

Sublime Realities



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Sublime Realities

(*Ḥaqā'iq-i 'Āliyyah*)

By

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Knowledge for a united humanity

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**Institute for
Spiritual Wisdom
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Introduction

In the name of Allāh, the Beneficent, the Merciful

1. O the Lord of honour! In your infinite grace grant this very weak and humble servant success and courage which may help and lead him graciously and kindly, step by step and stage by stage, in an extremely agreeable manner to the ocean of love and recognition of your beloved Prophet Ḥaẓrat Muḥammad Muṣṭafā (s.a.s.) and the holy Imāms of his progeny and drown him in it completely, so that in that ocean of marvels and wonders which is the water of mercy as well as radiance and illumination, this hard and stony heart may easily melt like soft butter and shed tears in that state and express his sincere and humble gratitude for every great bounty. By this good act, indeed the heart and soul will have a kind of satisfaction, but O my kind Lord, Your favours and bounties are so great and so abundant that, despite this desirable effort even a single particle of the universe of Your rights of gratitude, cannot be fulfilled.

2. O the Exalted God, O the Omnipotent Sovereign (54:55)! O the Benevolent King, may my humble soul be sacrificed for the true lovers of your holy light! Although I am only a handful of dust and you are sovereign of the heavens (and earth) and the Holy (and Sacred), yet your glance of generosity and favour is on this dust under the feet of *mu'mins*, such that you have exalted him with the friendship of your Friends (the pure Imāms), in the illumination of the light of whose *walāyat* the treasures of the Qur'ān can be obtained. Praise be to God!

3. Now to our topic, in 1986, I had an opportunity to visit China a second time. Although the visit was brief, by God's grace there

was success and happiness beyond our expectation. The first thing I observed was the present praiseworthy progress of China. Yaqand for me is an enormously blessed city, for it is true that this dust under the feet of *mu'mins* has seen there, not only a few miracles of the light of Islam, but an entire universe of miracles. In the Wise Qur'ān, under the root of *kāf-tā-mīm* note that, should not these miracles be alluded to in the language of knowledge and wisdom? Should the truth and testimony be concealed? (2:42, 140, 283). Never, never.

4. After the visit to Yaqand, it was decided that this humble servant should visit the *ʿazizān* of London, who like the moths of the lamp of Imāmat, live a very bright and successful religious life with knowledge in the illumination of the light of *maʿrifat*. They have the golden opportunity to serve Islam and Ismailism on a higher level in the field of pen and knowledge. They live in a country where there is a flood of secular sciences and material developments, as a result of which many questions arise, on which they shed light from time to time and sometimes invite this *darwish* to participate in this *majlis* of knowledge as well.

5. It is known to all that where the level of knowledge is higher, there the true knowledge naturally manifests according to that standard. Another condition of this knowledge is humility and abundant *zīkr* and *bandagī*. By being inebriated with the zeal of knowledge and listening attentively, one can create that magnetism for the manifestations of knowledge. If this is the case, how is it possible that we may continue weeping and yelling out of hunger and thirst for spirituality and knowledge and Almighty God should not notice our pitiable state, while the Qur'ān repeatedly says: “And your Lord is not heedless of what you do.” (11:123).

6. If it is accepted that this servant is a teacher, then this example is also correct that every teacher is like a nursing mother and his knowledge is called the milk of knowledge. But there is a great difference in that the milk of a nursing mother and the milk of a female animal is in a limited quantity and for a specific time, but the milk of knowledge is unlimited and permanent. If for instance, a capable teacher is confined to his house, the precious milk of that mother of knowledge will dry up forever. In this case, there will be his individual loss, as well as collective loss to the community.

7. Praise be to God! due to the holy luminous prayer and tremendous spiritual help of my benevolent Imām of the time, many friends, *‘azizān* and students of the east and the west have provided opportunities not only to maintain its flow, but also for its increase and progress: Such as working together in the form of an organisation which includes writing, translation, teaching, lectures, useful questions, tours, silent service of *jamā‘at* and institutions, etc. Thus the entire reward of this service of knowledge goes to my *‘azizān* and this gives me great happiness.

8. There should be a separate article on how the luminous prayer of the holy Imām works, because the success of every mu’min depends on the blessings of this prayer. I had the good fortune of solitude, *riyāzat* (spiritual exercise), *‘ibādat* and *munājāt* (supplication) in the court of the Purveyor of all needs in a pure house in the great and beautiful city of London. We also supplicated and prayed shedding the shining pearls of tears with our angel-like *‘azizān*, by which we attained the satisfaction of heart. This practice continued for almost a month, and during this *‘itikāf*-like period, this cherished epistle which is named “Sublime Realities (*Ḥaqā’iq-i ‘Āliyyah*)” was written. The name *Ḥaqā’iq-i ‘Āliyyah* was suggested by our dear friends.

9. According to Qur'ānic wisdom, there is knowledge in everything. That is, in every example there is the mention of knowledge (6:80; 40:7). Therefore, the *ṣalāt* (blessing) which Allāh and His angels send on *mu'mins* is also in the form of knowledge, so that they may be brought forth from the darkness of ignorance into the light of knowledge (33:43) and the *ṣalāt* which the *mu'mins* receive from the Holy Prophet is also in the state of knowledge (9:103). Today, the same knowledge can be obtained from the Imām of the time, for which purpose God and the Prophet have designated him (57:28).

10. God has praised the Imām at four places: *lāhūt* (world of divinity), *jabarūt* (world of intellect), *malakūt* (world of angels) and *nāsūt* (world of human beings). The recognition of the Imām in *nāsūt* or the human world is in three ranks: with the Prophets, after them and also together with *mu'mins*.

Q. What is the example and proof that the light of Prophethood and the light of Imāmat is in the same place?

A. (a) See the first declaration of Divine vicegerency, in which are meant both Prophethood and Imāmat (2:30).

(b) Ḥaẓrat Ibrāhīm was both Prophet and Imām, which is a proof of Prophethood and Imāmat in the same place (2:124).

(c) Ḥaẓrat Mūsā and Ḥaẓrat Hārūn both used to receive revelation, the first was open revelation and the second was hidden, and everybody knows that Ḥaẓrat Hārūn was an Imām (2:248; 21:48).

11. Q. Why is there the necessity of an Imām after the Prophet and what is its proof?

A. (a) Every Prophet has a *wazīr* and a successor, so that he may teach people the wisdom of the heavenly Book (7:142; 25:35).

(b) Every heavenly Book has an inheritor and that is the Imām (35:32).

(c) The chain of *ulu'l-amr* continues after the Prophet (4:59).

(d) The heavenly light is inseparable from the heavenly Book (5:15).

12.Q. How can the Imām, who is with and after the Prophets, come in the line of *mu'mins*?

A. (a) The Imām is the lord of command (*ṣāhib-i amr*), i.e. he is the chief of the *mu'mins* (4:59). Thus, his existence is necessary in the first line of *mu'mins*, or rather even before it, so that the *ummat* may follow the Imām of their time after the Prophet.

(b) Wherever in the Wise Qur'ān God has addressed the *mu'mins* of every time, such as: "O you who believe!", the Imām is mentioned as their chief.

(c) Verse (57:12) says: "The day you shall see the believers, men and women, with their light running in front of them and on their right hands". This verse is common among the Imāms and the believers, men and women. That is, the Imām is also included in this luminous teaching together with believers, men and women. And it is because of this that this rank of the light of intellect appears to be the source of great pride. The recognition of the Imām which is in the *nāsūt*, due to its being fundamental, is extremely necessary and the recognition which is in the *malakūt*, *jabarūt* and *lāhūt* comes after it, the details of which are beyond the scope of this introduction.

13. The writings of this servant are on the following subjects: the Wise Qur'ān, Islam, *tawhīd* (recognition of oneness of God), Prophethood (recognition of the Prophet), Imāmat (recognition of the Imām), heavenly love, i.e. love for God, the Prophet and the Imām, Ismaili *Tariqah*, righteousness (*taqwā*), *zīkr-ū 'ibādat*, shedding tears with humility, obedience, light and luminosity, spirit and spirituality, Sufism, wisdom, esotericism, everything of God is alive, Divine law (*sunnat*), study of nature, knowledge of *ḥudūd* (*ḥudūd-i dīn*), symbolism, numeracy, science of *ta'wīl*,

science of secrets, diagrams, secrets of the Prophets and Imāms, monoreality, world of imagination, world of dreams, world of particles, personal world, wisdom of two, higher I and lower I, Resurrection, *ibdāʿ* and *inbiʿās*, creation within creation, pre-eternity (*azal*) and post-eternity (*abad*), non-spatial world and immovable time (*dahr*), man and humanity, human unity, flying saucers, subtle body, spiritual exercises, story of miracles, spiritual fragrances, spiritual science, religion and science, Qurʾānic healing, healing through knowledge, living Paradise, questions and answers, soul and matter, circle of perpetuity, beginning-lessness and endlessness, etc.

