

Pure Intellect

(Lubb-i Lubāb)

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا لَا يَأْتِي الْقَوْمَ بِحِكْمَةٍ إِلَّا الْقَوْمُ الْأَلْبَابُ. 2:269

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PURE INTELLECT

(Lubb-i Lubāb)

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Introduction

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

Inna 'llāha wa-malā 'ikatahu yuṣallūna 'ala 'n-nabiyy.

Yā ayyuha 'llazīna āmanū ṣallū 'alayhi wa-sallimū taslimā. (33:56)

Allāhumma ṣalli 'alā Muḥammadin wa-āli Muḥammad (s.a.s).

1. Due to infinite Divine providence, blissful *ta'yid* (help) and the guidance of Revealed Light and prayer and *munājāt* (supplication) we have been granted another immensely delightful and magnificent bounty in the form of this book. You can be certain that all these bounties of knowledge which have been granted to us, are miracles of the luminous guidance of the same Revealed Light. May Allāh, the Blessed and Exalted, protect us from the disease of pride and ingratitude. *Āmīn.*

2. The Wise Qur'ān, in addition to being the unique fountainhead of heavenly guidance and the inexhaustible treasure of realities and recognitions (*ma'ārif*) is also the Divine hospital for ethical and spiritual diseases. Its Divine prescriptions are extremely effective and curative. For example, how truly magnificent and amazing is the Qur'ānic prescription, which time and again reminds man of the initial stages of his life and points out his basic weaknesses, lest a *mu'min* suffer from the disease of pride for any current success and encourages him to express his earnest gratitude to Almighty Allāh for each of His favours and bounties. Thus, it is incumbent upon all of us not to forget our past in which we were humble, indigent, immature and inexperienced. The Qur'ān instructs us that this is necessary so that we may reap the benefits of humility, tenderness of the heart, self-effacement and self-mortification.

3. This epistle or booklet has been written on the special significance of Intellect and Wisdom. For Intellect (or its result, which is knowledge and recognition) is so unique that in its absence there is nothing which can take its place, however excellent it may be, including prostration, prayer and *tasbiḥ* (glorification of Allāh). This is not said as a result of mere supposition or imagination, but is among the cogent and clear Qur'ānic realities. In the sense that the Qur'ān does not promise Paradise to the innumerable creatures in the heavens and the earth which are without soul and intellect. This includes those human beings also who are like cattle (7:179), despite the fact that every creature and everything is in constant prostration to God.(13:15; 16:49; 22:18)

All creatures, mankind and jinn hallow Him and all of them know the way of their prayer and *tasbiḥ* (24:41). What then is the reason that for many people chastisement is due (22:18)? A satisfactory answer to this question is also in the Qur'ān. As is said “They will say: Had we but listened or used our intellect, we would not have been among the dwellers of the blazing fire” (67:10). From this verse it is evident that the absence of true intellect is the greatest chastisement, and it is this chastisement which is the fire of ignorance, namely, intellectual chastisement.

4. It should be known that the divine matrix and touchstone of Intellect and Wisdom is Qur'ānic wisdom. Also it is a fact that all Qur'ānic wisdoms are hidden in its *bāṭin* (esoteric aspect), as has been said by the Holy Prophet:”Indeed, the Qur'ān has a *ẓāhir* (exoteric aspect) and a *bāṭin* and its *bāṭin* also has a *bāṭin* (and this continues) till seven *bāṭins* or seventy *bāṭins* (*al-Mizān fi Tafsiiri'l-Qur'ān*, I, p.7). Thus Allāh and His Prophet have appointed the

Exalted Imām to give the bliss of Qur’ānic wisdom and spirituality to the people of faith.

5. Ḥazrat Imām Zaynu’l-^cĀbidīn said: “There is no veil between Allāh and His *Hujjat* (Proof), nor is there a veil of Allāh except His *Hujjat*. We are Allāh’s Gates, we are the straight path, we are the treasure of His knowledge, we are the interpretation of His revelation, we are the pillars of His oneness and we are the place of His secret”. (*al-Mizān*, I, p.4). From this blessed farmān of the holy and pure Imām, it is as clear and bright as the world-illuminating sun that the Imām of the time is the teacher of the Qur’ān and developer of the intellect into such a position.

6. This article or booklet has been written by Holy God’s mercy, kindness, help and success and has been given the name “*Lubb-i Lubāb*”, or “Pure Intellect”. This name is given because the reality which is mentioned in it is the quintessence, the essence of essence, the perfume of perfume, in the sense of pure Intellect, perfect Intellect or Universal Intellect. For it is this which is the pure substance (*jawhar*). Thus I believe that (God willing) due to the description of Intellect and the discovery of the secrets related to the Qur’ān and spirituality, this booklet can be of great importance.

7. The way the eminent dignitaries of our religion have, with astonishing erudition, discussed the subject of Intellect in their profound and precious works and the way they have shed the light of firm and cogent arguments and proofs on it with great insight, is unique in the world of knowledge and literature. But it is greatly regrettable that some of them are lost, others are rare and if by chance, one of these precious books becomes available, because it is in Arabic or Persian, it means that most of the seekers of

knowledge cannot benefit from it. Therefore, there is a dire necessity to write on such subjects.

8. Question: Approximately twenty years ago, for the sake of knowledge a sincere *mu'min* asked: “Can, for the benefit of others, some spiritual observations and experiences be disclosed, or not?” With great humility I told him that this has two different aspects. Firstly, if someone does not have exoteric and esoteric (spiritual) knowledge, then he should not discuss his experiences of unripe spirituality with others. This is strictly prohibited. Secondly, if a *mu'min* through obedience to God, the Prophet and the Imām of the time has progressed to such a profound level of knowledge and spirituality that his silence now about such a great testimony from God, in the sight of the Holy Qur’ān (2:140) becomes a great injustice. How can he then conceal such a great testimony? For it is said in the Qur’ān and in the *Ḥadis* that if you have the truth, then you should speak out and not conceal it (2:42; 3:71; 4:37). “Speak the truth, even if it is against you”. (*Ḥadis*).

9. It is very necessary for every *mu'min* to know: What is *‘ilmul-yaqīn* (knowledge of certainty)? And what are the benefits of having it? The answer to this question is that *‘ilmul-yaqīn* is the knowledge which has the light of certainty and it dispels doubts and ambiguities. It comes here from the level of *‘aynu’l-yaqīn* (eye of certainty). It is the spiritual or given knowledge, or in other words it is wisdom, *ta’wīl*, *ma’rifat* or true knowledge. Regarding the benefits of this knowledge, one of the implications of the Wise Qur’ān is: “If you had the knowledge of certainty, you would have seen Hell (in this world)” (102:5-6). The observation of Hell in this world is possible in the light of the knowledge of certainty, in the sense that knowledge in this world is Paradise potentially and ignorance (*jahl*) is Hell potentially. Thus in the sight of knowledge, ignorance wherever it may be, is not hidden. It is open. But to see

the actual Hell of ignorance with the eye of certainty is different from this (102:7).

