of the manifestation of the command ‘Be (kun)’. And when the rational and gnostic explanation of this *ibdāʿi* manifestation is understood, it is called “to come to the senses”.

Q.15. An infidel and enemy called “*Dajjāl* (Antichrist)” will have a third eye and mislead the people from the straight path and will appear during the manifestation of *Imām Mahdī*. Please shed light on this narrative.

ANS. The words of the question need to be rectified. However, regarding this question, read ‘*Wajh-i Dīn*’, which contains the *taʿwil* of *Dajjāl*.

Q.16. It is said that “*sidratuʿl-muntahā* (the lote-tree of the utmost boundary)” is the limit beyond which Jibrīl cannot go. What is its *taʿwil*?

ANS. The answer may be given by a simile. For instance, God is the host, the true muʿmin is the guest and Jibrīl is the servant. Since this entertainment is specifically related to the secrets of the recognition of *tawḥīd*, therefore, Jibrīl has to stay at the level of

Jabarūt (the world of Divine attributes) and cannot go towards *Lāhūt* (the world of Divinity).

Another example we can take from the numbers: 1, 2, 3. In this example, one stands for God, two for the mu'min who believes in One God and three for Jibrīl, for in the spiritual journey the importance of Jibrīl is after the mu'min. That is to say, he works as a result of the good deeds of the mu'min. In this example you can see that the number two is very close to one, but three is farther than two. Therefore, Jibrīl should not enter the house of seclusion of *tawhīd* with the soul of the mu'min who believes in One God (*mu'min-i muwahhid*).

The third example we can take from the principle of return (*rujū'*): 1, 2, 3, 4, 5, 6, 7, 8, 9. Suppose that these numbers have to merge in the origin through annihilation and return; then as a principle, the nine will merge into eight, eight into seven, seven into six, six into five, five into four, four into three, three into two and finally it is the two which can merge into one. Therefore, it is said in the Qur'ān that you have to return to the presence of God individually (6:64).

Q.17. When we say “*Allāhu Akbar* (Allāh is the Greatest)”, “*Subhān Allāh* (God is Sacred)”, are there any limitations in this greatness and sacredness or are they unlimited?

ANS. Although when *akbar* is used for ordinary creatures, it is used as a superlative, as the eldest brother is called *akbar*. But when it is used for the Creator, then there is no question of comparing God with lower creatures. However, there is an allusion to the higher ranks of religion, that God is greater than these ranks and then their meanings become unlimited.

Q.18. What is the *ta'wil* of the miracles given to Ḥaḏrat Mūsā?

ANS. Staff of Mūsā (2:60): the practical *ism-i a'zam* and its various miracles; Gushing out of the twelve springs from the

revered rock (*hajar-i mukarram*) (2:60): the existence of the knowledge of twelve *hujjats* and their twelve levels of teachings from the spiritualism of Ḥaẓrat Mūsā. Sacrificing of an ox and reviving of the dead (2:67-73): to kill the carnal soul by true *‘ibādat* and spiritual exercise by a mu’min and to see the miracle of pure life as a result of that. The White Hand (7:108): The bright result of thinking, of knowledge and the Pearl of Intellect. The flood of locusts, the vermin, the frogs and the blood (7:133): Spiritual perdition and the appearance of abhorrent and harmful souls like locusts, lice and frogs and contamination of knowledge with doubts. Striking of staff in the sea and making a dry path (20:77): To cause the community to cross the sea of spiritualism in such a safe way that the spiritualism may not harm them. Drowning and perishing of the Pharoah and his community in the sea (20:78): Perdition of Infidels in the sea of spiritualism of Ḥaẓrat Mūsā and Ḥaẓrat Hārūn. Coming out of the carcass of Pharoah from the sea (10:52): Dying out of the enemy of the true guide spiritually and existing only physically in front of the people like a carcass (without the soul of faith).

Q.19. Since when does the *kā’ināt* or universe exist? And when it did not exist, what was its state and condition or what was there?

ANS. (a) When we think of the non-existence of the universe, then the question of ‘when’ and ‘where’ also becomes extinct. For ‘when’ is based on time and ‘where’ on space. That is to say, that space and its dimensions themselves are this world and the time is the name of its rotation and the sun also is a bright part of the space. Further, as a result of this concept, the *kā’ināt* or universe cannot have any kind of physical shape and state. For, *kā’in* means ‘becoming’, from the root of ‘*kawn*’ (existence) and *kā’ināt* is the plural of *kā’in*. Thus if there are no becoming things, there cannot be anything.