14. Some of the above-mentioned subjects are organised and are in one place, some are not so, but their parts are scattered in other subjects, such as the story of miracles, which is not in one place, but rather they are mentioned in many places not only in allusions but also in clear words. Thus, this list is given here for the sake of information of the readers.

15. It is a principle that in every organisation, no programme or work is accomplished without the President's suggestion, order or approval and supervision. But truly speaking, both our Presidents are free from this formality and they accomplish meritorious deeds free from this formality. They do not like empty grandeur. They are great social workers like today's advanced people of the east and the west, nay, they are the chiefs of the *mujāhids* of knowledge. And God knows that I acknowledge their numerous favours and services with soul and heart. I mean Mr. Fatah Ali Habīb, President of Khānah-yi Hikmat and Mr. Muḥammad Abdul Aziz, President of ʿĀrif. I am grateful to these lovers of the exalted Imām that they, with the full support of their friends in the east and west, have turned my limited service for knowledge into an unlimited and ever-lasting one and spread it in the world of Islam

and Ismailism. I am also grateful to Advisor Mrs. Gulshakar Fateh Ali and Secretary, Mrs. Yasmin Muhammad, because the example of the useful services rendered by these four angels, with the co-operation of other office bearers and members, cannot be found anywhere. Several months would not be enough to describe their excellent manners and perfect virtues. In short, in order to accomplish this most difficult task of service for knowledge in these difficult conditions, the Divine eye has selected them and their colleagues in the east and west from the people of the entire world and granted them courage and high ambition.

16. My *‘azizān* who, by the blessing of the luminous knowledge of the holy Imām, are aware of the secrets of the particles of soul, believe that we are in every individual in the form of particles. Thus the praise of one single individual is in reality the praise of all. Yet, here we should specifically thank the Chairman, Mr. Amin Kotadia and Secretary, Mrs. Maryam Kotadia of Idārah-yi *‘Ārif*, London, that the treasure of pearls which is in the epistle “Sublime Realities”, is gathered from the pearls which used to be scattered from that cloud of mercy which, rising from the ocean of the love for Mawlā, overcast the atmosphere above the heads of (my) *‘azizān* and poured down (as tears of supplication). Glory be to God! It was a luminous miracle of the *Shāh-i wilāyat* that whereas in the rest of London winter was displaying a trial of strength, in our corner, the rain of soul-nourishing spring was pouring down for the sake of the verdure and fertility of the hearts of some *darwishes*.

17. Finally, all of us thank Chairman, Mr. Nuruddin Rajpari, Idārah-yi *‘Ārif*, America Branch, from the depth of our hearts for his love of knowledge and valuable services. Similarly, we thank Co-ordinator Mahmahal Badruddin and Yasmin Noor Ali from the depth of our hearts. They are like tall and strong light-houses in

spreading the light of real knowledge of the true lord to far distant areas. May the Lord of the world grant peace and success in both worlds to all *mu'mins*! *Āmīn*!

Naṣīr al-Dīn Naṣīr Hunzai,
Monday, 4 Jumādā I, 1407/5th January, 1987.



**Institute for
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Spiritual Flowers

1. Both our angel-like Presidents, Fatah Ali Habib and Muhammad Abdul Aziz, who are among the Divine favours and bounties, are extremely respected and dear to us, and all other office bearers and members are also extremely dear to us in the same sense. Remembering them and all the friends of the Northern Areas from the depth of my heart, I would like to say the holy prayer of *Yā ʿAlī madad* to all of them and may God accept it!

2. By the grace and benevolence of God and your prayers, said with sincerity and recognition, I reached Heathrow Airport, London, on 24th November, 1986 at 6.00 p.m. after almost eighteen hours. Although the journey was quite long, by the grace of God, there was no difficulty. In order to receive me there were the following *ʿazīzān*: Dr. Faquir Muḥammad Hunzai and his begum, Mrs. Rashida, Chairman Amin Kotadia and his begum, Mrs. Maryam, their son Salman Karim, my dear Abdur-Rahman and Miss Gulshan. They were representing all the students of the west. By voice-less allusions of Divine grace, they presented an extremely wisdom-filled gift, a beautiful and elegant bouquet of jasmine protected in a funnel shaped wrapping, so that its soft, tender and pellucid fragrant petals may remain fresh and mellow. Perhaps it was the first time in my life that I saw flowers of jasmine so fresh and mellow.

3. If we use the inner eye, we will be extremely amazed to observe the mutual nexus, discipline and the system of unity of the things of the universe. Why should it not be so while God's hand repeatedly continues to enfold the heavens and the earth with all their things? And in this act of God there are so many wisdoms that it is not possible for *jinn*, angel and mankind to count them. Thus, it is my conviction that in the form of fragrant flowers of

jasmine, I was smelling many pure souls of the east and the west and perfuming my heart and mind. Here is an extremely important question which should be reflected upon seriously: Why did the Holy Prophet give so much importance to the fragrance of material things? Our faith says that there may be many wisdoms in this. One of them is that when the Holy Spirit appears in its manifestations, it is in the form of different fragrances. Such fragrances are subtle body, they are both body and soul, so that they may be a source of happiness and strength both for body and soul.

4. We accept every verse of the Wise Qur'ān as an universal principle. Thus the subtle body of the Prophet and Imām is mentioned in the shirt of Yūsuf, in which there are various kinds of fragrances of Paradise. Thus the purpose of giving importance to fragrance in the pure *sunnat* of the Holy Prophet is that every wise *mu'min* should recognise the reality of the *rūh* (spirit) and *riḥ* (scent, breath) of Ḥaẓrat Yūsuf (12:94).

5. In this world of colour and fragrance, there are apparently many beautiful flowers, but the most superior are those which, in addition to colour, have treasures of fragrance as well. People are fond of such flowers, but it is not apparent why or what for or what the background is. However, the people of wisdom know the reason for it. They know that the nature according to which man is created, is perfect and complete and which, in the language of wisdom, is praised in the Qur'ān (30:30). This is the nature which is kneaded from the pure soil of Paradise, and the soil of Paradise had a direct link with flowers, the remembrance of which is buried in human nature. It is because of this that man loves flowers, but he does not know the reason for it.

6. Another example is that as people were in Ḥaḏrat Nūḥ's Ark (17:3; 36:41), in the same way, they have lived in the garden of Paradise in the loins of Ādam (7:11; 7:189), but they do not remember this great event, such as the event of “*alast (Am I not?)*”. No one remembers, but the Wise Qur'ān reminds us of it, because man has entirely forgotten the long life of the world of particles. Yet, there is a dormant and hidden familiarity of those bounties due to which he likes them, but cannot explain the reason.

7. The part of knowledge which is practical and historical, i.e. the knowledge that represents important occasions and the good efforts in them, are remembered easily. Thus it is our duty that we should remember their good deeds like beautiful flowers presented by our *‘azizān*, not only verbally, but also trying to explain them in the language of knowledge and wisdom. Our *‘azizān* in Misgar, Hunza, Gilgit, Karachi, London, Canada, America, etc., are planting the flowers of knowledge of Imāmat, so that a whole world may be enriched with sweet honey and the wealth of fragrance. This is why our friends sometimes present physical flowers as a gift also so that they may be a sign and an indication of the original reality. And those who understand, can understand these meanings and allusions.

8. The transitory world, on the whole, is the brightest proof of the permanence of the lasting world. The fading flowers of this world say in the circumstantial language that the flowers of knowledge and spirituality are ever-green and ever-fresh, and whose fragrance lasts forever. That is only one flower, but it appears in the form of thousands, nay, innumerable flowers, so that it may shed light on the reality of the manifestation of multiplicity from unity and the return of multiplicity to unity. For example as God is always spreading the universe and existents and also enfolds them in His

fist, so that the chain of return and beginning may continue simultaneously.

9. The perdition of everything and every face alludes to the fact that everything is perishable except the Face of God, which is above and beyond any kind of perdition and perishability. The perdition of people is of two kinds: In the darkness of ignorance and in the light of knowledge and recognition. Thus where there is darkness, nothing is visible and where there is light, every face appears to be perishing in the Face of God. Thus there is no greater bliss than when one is merged in his origin in this way and finds his “I” in the rank of *azal*.

10. “*Azal*” apparently is a trilateral word, but in its reality is hidden Allāh’s greatest treasure, in which all the pearls of *ma^ʿrifat* are gathered, just as everything is gathered in the form of coins, gold, gems and pearls in the supreme treasure of a king. Thus there is no secret superior to and higher than the secrets of *azal*, but the amazing thing is that all the words and terms there are for the Face of God and its numerous kinds of manifestations, because that is not a place where anything else can exist, except for the Face of God (28:88; 55:27). Thus *azal* (pre-eternity) *abad* (post-eternity) and *dahr* (immovable time) are the names of the reality of the perpetuity of the Face of God, in which man has to be annihilated in such a way that the name and sign of his humanity disappear and he does not remain a thing-mentioned (76:1).