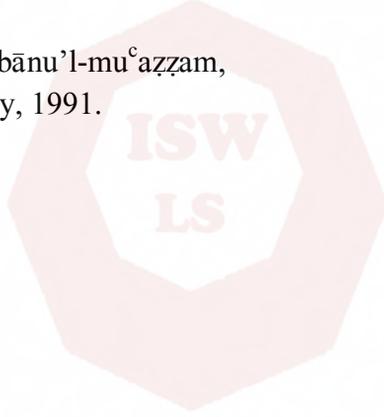
10. The bright proof of the superiority and excellence of true life and intellect in the external world is that worldly things according to the exigency of Intellect and Wisdom are placed in a specific order and wisdom-filled gradation, in which minerals are at the bottom because they are inanimate. Above them are vegetables in which the vegetative soul works and due to which they have supremacy over minerals. Above vegetables are animals which although they do not have intellect, due to the animal soul they have become able to feel and move and thereby are superior to vegetables. Above animals is mankind who, due to particular intellect, has become king over them. This is not the end of the gradation however, because there are many strata of human beings and every higher stratum becomes the king of the lower ones due to intellect and wisdom. This is an example of worldly intellect. But those *mu'mins* who struggle for the perfection of religious intellect, God willing, will be kings of the personal worlds. For the special bounties of Paradise which are imperishable are in the form of the everlasting kingdom of it (76:20; 5:20; 4:54; 67:1).

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11. O my brethren in faith! Try to give more and more attention to true knowledge. Because knowledge is the light and action of Intellect just like the sun and its light. That is, Intellect is the fountainhead (of light) and the united light and knowledge is scattered light. Or in other words Intellect is the treasure of pearls and knowledge is the scattered form of them. Or knowledge is like a beautiful rose garden and Intellect is the perfume of its flowers. Or knowledge is like human life which runs throughout the body with blood and Intellect is like the centre of life, i.e. heart. Or another example is that Intellect is a spring of pure water and knowledge is the water of canals that run from it and from which a

huge town is irrigated and made fertile and prosperous. Thus Intellect and knowledge have many examples and names and by knowing them are attained the keys to great wisdoms.

Naşır al-Dīn Naşır Hunzai,
Karachi,
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Wisdoms of the Names of Intellect

Part One

The numerous names and examples of Intellect conceal within themselves treasures of wisdom. It is therefore necessary to discover some of the Qur'ānic names for it. In this connection, first of all, it is essential and indispensable to study the *Ḥadīṣ* related to the *ibdā'* (instantaneous origination) of the Intellect. It is transmitted from Imām Muḥammad al-Bāqir that the Holy Prophet said: “When God created the Intellect, He interrogated him and said to him: Come forward. He came forward. Then He said: Go backward. He went back. Then He said: By My honour and majesty! I did not create a creature more loved to Me than you. And I will not perfect you except in him whom I love. But you alone I will command and you alone I will prohibit, and you alone I will punish and you alone I will reward.” (Text of the *Ḥadīṣ*, in Arabic, is mentioned in Fruit of Paradise, p.14).

In this wisdom-filled and blessed *Ḥadīṣ* are hidden the keys of the treasures of realities and recognitions. For instance, the first key: Reflect well that in this *Ḥadīṣ* is mentioned the manifestation and perfection of Intellect in the personal world only, namely in the Perfect Man. There is no indication to show that it is created outside of the Perfect Man or has been perfected without him. Second key: The going forward of a creature to God is ascension and going back is descent, as found in the example of the excellent model of the Holy Prophet during the *mi'rāj*. Third key: It is not only true that God loves the Intellect but also that the possessor of

Intellect loves God. Thus Intellect and Divine love are inseparable. Or rather one should say that love is a light from God and that Intellect also, is a light. Therefore there is unity between them. Fourth key: The commands and prohibitions of God should be acted upon with intellect and wisdom. Fifth key: Punishment and reward of Intellect are in the sense that ignorance is the chastisement of Hell and knowledge and recognition of God is the bliss of Paradise.

It should be remembered that true love is not one-sided but is mutual. That is, God creates love for Himself in those selected servants whom He loves (5:54) and they also possess the intellect being discussed here, the Perfect Intellect. This leads to the conclusion that in the Holy Qur'ān wherever knowledge, wisdom, guidance and rectitude are mentioned, there is also necessarily the implicit mention of heavenly love. For in the light of this *Ḥadīṣ* we realise that, without true love, Intellect and wisdom cannot be complete and perfect.

Now with the support and help of Almighty God we will try to explain some wisdoms of the names of Intellect:

Ḥamd (Praise), *Maqām-i Maḥmūd* (Praised Station): *Ḥamd* and *Maqām-i Maḥmūd* are among the names of Intellect. The *Ummu'l-Kitāb* begins with this wisdom-filled name of the Universal Intellect, who is the means of the praise of God, the Exalted, as God says: *Al-ḥamdu li'llāhi rabbi'l-ʿālamīn* i.e. God has supreme praise because He brings up the personal worlds with wisdom-filled nourishment and love of the Universal Intellect so that they, by passing through the stages of annihilation (*fanā'*) in the Imām, annihilation in the Prophet and annihilation in God, are able to observe the intellectual miracles of the *Maqām-i Maḥmūd* or

Praised Station. All this happens in the personal world, which has been praised by God Himself (17:79).

Shajarah-yi Tayyibah (Pure and Holy Tree, 14:24): Pure Tree means the chain of Imāmat which is the *mazhar* (place of manifestation) of the Universal Intellect. The root of this tree is the exalted personality of the Holy Prophet which is firm in the ground of religion. The branch is the Holy Light of the Imām of the time which functions as the Pearl of Intellect at the height of the heaven of spirituality and it yields fruit all the time by the permission of its Lord (14:25). It should be noted forever that Intellect has two places: The external world and the internal world.

Nūr-i Azal (Pre-eternal Light): When the light of Intellect arises in the personal world of *‘arīfs*, it is the *Nūr-i Azal* (Pre-eternal Light). It is incorrect to think that *azal* (pre-eternity) is the remotest past, because it is the *dahr* of the non-spatial world, namely, the immovable time of the spiritual world and hence it is both *azal* (pre-eternity) and *abad* (post-eternity).

Qalam (Pen): Pen is also the name of the Universal Intellect. As God says: “He Who taught by the Pen” (96:4). That is He taught through the mediation of the Universal Intellect. “He taught man that about which he knew nothing.” (96:5). Without this *ta’wīl* if we understand this to mean an external pen, then Divine or spiritual teaching benefits only those nations who can write and the one hundred and twenty four thousand Prophets, most of whom could not write, would have been deprived of such teaching. It is clear that this cannot be true and therefore, the Divine Pen is the name of the Universal Intellect through whom God taught every Perfect Man the “science of secrets (*‘ilmu’l-asrār*)”.

^c*Arsh* (Throne): By Throne is meant the Light of the Universal Intellect and by the Bearers of the Throne (40:7) is meant the Holy Imāms. On the Day of Resurrection there will be eight Bearers of the Throne (69:17). That is, in the personal world of every seventh Imām in the chain of Light, Resurrection takes place and the eighth Imām becomes the bearer of the Light of the Universal Intellect. Therefore there are eight Bearers of the Throne one after another.

Ādam-i Ma^cnā (Real Adam): Among many Ādams one Ādam is the Universal Intellect and the Universal Soul is *Ḥawwā'* (Eve). Their descent to this world is in the sense of *mazāhir* (loci of manifestation). As we say "The sun came out", i.e. "the sun rose" or "the sun has set". To say so is not utterly inappropriate, but it is more appropriate to say that the sun stays in its own place and neither rises nor sets. In the same way, Paradise is not a place whence someone comes out. But it is true that for a great soul, after the climax of its progress, someone is appointed as its *mazhar*.