(b) Study one of my articles ‘Concept of Creation’ in which I have explained that the concept of creation is not lineal; rather, it is

circular; it has neither a beginning nor an end. Rather God always creates the universe.

Q.20. If the angels are elevated souls, then were they not given the knowledge of names (*‘ilm al-asmā’*) from the very beginning and why were they in need of the teaching of Ḥaẓrat Ādam?

ANS. It should be remembered that there are two kinds of angels: universal (*jalālī*) and personal or particular (*jamālī*). The question you have asked is regarding the first category, while that of the second category is different. The example of the second category is that if you are an Ādam from among innumerable Ādams, then the people of the entire world in the form of the spiritual particles will enter you as your offspring. Now these spiritual particles are your personal angels who will be taught the knowledge of names through *ism-i a‘ẓam* in your spiritualism.

Q.21. What is the *ta’wil* of the streams of *Kawṣar* and *Tasnīm*?

ANS. The *ta’wil* of *Kawṣar* is the *Asās (Waṣī)* of the Prophet, namely Mawlānā ‘Alī, who is both, the man who has numerous children (*kaṣīr al-zurriyyat*) and abundant goodness (*khayr kaṣīr*). In other words, *Kawṣar* is the esoteric and spiritual rank of Mawlānā ‘Alī, which contains all goodnesses and all wisdoms. *Tasnīm* is a great fountainhead of knowledge and wisdom in the form of a perfect word at the extreme elevation of spiritualism, which is called the Word of the Creator (*kalimah-yi bāri*).

Q.22. It is said regarding *Sūrah-yi Barā’at* (Tawbah) that the Prophet first send Ḥaẓrat Abu Bakr to convey it, then God sent the revelation that it should be conveyed by Mawlā Murtaẓā ‘Alī. Is this narrative correct? Was not the Prophet aware of it?

ANS. This is an historical question, therefore, you should research it in authentic historical works.

Q.23. The miraculous staff which was given to Ḥaẓrat Mūsā by God used to turn into a serpent, while, apparently, it does not represent a good thing? What is the wisdom in it?

ANS. It should be remembered that the miracle has two aspects. On one side, there is mercy and on the other, wrath. Mercy should be present in a beautiful and pleasant form and wrath in a converse manner. Every great prophet is both, giver of glad news and a warner. In the case of warning, the examples such as serpent, are quite appropriate. In the Prophets and *Imāms*, the light of *ism-i a^czam* is the miracle, which, for the friends of God, is the source of spiritual prosperity on the one hand, and on the other, the cause of perdition for His enemies.

Q.24. The angels are full of intelligence and knowledge from top to bottom; they do not have the carnal soul. If this is the case, how did the angel *‘Azāzil* become Satan, while pride is only because of the carnal soul?

ANS. As already mentioned, there are two kinds of angels: potential (*jamāli*) and actual (*jalāli*). Thus disregarding the common narrative, if we look in the light of reality, we will come to know clearly that he was not an actual angel; rather, he was an ignorant and stupid person. Therefore, he became the enemy of the true guide.

Q.25. What are the celestial things, such as the sun, the moon, the stars, the planets? Are they like our planet earth or are they advanced souls? Do they have a fixed life, as the shooting and falling of a star?

ANS. The existence of the sun is different from the moon and the stars. It is a flood of the radiant boiling gas. (For details see *Mizān al-ḥaqā’iq*). But the rest, the moon, the stars and the planets are different worlds like our own planet earth. The subtle body and life are on all stars and planets, but as far as the dense body is concerned, till today, it is not known whether it also exists

somewhere else, other than the planet earth. Every star has a collective soul, which is an elevated and a great soul. The stars have a fixed life. They come into existence and perish in their respective times. But what is called a shooting star in common language, is something else.

Q.26. If the Divine mercy descends during the accomplishment of a good deed, and this awareness in us takes place due to the particles of good souls, then do these souls always live around us?