11. Had *azal* been an infinite time of the remotest past, then people would have been farther and farther away as time passes, but God, the Beneficent, has not willed so. God says that He is nearer to man than his jugular vein (50:16). Thus, where God can be so close, how can *azal* and *dahr* be far? It is obvious that it is not possible for a big or small secret to be away from the ultimate

destination in which the supreme honour of the Divine vision is attained and in which everything exists, while the Qur'ān says: Sacrifice everything for the Face of God in the form of knowledge and recognition (28:88; 55:27), so that you may be able to see everything in its manifestations. And this is the clear meaning and significance of *Ṣūratu'r-Raḥmān* (Image of the Compassionate).

12. Note that *azal* is mentioned in the Wise Qur'ān. When Ḥaẓrat Mūsā asked God for His supreme vision, at that time the place of *azal* was in front of him in a spiritual state. He was observing the secrets of *azal* and was immersed in the ocean of bewilderment. Then God cast the heavy burden of His unique manifestation on the mountain of the intellect and thereby it was scattered and divided into countless gems, so that it may be easy for Ḥaẓrat Mūsā to have the vision of knowledge (*‘ilmī didār*) which is in many instalments. Thus in the true knowledge there is the colour of God's light and beauty and in every secret of *ma‘rifat* is hidden His vision.

13. The glorious way in which the Holy Prophet saw the realities and recognitions of *azal* and *abad* are mentioned in verses (53:1-18). In these eighteen verses the way his *mi‘rāj* (spiritual ascent) appears merged with the rank of *azal* is extremely amazing. For instance, “falling of star”, i.e. the demonstration of the Pearl of Intellect, and in another example, the eternal movement of the Divine Pen; “the praise of the Holy Prophet's being rightly guided and his guiding mankind”, i.e. in this praise is alluded not only his reaching *azal* and *abad*, but also his successful guidance. Because with respect to this ultimate destination, God calls His beloved Prophet the spiritual companion of the *mu'mins* (*ṣāḥibukum*, 53:2). There is no doubt that in this blessed name of the Holy Prophet and in this verse there are glad tidings for the *mu'mins* that they, by following the Holy Prophet's footsteps, can reach the treasure of

azal, which is full of the pearls of secrets of Prophethood and Imāmat.

14. Another mention of the Holy Prophet's spiritual *mi^crāj* and of the place of *azal* is in verse (17:1), in which by the farthest *masjid* (mosque) or the heavenly mosque is meant the rank of *azal*, which is the source and outlet of endless blessings of knowledge and wisdom. It is called *masjid* in the sense that the *‘ibādat* of the Prophets, the *awliyā’* and *‘arīfs* is performed there. Another *ta’wil* of the farthest *masjid* is the final *ism-i a^czam*.

15. There cannot be any doubt in the way the Prophets and the Imāms reach the secrets of *azal* and *abad* and observe them in the light of *ma^crīfat*, but it is extremely difficult to believe and know whether it is also possible for the *mu’mins* to reach, observe and know them? Let us see the Wise Qur’ān in this respect:

16. The most decisive Qur’ānic verses are those in which light is prominently mentioned. Thus in reality light belongs to God, the Prophet and the Imām, but by the fulfilment of the condition of obedience, it also belongs to the *mu’mins* (see verses 57:12, 19; 66:8). Now, in order to draw your full attention, a question is posed: What are the acts included in the domain of light and what are not? You cannot say that light cannot be shed on the secrets of *azal* and *abad*, nor can you say that its domain is limited, while the illumination of light is all-reaching and all-embracing. This shows that light is designated for the observations of every level and for perfect *ma^crīfat*.

17. There are many levels or ranks of light, but in order to facilitate comprehension, we will mention only three major levels: knowledge of certainty, eye of certainty and truth of certainty, just as the light of the sun has three levels: (a) dawn, light with clouds,

light under trees; (b) sunshine without a shadow; (c) the sun itself, which is the fountainhead of light. Here the main discussion is whether or not *mu'mins* can reach the truth of certainty. But reflecting upon the above-mentioned verses, it will be known that the light which runs in front and on the right side of *mu'mins* is the light of the truth of certainty. That is, it is not sunshine, but the sun itself. In the higher world of spirituality, the light of unity rises and sets so that the realities, recognitions and great secrets which are from the morning of *azal* to the evening of *abad* may be illumined. This is the demonstration of the light of intellect in which are preserved all non-spatial and non-temporal secrets.

Note: “Spiritual Flowers” is not only an epoch-making article, but it is also extremely important with respect to knowledge and *maʿrifat*. Therefore, try to understand its contents well and also look up the verses mentioned in it, in the Qurʾān.

Naṣīr al-Dīn Naṣīr Hunzai,
London, 27th November, 1986.

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Non-spatial World¹

1. Among the two worlds one is the spatial or physical world which has three dimensions: length, width and depth and the other is non-spatial or spiritual world, which in many characteristics is opposite to the physical world, because it is immaterial, non-spatial and subtle. Therefore, in reality, no question which is related to body or to space or time, can arise about it, such as: Where is the non-spatial world? This question is incorrect and illogical, because space or place is negated in the non-spatial world. It is also incorrect to ask: When did it come into existence? or: Since when does it exist?, because such questions are related to physical things in which time is involved. However, metaphorically such expressions, parables and similes are permissible.

2. If we close our eyes for a while and conceive of the extinction and annihilation of the universe, then together with this the concept of the existence of time will also come to an end, because time on the whole comes into being as a result of the rotation of the heaven and planets, and without which day, night, month and year cannot be conceived. Thus, it is obvious that as this world is body, space and time, the other world is soul, space-less and time-less. It is neither a place of materiality, nor are there past, present and future in it. However, there is undoubtedly “*dahr*” which is immovable time.

3. After dawn when the sun appears, people habitually say that the sun has risen and in the evening when it disappears, they say that it has set, while the reality is something else. In reality, the sun neither rises, nor sets, because it remains in its own place. It is the earth which rotates, and day, night and other times are determined by its rotation. Thus concerning realities and recognitions, people have two kinds of views, one of which is according to habit,

tradition, custom and the physical eye and the other is according to the actual state of reality. Thus the Wise Qur'ān in a wisdom-filled way has adopted the first as *miṣāl* (parable, allegory) and the other as the *mamṣūl* (reality, meaning), as verse (55:5) says: “The sun and the moon (move) according to a calculation.” It is obvious that the physical sun does not move as the moon moves. The sun and the moon of the physical world are an example of the three levels of the world of religion. The sun and the moon of the first level are the Universal Intellect and the Universal Soul, those of the second are *Nāṭiq* and *Asās* and those of the third are the Imām and the *Bāb* (*Hujjat-i a'zam*), since there are three places for the sun and the moon of the world of religion: the spiritual world, the cycle of Prophethood and the cycle of Imāmat.

4. Just as the recognition of the soul (self or personal world) is the single means of the recognition of God, it is also the means of the recognition of the secrets of the non-spatial world. Thus without the mention of the personal world, it is difficult, rather impossible, to duly understand and explain the realities and recognitions of the non-spatial and non-temporal world. In order to explain this extremely important subject, we have to necessarily refer to the personal world in which all the signs of God, the great miracles and the secrets of *azal* and *abad* are hidden (41:53; 51:21). In this connection there is an excellent subject of “*‘ālamīn*” which is mentioned 73 times in the Qur'ān and by which, according to Imām Ja'far aṣ-Ṣādiq, are meant human beings, because every individual in his own self (soul) is an independent world, in which, if seen with the real eye, there is everything of the Divine kingdom in the states of knowledge, intellect and soul. Thus there is nothing in the universe and existents whose pattern is not found in it.

5. Now we can say with perfect certainty that man's intellect and soul are the non-spatial world which is above time and space. One

common example of the non-spatial world is the world of imagination and the world of dreams, which have neither space nor time like that of the physical world. Indeed both imagination and dream are both clear examples of the non-spatial and non-temporal world, because they both merge in the rank of spirituality if the condition of knowledge and good deeds is fulfilled, such as the imagination and dream of Prophets. Had the spirituality of the Holy Spirit not been possible in these states, the Prophets would not have received any heavenly allusion.

6. It should be remembered that the fundamental law of Islam is Allāh's *sunnat*, one of its special explanations being that He does "creation within creation" (39:6)². It is this Divine law which the Wise Qur'ān calls *fiṭrat* (30:30). Whether you call it *fiṭrata'llāh* (30:30) or *sunnata'llāh* (17:77), in any case, the perfection of both the body and the soul of the Prophets who were sent by God, was according to the *sunnat* of "creation within creation" (17:77). If an *ʿazīz* is not sure, he should seriously study the related verses, so that he will not have any difficulty in understanding the realities and recognitions which are going to be explained on this basis.