Ḥajar-i Mukarram (Honourable Rock): By the honourable rock from where twelve springs gushed out, is meant the Pearl of Intellect whose knowledge flows in twelve ranks. The *mazhar* of this in the physical world is the Imām of the time who always gives knowledge to twelve *Hujjats*. But it is important to remember that the exalted Imām does not compel a *mu'min* to drink the water of spiritual knowledge until he creates an ardent thirst in himself and seeks this water from the Imām. In the example of Ḥazrat Mūsā it is clear that God and His Prophet knew that the children of Israel were in dire need of water, but the miracle of water only appeared when they asked their Prophet for water and he prayed to God for them (7:160).

Ṭūr, Jabal (Mountain): *Ṭūr* and *Jabal* are the names of the Universal Intellect. Therefore, in the Wise Qur'ān wherever mountains are mentioned it contains the secrets of the mountain of Intellect. For instance, when God revealed Himself to the mountain of the compendium of secrets of pre-eternity in front of Ḥaẓrat Mūsā, countless pearls of secrets started to appear in his heart and mind gradually. This is an example of the universal and all-embracing blessing and vision of knowledge (*liqā'-yi 'ilmī*) of the Divine manifestation of the mountain of Intellect.

Mawlūd-i Nūrānī (Luminous Child): Among the numerous examples of Intellect, one of them is the luminous child. This is because Intellect contains all examples and comprises all realities and recognitions. Thus when the Light of Intellect arises in the personal world of *'arīfs*, the luminous child is born. In verse (13:38) is found the universal principle that all Prophets had wives and children. But this is not true in a physical sense because how could Ḥaẓrat Yaḥyā and Ḥaẓrat 'Īsā have children when they had avoided the very marriage? It is clear therefore that the wives and children of the Prophets mentioned in this verse are spiritual ones. Furthermore it would be useful for you to study Chapter 46 of *Wajh-i Dīn* on the subject of marriage and fornication.

Qabẓ (Seizing) and *Bast* (Expanding): This supreme secret is extremely astonishing that God always enfolds and unfolds the universe of Intellect and this Divine act has neither a beginning nor an end. This supreme secret is concealed in the veil of *rizq* (sustenance, provision). The wisdom-filled part of the verse is: “And God seizes in His fist and expands” (2:245). Thus here *Qabẓ* and *Bast* are two names of the Universal Intellect.

Maṭwiyyāt (Things Rolled Up): That is, on the Day of Resurrection, God rolls up the heavens in His hand and makes the

same hidden Pearl, namely, the Pearl of Intellect, by extending which, He makes the Universe. Thus by the enfolded universe is meant Intellect (39:67), in which all intellectual bounties are gathered together and united.

Wādiy-yi Tuwā (Valley of *Tuwā*): *Wādin* means river bed, i.e. the fountainhead of Intellect from which the water of knowledge flows; a valley between two mountains; the meeting place of the Universal Intellect and Universal Soul. *Tuwā* means a folded thing, for the rank of Intellect is the ultimate destination of the spiritual journey, by reaching it all distances of the journey draw close together (20:12).

Wādiy-yi Ayman (Blessed Valley, Valley of the Right Side): It means the blessed valley and the valley of the right side, for in the mountain of Intellect are countless blessings and it runs forward and on the right side (57:12). A pleasant fact to be remembered here is that in the higher world, the Universal Intellect and the Universal Soul are the right and left hands of God. In the physical world this is represented by the *Nātiq* and *Asās*. *Wādiy-yi Muqaddas-i Tuwā* (20:12; 79:16) *Wādiy-yi Ayman* (28:30).

Sirāj-i Munīr (Luminous Lamp): Luminous Lamp is the Holy Light of the Chief of the Prophets and Messengers, and also the Light of Intellect and the Divine Pen. Although the multiplicity of the Light appears in the *mazāhir*, but in its essence the absolute Light is one and the same. Thus the Holy Prophet in the higher world is Abstract Light and in the physical world the Revealed Light and all Prophets and Imāms are his representatives. The exalted and august personality whom God sent as a mercy for all the worlds means that he is a mercy first for the personal worlds of the Prophets and Imāms and through them, for the people of every age.

Mulk and *Malakūt*: Mean the real kingdom (67:1) and spiritual world which are among the titles of the fountainhead of Intellect. In every personal world there is a kingdom of God, which is also the *malakūt* of the heavens, the earth and of everything (2;247; 7:185) and God wants to give all this to man. The basic condition of this gift is to obey the *mazhar* of the light of Intellect, who is the Imām of the time from the chain of the progeny of Ibrāhīm (a.s.) and the progeny of Muḥammad (s.a.s.).

‘Illiyīn, *‘Illiyūn*: Among the great secrets of the Wise Qur’ān is that God named the Universal Intellect, the Universal Soul, *Nāṭiq* and *Asās*, *‘Illiyīn* and *‘Illiyūn* and placed them at the height of the higher world. They are the four supreme angels who, due to their being in the world of unity, are in one. This is not the only miracle, for they together are also one living Book in which the record of deeds of the righteous speaks. God in His infinite mercy has made it possible for the closest ones to see its marvels and wonders (83:18-21). The wisdom-filled allusion of the verses referred to here is that those mu’mins who duly annihilate themselves in this life are not only able to see their record of deeds in the Written Book (*kitābun marqūm*, 83:20) but also to find their Higher I (*anā’-yi ‘ulwī*) in the unity and integrity of this Speaking Book.

Miṣāl-i Bartarin (Supreme Similitude): God, the Knowing, the Wise, in order to teach knowledge and wisdom to His chosen servants has made a most comprehensive similitude, which is both in the heavens and on the earth. In the heavens it is the Intellect and here it is the *mazhar* of the Intellect (30:27). It is a certain reality that it is the king of all parables, allegories, symbols and allusions of the entire universe and existents. It is the Light of the Qur’ān, namely, the Pen of Intellect. In the *bāṭin* (esoteric aspect)

of every similitude there is one of the manifestations of knowledge of it. Whether this similitude is in the heavenly Book, or in the external world or in the internal world, the wisdom of it is hidden in everything and everything returns to it.

Sandūq-i Sakīnah (Ark of Peace): That is an ark in which there are things which give peace. One may ask what kind of peace can this be? Was this ark only for the Children of Israel? Or is it a permanent and intellectual miracle? Is it possible for a material thing to be a sign and proof of the spiritual kingdom of Imām Ṭālūt? The answer is that the ark of peace is encountered first in the stages of spirituality and then in the stages of intellectuality. This peace is not physical but is spiritual and intellectual peace and is the ark of the gems of Intellect (2:248). It is the permanent miracle of the Light of Imāmat. It should be noted that on the whole, the miracles of the Prophets happen in the external world but those of the Imāms take place in the internal world. How is it possible for a thing which the angels bear and is the (spiritual and intellectual) inheritance of the progeny of Mūsā (a.s.) and the progeny of Hārūn (a.s.), to be material?