ANS. Yes, as the fish live in the ocean, similarly we live in the ocean of the particles of soul. Souls continuously come and go in us. Our own soul also, is a compendium of the innumerable particles of soul. And there is extremely great wisdom hidden in there being separate innumerable souls in us.

Q.27. In many places in the Qur'ān there are coded letters called *hurūf-i muqatta'āt*, such as ALM, ALS, ṬH, YS. What do they mean? And what is the secret hidden in having coded letters?

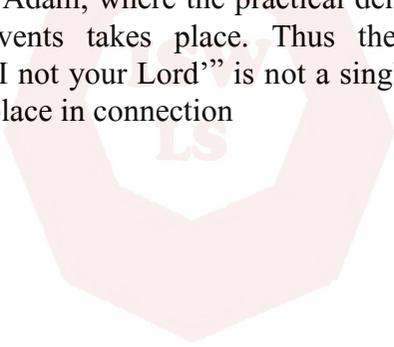
ANS. Great secrets of God are hidden in these letters. For instance, in ALM, A stands for *Qalam* (the Divine Pen = Universal Intellect), L for *Lawḥ* (Guarded Tablet = Universal Soul), M for *Midād* (Ink = the external creature), which is the practical book of Allāh. In ALMR, A stands for *Qalam* (the Divine Pen = Universal Intellect), L for *Lawḥ* (Guarded Tablet = Universal Soul), M for *Midād* (Ink = the external creature) and R for *Raqīm* (Writing = the internal creature). By *Raqīm* is meant the spiritual writing which is the internal creature. The purpose of keeping them in coded letters is that only the selected ones should receive their benefit. There are many other such ways in the Qur'ān, through which God wants to reveal His secrets only to His selected servants.

Q.28. How is the soul of a mad person, in his body?

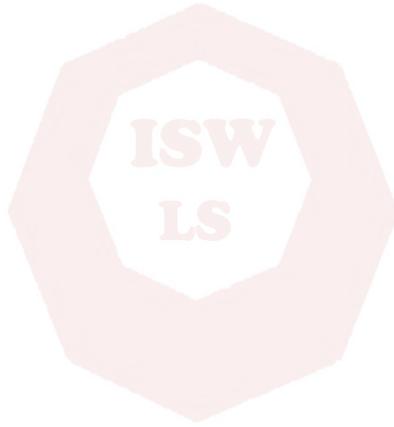
ANS. As there are the words and acts of a mad person externally, so are the movements of his soul internally.

Q.29. How had God taken the “Covenant of Am I not? (*‘ahd-i alast*)” in the world of spiritualism?

ANS. It should be remembered that God brings forth the particles of souls in the individual resurrection (spiritualism) of every Perfect Man and asks them: “Am I not your Lord?” That is to say that the particles of the souls are presented there from the loins of all the children of Ādam, where the practical demonstration of the entire spiritual events takes place. Thus the “taking of the Covenant of ‘Am I not your Lord’” is not a single event; rather, it continues to take place in connection



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Q.30. Why are the particles of the pure souls in the form of fragrances?

ANS. By the particles of soul is meant the souls of all things. That is to say that everything has a soul. Thus the fragrance also has a soul. That is to say, in the soul of the rose, is the fragrance of rose, in the soul of jasmine, is the fragrance of jasmine. This means that in the world of souls everything has a soul: stone and iron also have a soul. You can call these souls, spiritual seeds. Thus when the soul of musk comes to you, you will feel the fragrance of musk. When the soul of a fruit comes to you, you will feel the fragrance of that fruit.

Q.31. What is the difference between *Şahifahs* and the heavenly Books?

ANS. There is no difference between the *Şahifahs* and the heavenly Books in their being heavenly. However, *Şahifah* means a leaf or a spread part of a thing, the plural of which is *Şuhuf* (leaves), and the Book means a complete book. Further, *Şahifah* or leaf means the leaf of spiritualism, which is not brought in front of the people in written and bookish form, and the Book is the one which has passed through the stage of spiritualism and has come into the form of a book. The reason for using *Şahifah* for spiritualism is this, that just as *Şahifah* is a spread part of a thing, spiritualism is spread internally. This concept is necessary to know, that every prophet is the owner of *Şahifah*, namely, spiritualism, but only a few of them are the owners of the book. That is to say, that every prophet has spiritualism, but the spiritualism of very few of them has come in front of the people in the form of the Book.