7. Whether it is the physical world or the world of religion or the personal world, or the world of creation or the world of command³, everyone comes under the law of *fiṭrat* or nature and the act of "creation within creation" continues in it, due to which vastness of various kinds is created in it, such as events and knowledge, as the Holy Qur'ān says: "We built the heaven with Our hand and indeed We are extenders." (51:47). In this wisdom-filled verse very many secrets of the personal world and the universe are hidden. One of them is that due to "creation within creation" spiritual vastness and vastness of knowledge are created, just as the world of religion was created in the time of Ḥaẓrat Ādam and its creation continues by the *shari'ats* of other *Nātiqs* also. Thus with the sacred

manifestation of the Holy Prophet, there was “creation within creation” six times in the world of religion, about which it is said that Allāh created the heavens and the earth in six days (7:54; 10:3; 11:7; 25:59; 32:4; 50:38; 57:4).

8. God granted the Holy Prophet not only the everlasting wealth of the Glorious Qur’ān, but also the *sab^c-i maṣānī*, seven repeatable ones (15:87), so that his true *da^cwat* may continue till the Resurrection. These seven repeatable ones are in addition to the Holy Qur’ān, and they are the pure Imāms from his progeny, who by the command of God, continue to create minor cycles of seven Imāms each in their chain⁴. Thus by the knowledge and wisdom of the Holy Prophet, the door to which is the rank of Imāmat, the world of religion was created the last time. Since the Holy Prophet is the centre of the Prophets and Imāms and his cycle comprises all the cycles of the past and future, it is designated as the supreme cycle. In this respect, his world of religion which extends from the time of Ḥaẓrat Ādam to the Resurrection, became complete in eight days, as mentioned in verses (41:9-12).

9. The *sharī^cats* of Ḥaẓrat Ādam and Ḥaẓrat Nūḥ are examples of those two days in which the earth of the world of religion was created. The *sharī^cats* of Ḥaẓrat Ibrāhīm, Ḥaẓrat Mūsā and Ḥaẓrat ʿĪsā and Ḥaẓrat Muḥammad (s.a.s.) are examples of those four days in which the mountains of the earth of the world of religion were created, and blessings and the means of sustenance of many kinds were kept in them. The ranks of Imāmat and Resurrection are those two days in which the seven heavens of spirituality came into existence.

10. The perfect model of the personal world is the Perfect Man, whose blessed existence has two aspects: With respect to body and corporeality he is under time and space, but with respect to spirit

and spirituality he is non-spatial and non-temporal, so that he may act like a bridge between the spatial world and the non-spatial world and as a staircase between the higher and lower worlds. All Perfect Men from the beginning till today belong to different ages physically, but with respect to intellect and soul, the place where all spatial and temporal distances come to an end, they become one Single Soul (31:28).

11. It will be a realistic statement if it is said that at the place of *azal* all human beings were merged in the original face in the form of a luminous person, then countless pictures of that face were made and brought to this world. Yet, it is also important to know that nothing decreases in the original through photography or by the drawing of pictures. Therefore, in the rank of *azal* people are still as united and in the form of a single person, just as they were before coming to this world. This point can be easily understood by those who are able to do so. In short, man's return to his origin is possible only in the form of knowledge and recognition, and this is included in the subject of the recognition of one's own self.

12. For us it is the first lesson to say that the Universal Soul came into existence from the Universal Intellect, it is the second lesson to say that they are created from one another and it is the third and last lesson that neither is created from the other, because creation is only in the world of creation and not in the world of command. Therefore, what is observable there is only a luminous demonstration which is shown for the sake of recognition and in which are gathered examples of all realities and recognitions. It should also be remembered here that in this circular wisdom (*hikmat-i mudawwar*) sometimes God's act appears first, sometimes the Pearl of Intellect and sometimes the word "Be". The cause of this is the circle of circles⁵ on which those manifestations appear constantly and in which if viewed as a whole, there is no

anteriority or posteriority, because all these are the demonstrations of the non-spatial and non-temporal world.

Notes:

1. In this article are provided many answers to many extremely difficult questions. Praise be to Allāh, for His gracious bestowal and favours.
2. Creation after creation (39:6). See also, first creation: (1) quintessence of clay, (2) sperm, (3) clot, (4) lump of flesh, (5) bones, (6) flesh and (7) another creation (23:12-14).
3. In the world of command there is only the demonstration of “creation within creation”.
4. In the minor cycles, each one consists of seven Imāms.
5. Circle of circles or the final circle is the one in which all cycles are included, and which is created by the perpetual act of the circular wisdom.

Naṣīr al-Dīn Naṣīr Hunzai,
London, 2nd December, 1986.

Soul and Matter

Is it correct to believe that soul and matter are two separate things, or are they, in reality, one? If they are separate and have no area of unity, where is the line of demarcation between them? What is it? If they are in fact one, and soul and matter are only two names of the same reality, what is that reality? Was there soul and matter in pre-eternity? When everything except the face of God perishes, what will be the state of soul and matter? Are there souls of minerals in the world of particles? Can soul be hidden in things like iron and stone? If yes, would you please explain how? God willing, we shall discuss these questions and substantiate their answers with proofs in the following article.

1. Although soul and matter are generally thought of as two separate things, in reality they are one. Just as ice and water appear to be two different things in their external forms and states, yet water turns into ice by freezing and ice turns into water by melting, so what difference can there be between them? Apart from this, their real unity and integrity is in the form of clouds or vapour. Thus, matter is frozen soul and soul is dissolved matter and their centre of unity is that subtle body in which the entire universe is immersed. The ancient sages called it “*hayūlā*” and modern science calls it “ether”.

2. According to verse (24:35) the light of God is such a huge ocean that every particle of the heavens and the earth is immersed in it, both externally and internally. Thus, can it be said that this Divine light is devoid of life and cannot give the glow of a silent and hidden life all the time to every infinitesimal particle? Can it be said that the light of the “Everliving and Everlasting” cannot illumine every particle and atom in the heavens and the earth?

There is indeed soul in the form of light in every particle in the universe.

3.Q. What is this world and what is the purpose of its creation?

A. This world is like a living workshop of God, in which living things are created in different degrees. People have been unable to create a factory which does not require raw materials and works automatically, but the Divine workshop is such that, as a whole, it is the factory of life, as well as raw material and by God's command it works automatically. Had it not been full of life and soul, the ancient sages would not have compared its parts with living creatures. They compared the nine spheres, four elements, minerals, vegetation and animals with nine fathers, four mothers and three children respectively. From this, it is clear that this world is internally living and is therefore like a living workshop.

4. In verse (57:25) it is mentioned that God sent down iron. But the wise people know that chunks of iron were not sent down from heaven, rather it was the soul of iron that was sent down everywhere, from which it came into being. Thus, all minerals and gems are created according to this law of soul. You may know that pearls and coral are as hard as iron, yet the former is the product of the animal soul and the latter that of the vegetative soul. From this example, one can see that everything has a soul, including minerals.

5. According to the wise Qur'ān, God only has to say "Be!" to something and it becomes. For example, He said "Be cool!" (21:69) to Nimrod's pyre and it became cool. Similarly, when He said "Be apes!" (2:65) to some of the disobedient children of Israel, they became apes. All this is true, more in a spiritual sense and so, if God wants to make someone's soul into stone or iron then this is not impossible. There is a clear allusion to this in verse

(17:50): “Say (O Prophet): Be stones or iron.” Thus it is not the body but the soul that becomes deformed. That is, the soul turns into iron, stone, etc.

6. The greatest and all-embracing flood of Ḥaẓrat Nūḥ had taken place spiritually. At the appropriate time God commanded him to take a pair of all things (i.e. a male and a female from the particles of souls of minerals, vegetation and animals) into the ark (11:40). Thus Ḥaẓrat Nūḥ took a pair of the souls of all things in the ark of his personal world (world of particles), so that after the flood of destruction, a new world could be created and in which everything is from the treasure of God (15:21), which at that time was kept in Ḥaẓrat Nūḥ. It is an amazing fact that in this way, the representative souls of all things are gathered together in the Perfect Man, who is the Divine treasure (15:21), from which everything spreads in the world.

7. In verse (17:44) attention is drawn to the fact that there is nothing in the heavens and the earth that does not praise Him. No doubt, all things glorify Him separately in their own way, but the way their particles of soul glorify Him together in the personal world (world of particles) of the Perfect Man is a great spiritual miracle. It is this glorification which is called the miracle of Dāwūdian Melody (21:79; 34:10; 38:18) and in which is also undoubtedly included the miracle of the *ṣūr* (trumpet) of Isrāfil.