The Righteous on the Throne (*arā'ik*): The righteous in Paradise will sit on thrones and view (delightful sights) (83:23). The Qur'ānic term for thrones is *arā'ik*, which is the plural of *arīkah* which is the synonym of *carsh*. By *arā'ik* or *arīkah* is meant the Light of Intellect. Thus the people of Paradise will be sitting on thrones of Intellect and their personality will be an intellectual light. A material example of this is provided by a burning candle. The wax is the soul of the *mu'min* in Paradise, the flame is the Throne of Intellect and its subtle light which spreads and is linked to the flame is like the subtle personality of the people of Paradise, omnipresent and simple. Thus the Intellectual "I" of the *mu'min*

sitting on the throne of Paradise can view the spatial and the non-spatial worlds.

Offspring (*Zurriyyat*) of the Children of Ādam: There cannot be any doubt that the words of the Qur'ān are extremely comprehensive. For instance, think about the covenant of alast (Am I not?) mentioned in verse (7:172). It begins with the words “*Wa iz akhaza rabbuka...*” - That when your Lord took the offering of the children of Ādam from their loins and elevating them through the stages of spirituality caused them to reach the world of Intellect, where their inner eye became open and they were shown the higher end of their soul.... It must be remembered that “*akhaza*” (He took; He held) is the act of the Divine hand, the manifestation and perfection of which is at the place of Intellect. There whatever is in His fist is everything, including Intellect and the offspring of Ādam.

Kullu Shay' (Everything): When the caption (title) of everything is mentioned in the Glorious Qur'ān, nothing is left out of its meaning, because everything means all intellectual, spiritual and physical things including the most special and most sublime intellectual thing, which is the Divine vision. Without this there is no purpose in the ladder of the innumerable bounties and favours, nor is it possible to attain recognition of God. Thus God by encompassing all things in the Holy personality of the Manifest Imām has counted them and has given them the form of the Pearl of Intellect (36:12). This shows that everything in reality is the Pearl of Intellect. The Supreme Creator had first created the universe and the existents from it. As He says: “Or do they not see how God at first creates the creatures and then He creates them again (making them the *gawhar-i azal*, Pearl of pre-eternity, in His hand) (29:19).

Şuhufin Mukarramah (Honoured Leaves, 80:13): By the Honoured leaves are meant the manifestations of the light of Intellect in which the Noble Qur'ān is resplendent, as it is in the Guarded Tablet for ever in spiritual form (85:21-22).

Question: The Magnificent Qur'ān is the wisdom-filled speech of God and therefore totally pure and sublime. But for the sake of exhortation and clarification it relates stories of the people of the earth in which apparently there are certain statements made by people. What should our belief be about them?

Answer: Certainly, in addition to injunctions, there are stories also, but they have been related by God Himself. All such statements have the honour of being cast in the matrix of the light of Intellect (Divine Pen) and then revealed. It is for this reason that among many names the two blessed names of the Qur'ān are *Marfū'ah* (Exalted) and *Muṭahharah* (Purified) (80:14). Thus in every verse of the Wise Qur'ān is hidden a treasure of knowledge and wisdom, for it is from God in its entirety.

Maḥabbah (Love) and Intellect: “And I cast down upon you (the reflection of) love from Me” (20:39). Here it is clear that in the Perfect Man (Prophet or Imām) God places His love so that people may love him. Also the purpose of placing Divine love in someone is that intellect may reach perfection in him, as is mentioned in the beginning referring to a *Ḥadis*.

Kanz-i Makḥfi (Hidden Treasure): One *Ḥadis-i qudsi* implies that God was a hidden treasure (i.e. treasure of the secrets of Intellect). Then He liked to be recognised and created creation. This creation is related to the personal world. God by His perfect power enabled *ʿarifis* to recognise Him by creating them physically, spiritually and intellectually. In God's calling Himself a treasure, is an indication

of His infinite bounties and favours, so that he who recognises himself more, may accordingly recognise Him and this treasure (i.e. God) may belong to him. As is said in a Prophetic *Ḥadīṣ*: “*Man kāna li’llāhi kāna’llāhu lahu*” (He who belongs to God in the true sense, God also belongs to him).

Sun (shams) of Intellect: One of the names of Intellect in the Wise Qur’ān is shams or sun. For instance, see in the story of *Zu’l-Qarnayn* in verses (18:83-98), Intellect is the sun of the personal world. It should be noted that if there is a sun, there has also to be a universe. Just as the sun is necessary in the material world, so is the sun of Intellect in the personal world. In verse (81:1) is said: “When the sun is folded”. That is, the *cārīf* observes not only at the stage of *‘Izrā’īl* but also at the place of Intellect that the universe of the soul and Intellect is folded and unfolded repeatedly by God. In this act of God are hidden countless secrets.

Nafs-i Wāḥidah (Single Soul): It is necessary to know that each of the Prophets and Imāms is the *Nafs-i wāḥidah* or Single Soul (31:28) of his time. That is, a Unique Individual and a Perfect Man in whom the Resurrection of the souls of all people takes place, even though the vast majority do not know anything about this great event. There are two reasons for this: One is that an individual is a *mu’min*, but is weak in knowledge and *‘ibādat*, and therefore this burden is not placed upon him (3:27; 27:87). The other is that he is not a *mu’min* and therefore remains blind to it (17:72; 27:66). Alas! If he only knew the Perfect Intellect, the Single Soul!

Universal Beneficence of the Light of Intellect: Perhaps you are aware of the three great levels of *yaqīn* or certainty, each one of which is like a long ladder with many rungs. The first and foremost of these is the ladder of *‘ilmu’l-yaqīn* or the knowledge of

certainty. It is this that is the straight path, for the all-embracing beneficence of the Light of Intellect is received here.

Example: In the human body those diseases which increase without pain are the most dangerous. Similarly, when a *mu'min* suffers from the disease of doubt and ignorance, he does not feel this spiritual disease. The greatest bliss for a *mu'min* therefore lies in the continual acquisition of the knowledge of certainty so that he remains immune from the germs of doubt and uncertainty.

‘Urwatu’l-wusqā (Firm Handle, 2:256): This means the strongest or the most firm means of religion, by firmly grasping which one avoids slipping or taking false steps in the path of faith. By the firm handle is meant the Intellect and its *mazhar*, which is the rope of God, the higher end of which is in the hand of God and the lower end of which is to be held by *mu'mins* so that by this they can reach the higher world.

Habli’llāh (Rope of God, 3:103): The Rope of God is the Light of Intellect, which is the fountainhead of knowledge and guidance in the form of the Qur’ān and the Light of Imāmat. It has been said in a Noble *Hadīṣ* that the Book of God (Qur’ān) is a rope which extends from the heavens to the earth. This leads to the conclusion that there are no stages of spiritual and intellectual advancement without (the help of) this rope of the Qur’ān and the Light of Imāmat. Verse (5:15) clearly shows that these two important things have both come from God and that they are always together.