Q.32. God commanded Ḥazrat Ibrāhīm to sacrifice four birds – cock, peacock, duck and crow – which come under the animal

soul. But in the world of spiritualism, the particles of the souls are also compared to the birds. What is its reason?

ANS. The reason is quite obvious that the *ta'wili* meaning of the birds is souls. As the birds are of two kinds, good and bad, so there are two kinds of souls: good and bad. Thus the *ta'wil* of the sacrifice of four birds of Ḥaẓrat Ibrāhīm, is that he sacrifices four particles of the soul (which in the language of *ta'wil* are called four birds), so that God may resurrect them in a better form.

Q.33. What is the etymology of the heavenly Books, such as Tawrīt, Zabūr, Injīl and Qur'ān which were revealed to some prophets? Had not all prophets received the Books? How is it possible?

ANS. Tawrīt (Tawrāt) is derived from the root of 'wary' which means to kindle the fire. Since this Book contained the light of guidance for the children of Israel, therefore, it is called Tawrīt. Zabūr, which means *mazbūr* (written) is from 'zabr', meaning to write. Injīl is derived from the Greek word 'Evangelion' which means glad news. And Qur'ān means to read. For it was revealed as a result of the recitation of *ism-i a'zam*, and even in exoteric sense, it is recited. For the rest of the question, see the article "Heavenly Books" in "Hundred Question", part IV.

Q.34. There have been 124000 prophets.....

ANS. This question of yours is vague and obscure. Write it again clearly.

Q.35. Which one is from pre-eternity (*azal*), the light of *Imāmat* or the light of Prophethood?

ANS. The light is one. There is no question of priority and posteriority. The same light has different manifestations and physical and spiritual aspects. Light is always one in its supreme fountainhead.

Q.36. Who had taught *ism-i a'zam* to the Holy Prophet?

ANS. The Prophet was taught *ism-i a'zam* by *Imām-i muqīm*. And the *Imām-i Muqīm* for the Prophet was Ḥaẓrat Abu Ṭālib. *Imām-i Muqīm* is the one who gives knowledge to a *Nāṭiq* prophet. See: “*al-Imāmat fi al-Islam*”.

Q.37. What is the reality of the funeral prayer and the prayer of two festivals (*‘idayn*)? Are they mentioned in the Qur’ān?

ANS. The reality of a thing means its originality, essence and substance. Thus in addition to these prayers, the essence of all prayers is their *ta’wīl*, for which you should study ‘*Wajh-i Dīn*’. All the words and actions of the religion of Islam have *ta’wīls*, which show one centre and they depend on this centre. Yes, funeral prayer and the prayer of the two festivals are mentioned in the Qur’ān briefly or in allusion.

Q.38. How many kinds of *Ḥadis* are there and what is the difference among them?

ANS. Your question requires that a compendium of the science of *Ḥadis* should be presented here. But this is very laborious and lengthy work; therefore, for this purpose, you should see a book on the science of *Ḥadis*.

Q.39. The Holy Qur’ān was completed within the duration of 23 years

ANS. Where and when the Holy Qur’ān is linked with the *Imām* of the time and the *Imām* of the time with the Qur’ān, spiritually, then the Qur’ān is perfect and complete in all respects, and hence no question arises regarding the perfection and completeness of the Qur’ān. And the proof of our this view, is the blessed guidance of the Prophet, in which it is mentioned that the Prophet for the sake of the guidance of the community left behind two important things.

Had there not been this *Ḥadīṣ*, then there would have arisen any question.

Q.40. In the *Gināns* and in the *Farmāns* of the *Imām*.....

ANS. You have not given any reference to try to reach its deep wisdom. However, the question is regarding the circle of the soul which requires higher knowledge. For instance, the fountainhead of water which is the ocean, is both resting in its place and rotating on its circle at the same time. This same is the case of the soul, that in its original fountainhead in the world of command (*‘ālam-i amr*) it is always there, but, through the particular souls, it always comes to this world. This means that the soul has its own self and also its shadow. The soul itself is permanently in the world of command, but its shadow comes to this world endless times. See the book “What is Soul?” in which you will find that the soul is permanent as well as transitory. The permanent is the real and the transitory is its shadow.

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