8. The implication of verse (22:18) is that all that is in the heavens and in the earth, and the sun, moon, stars, mountains, trees, animals as well as many people, prostrate to God separately in their own places, as well as together in the form of the particles of soul in the personal world of the Perfect Man. The latter meaning is implied in the way this verse is addressed to the Holy Prophet: “Have you not seen?”. From this we can deduce with complete

certainty that the spiritual particles of all these creatures were prostrating to God in the Holy Prophet's personal world. This prostration is specifically in the sense of obedience.

9. You may already understand the wisdom of "two" that, without exception, all things are in pairs (13:3; 36:36; 51:49). Therefore, just as there are two places of prostration, similarly there are two places of the subjugation of the universe, namely the external world and the world of particles or the personal world. In the personal world, the universe is subjugated in the form of the particles of soul. This event is both actually as well as potentially. For verses relating to the subject of subjugation (*taskhir*) look at the Qur'ānic words derived from the root letters: *sīn-khā'-rā*. For example, see verse (45:13): "And He subjugated to them whatsoever is in the heavens and whatsoever is in the earth, everything is from Him. Verily there are signs (of God) in this for those who reflect." Thus it is extremely necessary to understand this reality in connection with the recognition of the Imām.

10. Since there is soul potentially in minerals and the roots of plants are embedded in soil (or minerals), we should not think that there is a line of demarcation between soul and matter. When an animal is slaughtered, its soul leaves it and after some time the body becomes completely cold. Observing this condition, we may think that this is a clear line of demarcation between soul and matter. But this is not true, because even in this state there is soul in it in a potential state, in order to actualise which we eat the flesh. If for some reason this meat is left lying around for a long time, worms appear in it, for it has the capacity to produce life. This shows that there is no line of demarcation between soul and matter.

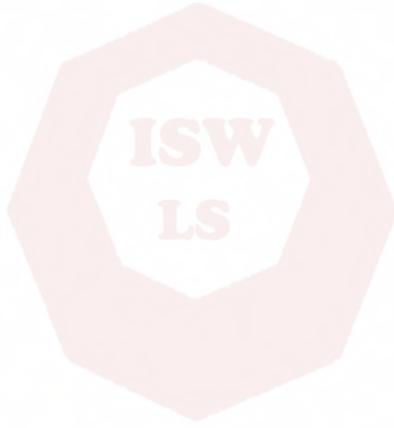
11. There are two points regarding the creation of the world: if observed partially, it has a beginning and an end. However, if it is

observed universally or as a whole, it has neither a beginning nor an end. And this is the decree of the Wise Qur'an. Now, according to the point in which there is an end to creation, it is true to say that at the place of pre-eternity, God first created the light of the Universal Intellect, from which He brought into existence the Universal Soul and from it, the Universal Body. This implies that just as God spreads this universe, so also He enfolds it. That is, the body is annihilated in the soul and the soul in the intellect. Thus it is evident that although soul and matter appear to be two separate things, in reality they are one.

12. The Perfect Men actually, and all other human beings potentially, are the living and speaking Book of God, in which are encompassed all the examples of the realities and recognitions of both the worlds (78:29). This same book is the compendium of the records of deeds (17:13; 18:49) and no example is excluded from it. Thus, by observing this book (personal world) it becomes evident that, just as the macrocosm is created from one single pearl, the microcosm too, is created from a single pearl. In the former, soul is both frozen in the form of mountains as well as active in the creation of minerals. In the latter, it is immobile in the cells of bones as well as mobile. Further, just as the life of trees comes from the vegetative soul, so also does the life of human hair.

13. Although (apparently) soul is alive and matter is dead, the Wise Qur'an repeatedly says that people of wisdom see that God creates opposites from one another and in view of this it says: "And Who brings forth the living from the dead, and the dead from the living?" (10:31). Thus, the earth is matter and dead (30:19; 36:33) and has been created from soul (in a frozen form), but when it will be annihilated completely it will turn into soul and revive, just as every year in autumn it dies partially and then revives again in spring (22:5).

Naşır al-Dîn Naşır Hunzai,
London,
6th December, 1986.



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

In the light of the Face of God (*Wajhu'llāh*)

1. The above title has many higher meanings. One of them is that, some special realities and recognitions are to be explained in the light of the magnificent and wisdom-filled Qur'ānic verses which are revealed concerning the subject of the Face of Allāh and Divine vision. In these luminous verses is hidden the supreme treasure of the secrets of *ma'rifat* and lights of oneness, which continue to be searched for by all the people of the religions of the world. And who does not yearn for this treasure!

2. In order to highlight the importance and necessity of this magnificent subject and in order to duly draw complete attention to it, some questions are posed here:

(a) What is the primary meaning of “*wajhu'llāh*”?

(b) Does it mean “*zāt* (essence of God)” or “Face of God”? If “*wajh*” means “essence” why is “*zātu'llāh*” not mentioned in this verse, while the word “*zāt*” is also Arabic?

(c) If according to you, the correct meaning of “*wajhu'llāh*” is “Face of God”, how is it possible to be a Face of God, Who has no equal and resemblance? If it is in the sense of representation, show us in the light of proofs who represents His Face?

(d) What does the Holy Qur'ān say about Divine vision? What is the meaning of verse (75:23): “They will be looking towards their Lord”?

3. It is the fundamental belief of Islam and also a fact that God is free from and above having organs and limbs. At the same time it is also clear in the Wise Qur'ān and religion of nature (Islam) that the extremely exalted rank of the vicegerent of God is also a fundamental reality and in this law of vicegerency, it is clear that just as the vicegerent of God can be *rūhu'llāh* (Spirit of God),

yadu'llāh (Hand of God) and *lisānu'llāh* (Tongue of God), he can also be called *wajhu'llāh*, as it is clear from the *Ḥadis*: “He who saw me, has seen God” that, the Holy Prophet was God’s Face. Without this concept, the true explanation of the verses related to the Face of God is not possible, see for instance:

4. In verse (28:88), God says: “Everything is perishable except His Face”. If by the Face of God is meant the vicegerent of God or the vicegerent of the Prophet, then both its exegesis and *ta'wil* will be correct. Otherwise, it would mean that everything is perishable, God forbid, including God’s organs, except His Face. But friends! How can such a view be correct? Also, if we mean by *wajh* the essence of God, then logically, it would mean that in addition to other things, God’s attributes would also perish. But again how can this belief be correct?

5. Every Prophet and every Imām in his respective time acts as the Face of God, a principle which is ordained by none other than God Himself. Thus Ḥazrat Nūḥ was the Face of God in his time. In the background of Ḥazrat Nūḥ’s deluge there occurred a Resurrection in which not only did the disobedient people drown and perish, but according to verse (28:88), every creature and everything as well, except for the believers who were in physical and spiritual arks and all those spiritual particles which had entered the ark of wisdom (world of particles) of the Face of God (11:40; 23:27) who remained saved from every aspect. Since in the wisdom-filled *sunnat* which is full of the treasures of secrets, there is no change at all (17:77; 33:62), therefore, without exception, God continues to repeat it in every cycle and every time according to the law of spirit and spirituality.

6. When, according to a *Ḥadis* of the Prophet there is no Qur’ānic verse which does not have a *zāhir* (or exoteric aspect) and a *bāṭin*

(or esoteric aspect), why should there not be a spiritual deluge or Resurrection also in those verses which are related to the story of the physical deluge? Thus it should be remembered that the exoteric example acts as a veil for the esoteric meaning or reality, so that it may be possible to explain all those great, hidden secrets in the form of secrecy. In short, although the external examples of the perdition of all those disobedient and wayward people which is mentioned in the Qur'ān, are different, spiritually all of them had the same punishment and that was the punishment of the spiritual Resurrection.

7.Q. In what sense can the vicegerent of God, whether Prophet or Imām, be the Face of God?

A. In the sense that their blessed *didār* (vision) represents the vision of God and in their luminous recognition is hidden the recognition of *tawhīd*, the oneness of God. Like Ḥaẓrat Nūḥ's Ark they are the means of salvation, they are the interpreters of the speech of God, as a *Ḥadīṣ-i qudsī* says that the light of God is working in their external and internal senses¹ and the annihilation in God becomes certain for those who become annihilated in them.

8. In verse (28:88), it is said: "Everything is perishable except His Face (i.e. the *mazhar* of light)", and one special definition of this annihilation is that when the spiritual Resurrection of the Perfect Man (Prophet or Imām) occurs, the subtle particles of all things, such as minerals, vegetables, animals and human beings enter his personal world, as mentioned about Ḥaẓrat Nūḥ (a.s.). During this, the *ṣūr* of Isrāfil blows constantly in his personal world² and everything becomes annihilated in him unconsciously, except for himself, although physically he is included among perishable things, yet in his luminous rank he is extremely exalted, close to and merged in God.