Intellectual Miracles: The Qur’ānic name of the miracle is “*āyah*”, the plural of which is “*āyāt*”. If we look with insight every verse of the Wise Qur’ān is actually a permanent intellectual miracle. Thus the Qur’ān from beginning to end is a universe of the miracles of knowledge. And the amazing thing is that the sensory miracles of

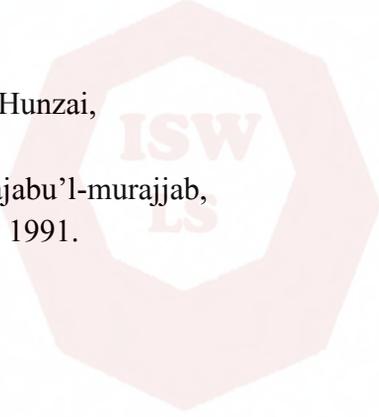
the Prophets mentioned in the Qur'ān are also spiritual and intellectual miracles behind the veil of spirituality. As for the external world (*āfāq*) and the internal world (*anfus*), undoubtedly they are the Divine miracles. However, people want to know what kind of spiritual and intellectual signs are possible in the wonders and marvels (miracles) of science? For the answer to this question, see “Science and Spirituality” in Qur'ānic Minarets and *Qurratu'l-^cAyn*.

The Throne (*‘arsh*) on the Ocean of Knowledge: God says: “And He it is Who created the heavens and the earth in six days and His Throne was (*kāna*) on the water” (11:7). *Ta’wīlī* wisdom: God created the heavens and the earth of the personal world in six small cycles of spirituality and the light of Intellect which is its throne, manifested itself on the ocean of knowledge. That is, the book of the recognition (*kitāb-i ma^crifat*) says that spirituality is the world whose first six stages are related to the recognition of the Prophets, particularly the six *Nātiqs*, and the seventh stage which is very long is related to the recognition of the Imām and Imāmat and the *Qā’im* and the *Qiyāmat* (Resurrection). And the greatest treasures are kept here.

Kūh-i Qāf (Mount of *Qāf*): By this is meant the mount of Intellect which despite surrounding everything is a world of its own kind in which there is everything, but in unity. Initially you may wonder how it is possible for all things to become one and how they can be contained in one! But when you advance in spirituality you will be sure that this is true. A physical example of this is the number one (1) from which has come into being numbers greater than billions and trillions, the science of which is called arithmetic. Can you now tell what is the original vessel of the world of arithmetic which can contain the vastness of the world of numbers? It is the same number one (1) from which the world of numbers was

expanded. This is an explanation of how the light of Intellect or the mount of Intellect is smashed into particles when He manifests Himself to it. How can these countless particles, which came into being under the influence of the manifestation of God, be in vain and without meaning? Thus it is true to say that in this example are mentioned innumerable spiritual and intellectual bounties.

Naşir al-Dīn Naşir Hunzai,
Karachi,
Wednesday, 6th Rajabu'l-murajjab,
1411/23rd January, 1991.



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

Wisdoms of the Names of Intellect

Part Two

Fountain of *Salsabil*: In the Noble Qur'ān wherever pure water is mentioned it is the similitude of true knowledge which flows from the fountainhead of Intellect. Thus in the verses (55:50, 66; 76:6) are mentioned the fountains of intellect and knowledge. Just as the bounties and blessings of the external world are not possible without water, so also the delights of Paradise are not possible without intellect and knowledge. Thus the Fountain of *Salsabil* is a name of Intellect.

Maqām-i Ibrāhīm (Station of Ibrāhīm): The first meaning of *maqām* is the place of standing and the second meaning is the place of *inbi^cās*, which is the rank of Intellect where the miracle of *ibdā^c* and *inbi^cās* appears. It is said that Ḥaẓrat Ibrāhīm stood on a stone to raise the walls of the *Ka^cbah*, the House of God, during its rebuilding. By this is meant the Pearl of Intellect through which, in the personal world, is the renewal of similitudes of the construction of the House of God. In view of this possible progress, God commands: “And take you the station of Ibrāhīm as a place of prayer” (2:125). That is, you should progress spiritually to such an extent that the Light of the Imām of the time may arise in your heart and in its illumination you will see with certainty the construction of the true *Ka^cbah* and thus be able to reach *al-baytu'l-^catīq* (22:29,33) and Station of Ibrāhīm (a.s.). *Al-baytu'l-^catīq* means the ancient house, and also on the pattern of *fā^cil* means emancipator. That is, the house by entering which people

are emancipated from the fetters of *taqlid* (blind imitation) and ignorance.

Hadid (Iron): God says: “And We revealed iron, through which is vehement war and benefits for the people” (57:25). By this is meant the knowledge of Imāmat which is revealed from the fountainhead of Intellect, and whose role is vehement and tremendous in the *jihād* of knowledge and spirituality and there are other benefits in it for the people. Just as arms and war materials are made from the material iron, spiritual arms are made from the knowledge of Imām, which are strong and vehement for the war of *ta’wīl*, particularly the *ibdā’ī* shirts which are made in the stage of *‘Izrā’īl* and in the workshop of Intellect.

Bayyinah (Clear Proof, 8:42): By this is meant the intellectual proof, and the verse in which it is mentioned implies that he who has died by a clear proof, i.e. intellectual proof, his death is better than his physical life and he who has become alive by an intellectual proof is entitled to remain alive physically too.

Saqf-i Marfū’ (Exalted Roof): That is, the heaven of Intellect which is made by exalting it from the earth of Soul. Hidden here is the great secret that the throne of the personal world comes into being by the progress of the soul. Because by the exalted roof is meant the Throne (Intellect), and the word *marfū’* is a passive participle, which means that active participle has raised or exalted this roof from lowness or the earth and has placed it on a height or the heaven. The Qur’ānic verse is: “And by the exalted roof” (52:5).

Raf’-i Tūr (Raising of the Mount): It is mentioned three times in the Wise Qur’ān that the mount was shown to the children of Israel towering above them, so that they should be afraid and act upon

the commandments of the Torah (2:63). The *ta'wili* wisdom of this in the personal world is that the spiritually advanced people from the children of Israel used to observe the mount of Intellect revolving above them.

Hajar-i Anhār (Rock of Rivers): It is the rock from which the rivers (of knowledge and wisdom) gush out; the rock by whose splitting the water (of intellect and wisdom) flows from it and that rock which falls from the fear of God. And the rock which falls down from the fear of God is the Pearl of Intellect. Because the virtue of the fear of God is not found in ordinary human beings, let alone minerals, vegetables and animals. It is the virtue of the divine *'ulamā'* (the pure Imāms 35:28) only, for the Pearl of Intellect is in them.

Jannātin Ma^crūshāt (Trellised Gardens, such as those of vine): These are the gardens of Intellect (6:142) which are on the heights of spirit and spirituality and under which are the spiritual gardens known as untrellised gardens (6:142). Thus intellectual fruits are superior to and more excellent than the spiritual fruits.

Makānan ^cAliyyā (A high Station): Is the rank of Intellect in the personal world, where there is the hidden treasure of recognition of the Throne and the things related to it. The renewal of similitudes of *azal* (pre-eternity) and *abad* (post-eternity) also takes place here. God had raised Ḥaḏrat Idrīs, who was the Imām of his time, to this high station by granting him the Light of Intellect.

Mizān (Balance): God separated the heaven of the Universal Intellect from the earth of the Universal Soul (21:30) and raised it high and placed the balance therein (55:7). That is, the balance of Intellect is placed in the intellectual heaven. Then God sent His Messengers with clear miracles and sent with them the Book and

the balance of Intellect (57:25). It is vitally important to know that the balance which is revealed with every heavenly Book is specifically linked to the Holy Qur'ān. Thus this balance is the Light of Intellect and the Light of Knowledge, which after the Holy Prophet is in the exalted Imām. And this is the same Light mentioned in verse (5:15).