9. The above explanation is about unconscious annihilation or perdition. Now, we want to explain the conscious and luminous annihilation that, every Prophet and every Imām in the beginning becomes annihilated in the luminosity of his predecessor and attains the rank of the Face of God. Reflect upon verses (55:24-28). The concept of annihilation according to Sufis is: annihilation in the *Shaykh*, annihilation in the Messenger and annihilation in God. According to us however, it is the Imām of the time who is the true and perfect *murshid*. Thus, although the luminous annihilation is in three levels, they are linked together.

10. The fundamental pure *sunnat* of the Holy Prophet was that he used to invite people to his luminosity, knowledge and wisdom and to that end he used to designate Mawlā ʿAlī as his door. The purpose of this was that the door of God was the Prophet and that of the Prophet, the Imām of the time, as everything has a door. This means that all the treasures of God and the Prophet, including the treasure of the realities of *azal*, become available to the one who enters through the door of the Imām of the time. So obedience to the exalted Imām is the supreme bliss for the people.

11. This extremely exalted rank which is called the luminous Face of God or the Image of the Compassionate (*ṣūrat-i Raḥmān*) is not of today, but has continued from *azal*. That is, it exists from eternity. Does the Face of God have another name at the place of *azal*? Yes, it also has another name at this place, which is called *nafs-i wāḥidah*, Single Soul. Although it has many names, here we will explain the wisdom of the Qurʾānic verses, in which this name is mentioned. The wisdom of one such verse is: He it is Who created you (in the spiritual world and at the place of *azal*) from a single soul (person). Then He, in His infinite mercy created the law of duality (36:36; 51:49) and ordained for each one two “I’s”, of which, by the command of God, one “I” by the name of *mustaqarr*

(permanent) remained in the higher world in the state of *azal* and *ibdāʿ* and the other entered the arena of trial of this world. The first one is real and the second is its shadow.

12.Q. Is this not the story of \bar{A} dam and Eve? Are we not their children? How can many souls be created from an individual or a Single Soul?

A. This is the story prior to the physical \bar{A} dam and Eve and their physical children. However, if you call the Single Soul the real \bar{A} dam or spiritual \bar{A} dam, it would not be wrong. There are two bright examples of how the souls of people were created from the Single Soul. One is that countless living pictures were made from the Single Soul, which is the Face of God and the Image of the Compassionate as well. The other example is that the Single Soul was used as an *ibdāʿī* mould and as many copies as there are human beings were made by casting the matter of light into it. These two examples differ only in words, but in meaning there is no difference.

13. All Qurʾānic words are revealed having been weighed in the scale of wisdom. Thus the word “*wāḥidah*” is on the pattern of “*fāʿilah*”, and so the *nafs-i wāḥidah* is the *fāʿil* (agent or subject) of the verb “*tawḥīd*”. That is, it unifies human souls with itself, because in *azal* all of them were with it. The Omnipotent God has made this work easy for it. Thus those who purify their souls according to Islamic teachings can be merged in the Single Soul, not only tomorrow, but today also, if not completely, at least partially, and if not practically, at least in the form of knowledge. Thus in this connection, reflection upon the Qurʾānic wisdoms and search for the secrets of *maʿrifat* are very great *ʿibādat*.

14. The exalted places where \bar{A} dam and human beings are created are two: the world of command and the world of creation. Creation

in the world of command is not procreative, it is *ibdāʿi* (instantaneous), which appears from the word “Be”. Therefore, in the world of command man does not have a mother. As for the father, he is there from one aspect and not from another. It is because of this that *amrī* or *ibdāʿi* creation took place from the Single Soul, the example of which in this world is all those countless spermatozoa which are found in a young man, whereas the mother is still in the veil of the unseen. Similarly people first existed in the world of particles and in the place of intellect, and later they were born from Ādam and Eve in the world of creation.

15. In verse (7:189) God says: “He it is Who created (*khalaqa*) you (in the world of command) from a Single Soul and then (in the world of creation) made (*jaʿala*) its mate from it, so that it may have peace.”³ Here arises another question: how was Eve made from Ādam? You can reflect upon the above-mentioned verse that there are two words: one is *khalaqa* and the other is *jaʿala* and there is a great difference between the two. Why is it so? It is because of the fact that the first word *khalaqa* is used for creation and the second word *jaʿala* for the appointment. Had it not been so and Eve had been created from the side of Ādam, then this would have been the law of nature, and today every woman would have been born not from her parents, but from her husband. This is not true and the reality is something else. That is, no man can be called husband unless he has his wife and no woman can be called wife unless she has her husband. Thus as the position of a wife is determined because of the husband, so are the relative value and meaning of husband determined because of the wife. Thus their designation is not one but two sided. This example is applicable to spiritual husband and wife also.

16.Q. What is the wisdom in the permanent “I” and transitory “I”? What is the secret in this duality? Are they the two ends of soul?

Through what kind of examples can we understand this reality? Would you kindly shed more light on this matter.

A.(a) The Holy Qur'ān indicates that everything has a shadow (16:81; 25:45). Thus, man's higher "I" is like the sun and the lower "I" like its shadow, i.e. reflection.

(b) The Qur'ānic wisdom says that soul is not a limited thing, but an all-reaching and all-embracing reality, therefore, it should simultaneously be in both the worlds.

(c) The Prophets and Imāms, due to these two "I's", can see both the spiritual world and this world, and this attribute of theirs shows that everybody has two "I's".

(d) In the spatial world, there is coming and going, but in the non-spatial world, it is not so. Yet, as an example it is permissible to say that this "I" can ascend and that "I" can descend, so that they may be one.⁴

17. Although each and every verse of the Glorious Qur'ān is full of the rubies and pearls of heavenly knowledge and wisdom, yet let us see one extremely amazing secret which is related to the supreme treasure of human grandeur. In this blessed and holy verse, first it is said that *mu'mins* should accept the special *da'wat* (call, invitation) so that they may be revived in the spiritual life. Then they have to know in the light of knowledge and recognition how God comes in between man and his heart for the sake of trial. What is the real heart? Where is it and what is its status? All these secrets will be unveiled only when a mu'min recognises his Lord in his personal world. It should be remembered that by this heart is meant the Imām of the time, who is the higher "I" of a mu'min as well (8:24).

18. When a fortunate and successful mu'min attains the supreme vision of spirituality as a result of his true obedience to God, the Prophet and the Imām of the time, then who is the sovereign of the

vision? God? the Prophet? the Imām? the Archangel? One’s own soul? Higher “I”? *Azal* or *dahr*? One or all? *Ibdāc* or *inbi‘ās*? The first or the last? Please tell us. Who is the one who gives the vision? By God! that is everything and in the terminology of Sufis it is called “*hamah ūst* (He is everything)”. It is the light of the Face of God, in which all realities appear together, nay, all of them together become one reality which is called the “Reality of realities” and the same is Monoreality.

19. In this world there is nothing which does not say something in symbolic language. Thus when two persons encounter each other, they appear in the eyes of one another. This is the pupil which says in symbolic language that when spiritual vision takes place, the higher “I” and the lower “I” merge in one another.

Endnotes:

1. Ṣaḥīḥ Bukhārī, III, *Kitāb-i Riqāq*, *Bāb* 844, *Ḥadis* 1422.
2. The *Ṣūr* of Isrāfīl is necessary for Resurrection and annihilation.
3. Ḥaẓrat Ādam attained peace by this arrangement in the sense that the chain of light had to continue in this world (7:189).
4. In the Qur’ān there are numerous examples of the ascent and descent of the spirit and angels. For example, see: 7:40; 15:14; 35:10; 42:52; 53:7; 57:4; 58:22.

Note: This article is extremely important therefore read it carefully and try to read it profoundly and repeatedly to understand its depth.

Naṣīr al-Dīn Naṣīr Hunzai,
London, 11th December, 1986.

Veil and Mazhar (Locus of Manifestation)

1. Although there is the sway of only one law, called the Divine law or the law of nature in the book of the universe and existents, yet in this variegated and colourful workshop, namely the universe, there are many laws working together, which can be considered as its different forms or manifestations. Among these laws there are two extremely important laws: the law of veil and the law of manifestation. When these laws are specifically related to God, they come with all the felicities and blessings of religion in their wake and as the fountainhead of elegant and beautiful manifestations of Divine knowledge. Thus, those who believe in the veil and *mazhar* of God as their *Ka'bah* of soul and *qiblah* of faith, are indeed very fortunate.

2. The absolute light is veil as well as veiled, *mazhar* as well as *zāhir* (manifest), lover as well as beloved. A bright example of this reality is the sun which is everything in materiality. Thus winter is a name given to the lack of its heat and remoteness from it, in which the earth becomes dead. But how great is the feat of the light of the sun and how great is its favour that in bringing back the spring, it revives the dead earth. It manifests as a bride of vegetation clad in green from the veil of the earth, to show the manifestation of the beauty of the emerald colour. Similarly, the buds of the rosarium are not only the veils of beautiful flowers, but also their *mazāhir* (pl. of *mazhar*). Thus the sun, granting a moderate temperament to the breeze of spring, says to it: Tickle all the buds of the garden and make them smile, so that the colourful flowers which are the Divine feats appear from the veil of seclusion and spend the wealth of colour and fragrance unsparingly. And it is the same light of the sun which invites the melodious birds to the assembly of music of the garden and

rosarium, which had disappeared and become veiled due to the intensity of the cold.