Khayr-i Kull (Universal Good): The Qur'ān says: "In Your hand is all good." (3:26). When God with His hand folds the entire universe and holds it, all evil comes to an end, and with good in the hand of God, all things also become good. Thus it is now the Pearl and the quintessence of the universe, from which the universe was first created. It is this which is the Pearl of Intellect and which is the Universal Good.

‘Aṣā-yi Mūsā (a.s.) (Rod or Staff of Mūsā a.s.): The rod of Ḥaẓrat Mūsā is mentioned in the Noble Qur'ān in ten places. It is *ism-i a‘zam* and the miracle of Intellect in the personal world. These two extremely great miracles which act as the two ends of a staff are sufficient to subdue all false and evil powers. The miracle of true religion appears to be silent, static and lifeless like the staff of Ḥaẓrat Mūsā, but it is a dragon of its own kind which swallows up all forms of magic however powerful.

Kitāb-i Maknūn (Hidden Book 56:78): This is in the Divine Pen (Universal Intellect) as well as in the Guarded Tablet (Universal Soul), in the Light of Imāmat as well as in the very *bāṭin* of the Qur'ān itself. It is touched only by those people who have been purified from the filth of ignorance. The supreme secret of touching is that at the level of Intellect, the renewal of similitudes of the secrets of realities and recognitions take place in the example of touching, in which lies the unity and togetherness of countless secrets.

Intellectual Bounties: The body is *zāhir* (apparent), but the soul is *bāṭin* (hidden) and the Intellect is the *bāṭin* of *bāṭin*. And the Wise Qur’ān had to necessarily be according to this law. Accordingly, the unique and lasting bounties of it are spread, not only in the *zāhir*, but more so are also related to the *bāṭin*, as mentioned in verse (31:20): “See you not how God has made subservient unto you what is in the heavens and what is in the earth and completed on you His bounties (both) apparent (*zāhiratan*) and hidden (*bāṭinatan*).” This Qur’ānic statement clearly shows that there are countless bounties for the soul and intellect in the *bāṭin* and spirituality of the Qur’ān.

‘Ālim or *‘Āqil*: In the Mighty Qur’ān the Intellect or *‘aql* is praised directly or indirectly everywhere. Rather, it should be understood that from the beginning to the end of the Qur’ān is spread only the subject of the Intellect, because it was the first creature and also is the last one. Therefore it has many names both apparent and hidden, many synonyms and antonyms and also all examples are related to it. Thus although knowledge comprises everything its fountainhead is Intellect. Therefore, praise of knowledge is in fact praise of Intellect itself. Thus in the Qur’ān by the *‘ulamā’* (pl. of *‘ālim*) are meant *‘uqalā’* (pl. of *‘āqil*) (29:43). And they are the Imāms who know the wisdom of the Wise Qur’ān and its similitudes (29:43).

Together-ness of Intellect and Knowledge: The learned know well that the illuminations of the Light of Intellect are called knowledge. Nevertheless for the sake of some students, it is necessary to show the verse in which intellect and knowledge are used in the same sense. The verse is “As for these similitudes, we coin them for mankind, but only the possessors (*‘ālimūn*) of

knowledge understand (*ya^cqiluhā*) them” (29:43). These *‘ālimun* or *‘ulamā’* are the Imāms of *Ahl-i bayt* (a.s.).

Intellect and Sign (*Wahy, Ishārah*): The manifestation of Intellect in the higher world is based on signs and the Qur’ān in its luminosity also is a sign because it is *wahy*, i.e. the secret sign. For this meaning of the word “*wahy*”, see verse (19:11): “*Fa-awḥā ilay-him* (And signified to them)”. Now you can say with certainty that in the Wise Qur’ān are innumerable wisdom-filled signs which are related to the possessors of Intellect (*ūlu’l-albāb*) and it is they who know the secrets and signs of the Qur’ān.

Possessors of Intellect and *Nasīhat* (Exhortation): One of the names of the Qur’ān is *Zikr* (21:50) and one of its meanings is exhortation. There is no doubt that the entire Qur’ān is an exhortation but it benefits only those who possess intellect, as it is said: “But none becomes exhorted except those who possess intellect” (2:269).

Reflection on Qur’ānic verses: In verse (47:24) those people who do not reflect on the Qur’ān are condemned but in verse (38:29) are praised those who possess intellect and reflect on the Qur’ān and are exhorted.

Relationship of Guidance to Intellect: The whole of the Holy Qur’ān is guidance, and the guidance is related to Intellect. As God says: “Those who listen to the Word and follow the best of it (*aḥsanahu*); those are they whom God has guided and those are the ones who are possessors of intellect” (39:18).

Possessors of Intellect and Divine Signs: The results of reflecting upon the verses of the Qur’ān, the signs of the universe and the signs of the personal world are the same. As is said in verses

(3:190-191): “Indeed, in the creation of the heavens and the earth and the alternation of night and day are signs (of His power) for those who possess intellect, who remember God standing, sitting and reclining on their sides (i.e. in every state) and think upon the creation of the heavens and the earth”. It is clear that the book of the universe can be studied only by those that possess intellect.

Hikmat (Wisdom): One special and famous name of Intellect is *ḥikmat*. Wisdom is both worldly and religious. Therefore if you look in dictionaries, do not confuse religious wisdom with philosophy. *Ḥikmat* or religious wisdom is different from philosophy, for which one has to look carefully in the Qur’ān. By looking carefully in the Qur’ān, one sees that it is given by God. As is said in verse (2:269) “And he who has been given wisdom has been given abundant good.”

Hikmat-i Bālighah (Profound Wisdom): This praise of heavenly wisdom is mentioned in verse (54:5). If a wise *mu’min* duly reflects on this meaning he can attain knowledge of considerable benefit. For instance *ḥikmat-i bālighah* means ever-reaching wisdom; perfect intellect; a maxim in the depth of which is a sign of the secret of *azal* (pre-eternity); a guidance which is complete in its meaning and reaches the desired destination; a knowledge which appears to be related to middle stages but is in reality linked to the treasure of recognition which is with the light of Intellect. Thus the *ḥikmat-i bālighah* or profound wisdom has come to this world as a ladder so that fortunate mu’mins may climb it step by step and reach the higher world.

The word *Ta’wil*: For seekers of wisdom it is important to ask what the primary meaning of the word *ta’wil* is and what is its purpose? The word *ta’wil* is derived from *alif*, *wāw*, *lām* and is an infinitive on the measure of its second form *tafīl*, which literally means “to

return something to its origin (*awwal*)”. Technically *ta’wīl* means “to return or take back the meaning of a word, to its *bāṭin* (esoteric aspect), to its spirituality and intellectuality, to reveal the reality of a thing from the veil of allegory or parable”. For example in verse (12:43) the seven cows are a parable, not reality. Thus *ta’wīl* is another name for the wisdom which is from God.

A Basic Question: With reference to the *sūrah* of Yūsuf (a.s.): Was Ḥaẓrat Yūsuf given the wisdom to which abundant good (2:269) is linked, or not? If the answer is “yes, he was”, then it had to be *ta’wīl* which was given to him and in which lies the great wealth of good. And this is a fact that God taught him the science of *ta’wīl*. And the knowledge which God gives to someone cannot be a secondary kind of knowledge, but the original source of all subsidiary sciences. Thus it is true to say that that which is the real *ta’wīl* is profound wisdom and in which is abundant good.

Ḥaẓrat Yūsuf and *Ta’wīl*: Ḥaẓrat Yūsuf was a Prophet and also an Imām. God taught him *ta’wīl* by initially helping him to complete the journey of spiritual stages step by step. He was then given the *khilāfat* or vicegerency of the earth of God (earth of the Universal Soul) in his personal world, so that he might be able to do the *ta’wīl* of the exoteric sayings in the light of the luminous and wisdom-filled observations of the higher world (12:21). Thus he who has not duly recognised himself cannot do *ta’wīl*. Those whom the Imām of the time has made his soldiers for the sake of the war of *ta’wīl*, can do *ta’wīl* according to their status. For *ta’wīl* is intellectual warfare in which the army of knowledge is indispensable.

Examples of Monoreality: The reality of realities is one and is called “Monoreality”. It has countless examples. It is the Light of Intellect. Numerous interpretations of its movement and its rising

and setting are made, of which every interpretation is perfect and unique. (See verses 17:89; 18:54; 30:58; 39:27). The abundance of similitudes of the Universal Intellect is because God has made it the hidden treasure of all realities (*mamṣūlāt*). God be glorified!

The Throne comprises everything: By the Throne is meant the Universal Intellect which with respect to Light and Knowledge comprises the universes and the existents. This is why Mawlānā °Alī has said: “Ask me about everything which is under the Throne (Intellect).” For the Light of Prophethood is the Pen, the Throne and the Universal Intellect, whereas the Light of Imāmat is the Tablet, the Dais and the Universal Soul. Yet despite this, it is one Light, the Light of Intellect. In the language of wisdom therefore Mawlānā °Alī said: Ask me about all things because everything is under my Light.

Primacy of Intellect: Although mankind is the most eminent of all creatures, he cannot be called intelligent and wise from the moment of his physical birth. Wisdom requires that he should travel through all the evolutionary stages of nature from beginning to end. Thus first he is lifeless like minerals, then he passes through various stages of vegetables, then through the stages of the animal soul, then the human soul comes to him and finally the particular intellect, which now needs to be perfected. If the particular intellect becomes perfect in the true sense, then such a person becomes annihilated in the Perfect Man and receives a new life, and with respect to his new life, intellect has primacy in every respect. Thus in this sense the Holy Prophet said: The first thing God created (in the personal world) is intellect.

Intellectual Pleasures: Pleasures are divided into those for the body, the soul and the intellect. Minerals and vegetables do not derive any pleasure; animals have a meagre portion of physical

pleasures but in man they are completed due to the participation of the human soul and the nearness of Intellect. We can then imagine how wonderful spiritual pleasures must be and yet intellectual pleasures are even greater. There is no doubt that physical pleasures accomplish many functions at the same time. They act as an indication of the supremacy of spiritual and intellectual pleasures, they in their own way tell us they are a trial, and they also say they are a punishment for those who do not experience spiritual and intellectual bounties.

In regular ^ʿibādat and abundance of *zīkr* is found supreme spiritual pleasure. If one does not experience such pleasure then this is due to his own failings, for spiritual pleasure is superior to physical pleasure. Similarly, there are certain conditions which need to be fulfilled in order to be able to experience intellectual pleasures. The first of these conditions is that that particular intellect must not be ill, for otherwise even if one places thousands of intellectual bounties in front of it, it would be unable to enjoy them. An example of this is found in a physically ill person who does not like food and if he eats a little by force, does not enjoy it and finds it has no taste.

Intellectual Upbringing: The Supreme Creator, by granting man innate intellect has made him a king over many other creatures, and also for the sake of the upbringing of this innate intellect He has appointed and sent the Prophets and Legatees so that the world of humanity is not left without a system of upbringing and a means of acquiring knowledge and wisdom and perfection of intellect, the favourite and beloved creature of God. Alluding to this spiritual and intellectual upbringing God says: The supreme praise (*Ḥamd*) belongs to God, for He is the Nourisher of the personal worlds. That is, the Benevolent Lord provides means of every kind for the upbringing of soul and intellect.

Kawkab-i Durri (Pearly Star, 24:35): It is the Universal Intellect, because the Universal Intellect is the world of precious pearls of intellect, knowledge and wisdom and the star of guidance (16:16). Further, it is the star which testifies to the *mi^crāj* (spiritual ascent) of the Holy Prophet (53:1). Its sanctity is shown by the fact that God has sworn by it. Also the Universal Intellect is the star and the Universal Soul is the tree which at the height of creatures prostrate themselves to God (55:6). In short, in the Qur'ān wherever sun, moon, the star, stars, the lamp, or lamps are mentioned, they are laudatory examples of the Intellect. Thus the light in the higher world is the Universal Intellect and in the physical world it is the Imām of the time, *ṣalawātu'llāhi^c alayhi wa-salāmuh*.

One and Many: In our environment in the world of multiplicity, the heart of everyone may wonder how it is possible for all to be contained in one? Or how is it possible for one thing to be everything? This is not a difficult question to answer. If there is multiplicity of things and creatures, then by necessity somewhere there is their unity too. This unity is observed at the place where God enfolds the universe and exists in His powerful hand (39:67) and makes *malakūt* (36:83), where there is the togetherness and unity of everything.

Book of Intellect - Compendium of Books: Every verse of the Noble Qur'ān is full of wisdom-filled allusions. This characteristic of the verses is other than the exoteric meaning. For instance, the verse (21:104): “The Day when We shall roll up the heaven like a scroll is rolled up...”. From this we can deduce that, although the heaven (the universe and all it contains) is a spacious Book of God, internally it is rolled up and made the books of intellect in the personal worlds. It is this Book in which there is no doubt, because

it is at the level of the truth of certainty (*ḥaqqu'l-yaqīn*) (2:2; 10:37) and the Holy Qur'ān is its wisdom-filled detail (10:37).

A Thousand Questions, One Answer: It is the perfect miracle of the comprehensiveness of the universal laws of the Wise Qur'ān that each of them has a clear and sufficient answer for thousands of questions, but its condition is reflection, intellect and wisdom. For example, discipline yourself to reflect upon the verse (30:30), which implies: You establish your spiritual face (at the place of recognition) as a *ḥanīf* for religion. This is (the miracle of) the creation of God that He created people (with the capacity)... That is fulfilling all religious injunctions progress in the personal world to the extent that your spiritual face may represent the Universal Soul. Then you will obtain the treasure of the secrets of Intellect, at which stage no questions remain.

Qalb (Heart): In the Glorious Qur'ān the subject of heart invites great attention. According to a *Ḥadīṣ* everything has a heart and the heart of the Qur'ān is the *sūrah* of *Yā-Sīn*. By the human heart is meant intellect, because knowing (22:46) or not-knowing (7:179) is related to the heart. And here a very great hidden secret is that, in *ta'wīl* the Imām of the time is the sound heart of the *mu'min* (26:89).

Divine Gift: The supreme gift and greatest favour of God is the intellect through which all other secondary bounties can be attained. All religious and worldly felicities and blessings are the rays of the Light of Intellect. A key point to be noted is what is in God's hand is for His righteous servants, such as bounty (3:73), good (3:26), *malakūt* (spiritual kingdom 23:88), *mulk* (kingdom, 67:1) etc. Each of these meanings contains everything.