3. If a bud is the veil of the flower, then the flower is the veil of the unripe fruit and it is the unripe fruit in which the complete or ripe fruit ripens, and in the ripe fruit is hidden the stone, in which is hidden the kernel and in the kernel the oil and in the oil is the veil of light, as well as its *mazhar*. What is the meaning of this description? It is a beautiful example of a veil within a veil. Also think for a while about how the mountain is made up layer upon layer and how behind their numerous veils are hidden precious gems. Similarly, how is it possible to obtain the precious pearls of the ocean without dangerous veils? In short, nothing in this world, whether precious or cheap, exists without a veil. Indeed, veils are of various kinds: for instance, the intervention of material things, distances of time and space, all kinds of obstacles, difficulties, unawareness, negligence, ingratitude, ignorance, etc.

4. Study carefully the wisdom of verse (42:51) that God, not only has a veil, but also a *mazhar* and a *zuhūr* (manifestation). There are also many veils of His supreme veil. This law should be remembered that it is the supreme veil which also performs the sacred duty of being His *mazhar*. It is also necessary to know that God is light, therefore, His immediate veil, namely the supreme veil, is also nothing but light, just as the sun is material light and its outer part is the veil and representative of its inner part. Otherwise, in this material world there is nothing powerful enough to be able to remain in front of the stormy luminous waves of the world-illuminating sun and act as its immediate veil or cover.

5. In the above-mentioned verse (42:51) are mentioned three levels of the entire spirituality. The supreme level consists of luminous manifestation, vision, observation and comprehensive

allusions, in which are included *ibdāʿ*, *inbiʿās*, *azal*, *abad* and other extremely great miracles; the second level is the one, the miracles of which are heard from behind the veil and the third level which is the lowest, is the one in which are observed all the miracles of souls and angels.

6. Approximately fourteen hundred years ago, during the revelation of the Qurʾān, alluding to the physical and spiritual revolutions, it was said that the *taʾwīl* of the Qurʾān is going to come in the future (7:52-53). This means that the *taʾwīl* of the Qurʾān which was confined to some higher ranks, will be common to all. Thus in this regard, it is my firm conviction that just as there is a storm of material progress in the present age, a great revolution has also come in spirituality and that is the *taʾwīl*. Now, looking at verses (7:52-53) tell us what should we do in this respect? You will definitely say that whenever and wherever the *taʾwīl* may be, it is wisdom and abundant good (2:269), to accept it with gratitude and appreciation, as the proof of the ever-lasting glories of the Qurʾān and Islam.

7. There is a bright world of recognition and certainty in verse (24:35), in which God has mentioned the simile and parable of His light in a wisdom-filled way. In addition to other realities, the laws of veil and *mazhar* also shine in it. That is, the light of the lamp is in a glass. Is the glass also not light, so that both the veil and the *mazhar* of light are also full of luminosity? Indeed, it is so, because that glass cannot be a lifeless, irrational and material thing. It is a blessed and holy personality and undoubtedly, it is the Perfect Man, because when he has attained this highest rank of closeness and union with the light of lights, then automatically he has to be light and remain luminous forever.

8. Dear friends! Have you ever thought deeply about “light upon light” (24:35)? It has great secrets, such as:

(a) Light upon light, that is, after one light there is another light. By this light are meant the Prophets and Imāms, who in their respective times are *mazāhir* and lights of the light of God, while God Himself is the light of lights and according to “light upon light” there is unity of lights in the Imām of the time.

(b) Write number one on the tablet of your imagination, then repeat exactly the same shape on it, a thousand times. Where is the number thousand in the imagination? There is nothing except the number one. This is the unity of light upon light.

(c) There are four levels of light: light of Divinity (24:35), light of Prophethood (33:46), light of Imāmat (57:28) and light of *mu'mins* (57:12), but light upon light indicates that all lights become one¹.

9.Q. What was the reality of the tree from which Ḥaẓrat Mūsā had seen the light of God?

A. It was the blessed personality of *mazhar* and veil, i.e. the personal world of Ḥaẓrat Mūsā, as well as the pure personality of the Imām, for in many places in the Wise Qur’ān, the Prophet and the Imām are compared with a tree. Therefore, their pure personality is that pure tree which is mentioned in verses (14:24-25). That is, it is the evergreen tree of the paradise of spirituality, which always gives fruit by the command of its Lord.

10.Q. What is the shadow of veil cast upon? What is this veil? Visual or auditory, or both? What kind of veil is mentioned in verse (42:51)?

A. The shadow of veil is cast not on light, but on the disobedient people. The shadows of the earth and clouds are not cast upon the sun, but on the people of the world, because no material darkness reaches the sun. It is true that each of the external and internal

senses has a veil. In verse (42:51) there is mention of a visual veil, because above it is mentioned the vision.

11. See verses (70:1-9) and first of all, let us take the word *ma'aroon* (pl. of *mi'rāj*), which means staircases and ranks, and God is called "*zi'l-ma'ārij*, which means the Lord of ranks. This is so because in order to reach His court of closeness, men and angels have to traverse many ranks (*Qāmūsu'l-Qur'ān*). According to this verse, on the one hand there is a single day and on the other there are fifty thousand years. By the allusion of stairways it becomes certain that by the fifty thousand years are meant fifty thousand ranks and veils without passing through which, no human being or angel can reach the special presence of God. But the Qur'ānic wisdom says that one day of God has gathered the fifty thousand years and encompassed them within itself and that day of God (70:4) is the Imām of the time, as according to the principle of *ta'wil* the six *Nātiqs* are the six days of God and the seventh day is Ḥazrat *Qā'imū'l-qiyāmat*. You are aware of the fact that God, by His perfect power unfolds and enfolds distances and vastnesses of time and space (21:104; 36:12; 39:67), just as He counts all things by making them one. That is, God counts all people and things in the sense that He enfolds them in His hand and keeps them by uniting them in the number one (19:94; 72:28).

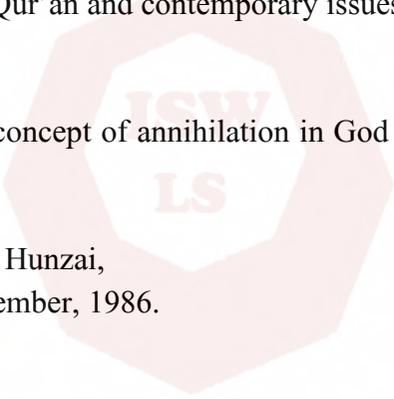
12. The holy Imām is physically God's supreme veil and spiritually His mirror. He is the last day and the day of Resurrection and all those verses related to the Resurrection in the Qur'ān are his *ta'wilī* names, of which each name acts as the door, lock and key to the treasure of knowledge and wisdom of the related verse, because every such verse is specifically full of the secrets of Resurrection. You certainly know that the spiritual rank of the Holy Prophet is the city of knowledge and the house of wisdom, in which are preserved the spirit and spirituality of the

Qur'ān and whose gate or door, i.e. the veil or *mazhar*, is the Imām of the time. And you must not forget the Qur'ānic law that it is this door through which, by the command of God, one can enter the *bāṭin*, the esoteric aspect, from the *zāhir*, the exoteric aspect (57:13), so that on the day of Resurrection, nobody should have the excuse that in his time there was no such means to solve the difficulties of the Qur'ān and contemporary issues.

Note:

1. As there is the concept of annihilation in God and survival with God.

Naṣīr al-Dīn Naṣīr Hunzai,
London, 15th December, 1986.



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Secrets of Prophets and Imāms

1. More and more treasures of the secrets of the Prophets and Imāms are hidden in Ḥaẓrat Ādam's time and his Qur'ānic story. The proof of this concerning him are the many questions, whose answers can be very revolutionary due to their great importance, such as:

2.Q. How was the physical creation and spiritual perfection of Ḥaẓrat Ādam completed? Reflecting duly on verse (30:30), please tell us, whether there is any alteration or change possible in the Divine *sunnat* and law of nature (creation)? When did the planet earth come into existence? Whence and how did the primordial man descend on it? Was he only one man? How then did his generation spread in different continents? In which world was Ḥaẓrat Ādam's vicegerency? In the external universe, or in the world of religion, or in the personal world? If his vicegerency was only on the surface of the earth, how did the angels prostrate to him? And how did they attain from him angelic knowledge and *ma'rifat*? Is it true that Satan was deprived of Divine knowledge, which was with Ḥaẓrat Ādam, due to his refusal to prostrate to him? Tell us, is the vicegerency of God permanent, or temporary? If it comprises all ages till the Resurrection, please explain how.