Old and New: An individual's desires or wishes have two directions. One is towards the past and the other to the future. He desires to see not only new discoveries but also to know of old events. This alludes to the fact that the movement of light is circular. The place at which it rises revolves so that it also sets there. Thus one of the bounties of Paradise is that *mu'mins* will be able to observe the living history of the nations of the world (9:105; 39:20; 50:35). For the purpose of the windows of the palaces of Paradise is to be able to observe through them the world of Intellect, the world of Soul and the past and the future of the physical world.

Means of Intellect: The means to benefit satisfactorily from the Perfect Intellect (which is most praiseworthy) is that a *mu'min* should, by following the path of obedience, attain the luminous love for God, the Prophet and the Imām of the time, so that he may enter among the friends of God and the light of Intellect may continue to radiate upon him, for Intellect is linked to such love.

Naşir al-Dīn Naşir Hunzai,
Karachi,
Sunday, 1st Sha^cbānu'l-mu^cazzam,
1411/17th February, 1991.

Divine Manifestation to Ṭūr (Mountain)

1. God is the light of the heavens and the earth (24:35), that is, the heavens and the earths of the personal world. For instance, in the personal world, the Universal Intellect is the heaven and the Universal Soul is the earth; and again the Universal Soul is the heaven and the *Nātiq* is the earth; again the *Nātiq* is the heaven and the *Asās* is the earth; again the *Asās* is the heaven and the Imām is the earth: and again the Imām is the heaven and the *Hujjat* is the earth. Thus all these heavens and earths and everything within them are illuminated by the light of God. In reality therefore, everything here is called light because it has become illuminated by Divine light both externally and internally and coloured by Divine colour (2:138).

2. By the personal world is meant the world of religion and the world of oneness which is in the personality of the Manifest Imām. It is in his pure and holy personality where all things are encompassed intellectually and spiritually and the rain of Divine light pours on everything. It is obligatory for the sake of knowledge for a *mu'min* to think deeply about these subtle things encompassed in the light of the holy and pure Imām (36:12). He should also reflect upon this physical example that all iron objects are manufactured by making them red in the fire. Now if they are made red again casting them into the fire, they can certainly be called fire. Similarly, things related to knowledge and recognition are lights in the Exalted Imām even though many people are not aware of this fact. For instance, faith (*imān*) has many ranks, which

in the higher ranks is light. In verse (66:8) one can see that some *mu'mins* have received light but need to perfect it so they pray: "Our Lord! Perfect our light for us, and forgive us".

3. In Light there is oneness and togetherness of realities and recognitions, therefore one can say that it is the light of intellect, light of knowledge, light of guidance, light of faith, light of certitude, light of the inner eye, light of recognition, light of love, light of Divine help (*ta'yid*), or light of *bāṭin*, etc. The light has many functions and accordingly there are many names for it. It is for this reason that the word light is not used in a limited sense in the Qur'ān. God willing, you will cherish everything of light more than your own soul.

4. When God cast His sacred light onto the mountain of the soul it was smashed into innumerable pieces and the world of particles came into being. And when the same sacred light was cast onto the mountain of intellect, then by its being smashed into particles, the world of intellect came into existence. Thus every particle of soul and intellect started to represent the Divine light so that the inner eye of *'arifs* be illuminated by this light of knowledge and wisdom. The effect of the Divine manifestation is lasting and indelible, therefore the splendour of its recognition always shines in the hearts of God's friends.

5. The Holy Qur'ān emphatically draws attention to the fact that all things are in pairs except God. Accordingly in the personal world also, there is a pair of two basic things, the soul and intellect. Thus, just as the lightning of *malakūt* falls on the frozen mountain of soul, the lightning of *jabarūt* eventually falls on the mountain of intellect. But who can say that there is perdition in the lightning of the Divine manifestation; it comes only with eternal life. Therefore we should weep incessantly for the lightning to the Mountain.

6. Lovers of God say with longing: Ah! that dawn of pre-eternity and the evening of post-eternity, that rising and setting of the sun of light, that hidden Book and its secrets of realities, that knowledge of Divinity and its subtleties, that hidden treasure and its precious gems, that treasure of intellect and its unbounded wealth, those marvels and wonders of the Mount of *Qāf*, that extremely astonishing record of deeds, those Divine lights within Divine lights, and manifestations within manifestations.

7. The unique miracle of the Mighty Qur'ān is such that whichever of its subjects you study you will find it spread throughout it. For example, take the example of the fire of Mount Sinai (20:10). It is not confined to Ḥaẓrat Mūsā but is that old light and wise treasure, without being annihilated in it there has neither been a Prophet nor a *Walī*. The same meaning is found in verse (27:8): “Blessed is whosoever is in the fire and whosoever is around it; and hallowed is God, the Lord of the worlds.” Think carefully about the meaning that here one is fire, namely light, and the other is a person who being annihilated in it has attained eternal life, and become blessed thereby, and luminous blessings are also granted to those around the Light, but God is above and free from all things. It is evident that this is the same universal principle and is an invitation to the destination of annihilation and recognition of the Prophets and the Imāms, examples of which are to be found throughout the Wise Qur'ān.

8. In the noble verse mentioned above, the similitude and analogy used is to compare Light with fire so that the rank of annihilation is clear. In the physical world there cannot be fire without fuel. Similarly the light of faith, light of love, light of knowledge, light of recognition and the light of intellect with all its various names is

created in the Prophets, Imāms and those who follow their footsteps, that with the Divine help (*ta'yīd*), they are in constant remembrance of Him. Their *'ibādat* is pure and touching and they are always in the state of dissolving their carnal soul, effacement and annihilation. For the Supreme Creator continues to create the things of His Godhead in the personal world. Examine carefully the verse of the Lamp (24:35) and consider what the flame of the lamp is made of?

9. The Noble Qur'ān says that the fuel of the fire of Hell is men and stones and that this fire has (already) been prepared for disbelievers (2:24).

Question: We can appreciate that men commit crimes but it is difficult to imagine what crimes stones are guilty of, to be the fuel of Hell!

Answer: In the Wise Qur'ān just as precious stones and pearls allude to the Pearl of Intellect, which is the light of the Perfect Men, similarly ordinary and useless stones mean the frozen intellects of the ignorant. Thus according to a *Hadīṣ*: “The ignorant is in Hell”. By this is meant the fire of ignorance. There is no doubt that the ignorant and their so-called intellects are trapped in the fire of ignorance, because real Paradise is knowledge and real Hell is ignorance.

10. The key universal principle in the method that one needs to adopt to acquire Qur'ānic knowledge is that God has kept the pearls of knowledge in the *ẓāhir* and the *bāṭin* of everything in the external world, the internal world and the Qur'ān (6:80; 40:7). It is therefore obligatory for mu'mins to acquire these gems of knowledge and wisdom from everything of the Qur'ān and also to pick up the hidden pearls from every particle of the Mountain

which has been shattered into particles by the Divine manifestation (7:143). These particles possess an exalted characteristic because they have become illuminated by Divine manifestation. Just as every mote shines because of the radiance of the sun, similarly the gems of the Mountain of pearls (Mt. Sinai) are illuminated. Because no Divine manifestation or vision takes place without Divine will. When God wills, this is called the Word “Be” (*Kun*). And where God says “Be”, then there comes into being an extremely perfect thing, namely, an intellectual universe.

Naşir al-Dīn Naşir Hunzai,
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