3. God's essence and each of His attributes are eternal (*qadīm*) and His Word and Act are also eternal. This means that He is always Creator without any beginning and end¹. Thus the concept of creation is like a circle which does not have an end. A bright example of it is in the very story of Ḥaẓrat Ādam. He was born in this world, according to the law of creation (3:77; 17:77; 30:30), then he went to Paradise by the command of God, then he came back to this world and then he entered Paradise again. Is it the story of only one Ādam? If yes, then there would have been two

laws, one for Ḥazrat Ādam and the other for the rest. It can never be so. Never. God's *sunnat* is only one, and so it is certainly the story of countless Ādams, because each Ādam after reaching the highest level of Paradise with respect to the higher "I", remains there, but with respect to the lower "I", comes to this world.

4. Ḥazrat Ādam was born according to the law of creation, to understand which the Qur'ānic verses are referred to. The rest of the great secrets related to him in the Qur'ān, are about his spiritual creation. All those secrets are common among all Prophets and Imāms with respect to their spiritual completion and perfection, because all the grandeur, eminence, knowledge and excellence which Ḥazrat Ādam had received was only due to the vicegerency of God. Thus as long as this Divine office is among the people, it has to remain with full glory and without any deficiency. Thus every exalted individual of the chain of the Prophets and Imāms is heir to Ādam, vicegerent of the time and treasure of given knowledge. Had it not been God's wisdom and exigency, the objection of the angels in the beginning would have been proven correct that (God forbid) He declared His far-reaching and universal vicegerency, but after some time, it ceased, and was useful neither externally nor internally. How is this possible?

5. According to scientists the planet earth i.e. our world, came into existence around 4,550,000,000 years ago. Nonetheless, the population on it would have started after a long time. How the primordial Ādam (with respect to the present planet only) came to this world, is an extremely difficult question, but the purpose of the existence of the Wise Qur'ān and the holy Imām is that they will tell us if we are able to ask them. Thus every Perfect Man in his subtle body is a world of particles, in which there are particles, i.e. *ibdā'ī* seeds of the primordial parents of things of numerous kinds. As in the spiritual deluge of Ḥazrat Nūḥ, everything of the world

perished, except his personal world, in which all kinds of pairs (i.e. male and female) of all things were preserved (23:27; 51:49). Thus this world has been rehabilitated by Ḥaẓrat Nūḥ.

6. The first man who, in the beginning, descended to this planet, came from Paradise, subtle world, the world of command, or a planet, where the paradise of the subtle body was prosperous. It was a world of particles, the extract of the universe and existents and the Divine treasure, in which were the *ibdāʿī* seeds of all things. Just as, according to scientific observations and experiment, man is replete with cells and germs, the experiment of spirituality says that the Perfect Man has the highest rank of (becoming) the world of particles. The particles of this world are the primordial seeds of creation, construction and progress of a planet as well as the fruit of another, just as the fruit of a tree has these two characteristics, that it is a fruit of a tree, and is able to produce another tree.

7. Between the universe and man there is an extremely firm and unbreakable pre-eternal (*azali*) and post-eternal (*abadi*) link. That is, man is the precious fruit of the tree of the universe and the universe is the tree grown from the seed of the fruit of human perfection. According to another example, this world is a silent man and man is a speaking world. According to a third example, this world is like a place where precious things, such as gold and pearls are scattered everywhere and man is like a treasure in which all this wealth is gathered systematically. Thus the unity and integrity of the universe and man is like this.

8. You might have studied the article of the “Removal of Time”. It is a very great revolutionary secret². See verse (7:172) in which the event of “*alast* (Am I not?)” is mentioned.

Q. In it, who are meant by the children of Ādam?

A. They are the Prophets and Imāms, because it is they who possess all the virtues and excellences of Ḥaẓrat Ādam and are exalted and distinguished with the luminous crown of Divine vicegerency. Here there is another extremely important question, which is: When did the covenant of *alast* happen and from whom, where and how is it taken?

A. It is taken during the spiritual revolution of every Prophet and every Imām, in which through the *ṣūr* of Isrāfīl, the people of the age are brought together in the world of particles where the Lord takes from them the covenant of His Providence, while they are in the form of particles.

9.Q. What is the meaning of this part of the verse: “*washhadahum ‘alā anfusihim?’*”

A. It has the following meanings:

- a) And He showed them their souls.
- b) And He made them witness over themselves.
- c) And He showed them the vision of their higher “I”.
- d) And He annihilated them in the Face of God, because it is the highest degree of the Lord’s providence. They were *‘arīfs*.

10. See verse (4:54) in which it is mentioned that the progeny of Ibrahim have the Book, wisdom and great kingdom on behalf of God.

Q. Who were meant by the progeny of Ibrahim (a.s.) during the time of Prophethood and who are meant by them now? How do they possess the Book, wisdom and great kingdom?

A. It is obvious without any doubt that by the progeny of Ibrahim are meant the Holy Prophet and his progeny, and the Book is the Qur’ān, wisdom is its living soul, which is hidden in the Divine teacher and great kingdom is the religious and spiritual kingdom of the rank of Imāmat.

Q. Here it is necessary to reflect carefully why in many places in the Holy Qur'ān, wisdom is mentioned connected to the Book, but as a separate thing, while apparently wisdom is within the Book?

A. This wisdom is the luminous soul or light (42:52) and the light is for the Qur'ān (5:15; 7:157; 57:28), which shines in the forehead of the true Imām after the Holy Prophet, so that even the deepest wisdoms of the Wise Qur'ān may be clear in the illumination of its *ta'yid*.

11. The kingdom which God has called “great” cannot be a worldly kingdom, rather it is the extremely great kingdom of spirituality, which God grants to the true Imām of every age. It is the same greater vicegerency mentioned in the Qur'ān in the story of Ḥaẓrat Ādam, and also about Ḥaẓrat Dāwūd that he was the vicegerent of his time (38:36), and then Ḥaẓrat Sulaymān became his heir (27:16). This clearly means that Ḥaẓrat Sulaymān was not only the king of the spiritual kingdom, but he also held the rank of vicegerency of his time.

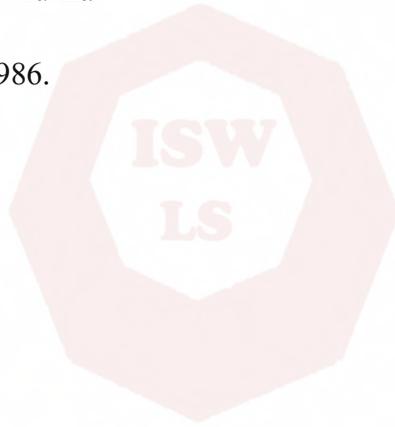
12. You can accept that the inner and spiritual kingdom of the Imām of the time in many meanings, is like that of the kingdom of Sulaymān (a.s.). But it should be remembered that the real kingdom of Ḥaẓrat Sulaymān was in spirituality and whatever was in the external world, was a veil. Perhaps you realise today why the exalted Imām is called “*Shāh*” (king). Now you must see in the mirror of the Qur'ān with insight how great is the excellence, perfection, glory and majesty of that sovereign of spirituality who is the vicegerent of God, the vicegerent of the Prophet and the Imām of the time.

Notes:

1. Just as God always creates innumerable people, He also creates countless worlds (30:30).

2. The Qur'ānic mention of the event of *alast* (Am I not?, 7:172) is like the removal of time. That is, in this event the spirituality and luminosity of Prophets and Imāms is mentioned together and the time between them is removed.

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London,
18th December, 1986.



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Qur'ānic Science of Numbers

Part I

ZERO:

In the order of numbers first comes zero. Although by itself it does not show any quantity, it is the starting point of every quantity and distance. See the following diagram:



Thus, according to Qur'ānic symbolism, zero is the sign of non-being. And according to the sages of religion, non-being means *ibdā'*, because it is free from everything and beyond comprehension, but by the will of the word “Be (*kun*)” its manifestations continue to take place and whatever the sovereign of “Be” wishes comes in front of him. Now to discuss how the zero stands for non-being or *ibdā'*, see verse (2:28): “You were lifeless, then He brought you to life.” That is, in the state of *ibdā'* you were silent and without movement of life, just as when zero is alone it has no value. Then He brought you to life, as someone who wrote zero () and elongated it downwards and made one (). Another name of *ibdā'* in the Wise Qur'ān is “*ghayr shay*” (non-being) (52:35).

ONE:

Although the symbol of the number one can be used for God, He is that number which has no similitude. Thus He created the Single Soul and from it He created the rest in the sense that the *ibdā'* and *inbi'ās* of all of them happened in the same Single Soul (31:28), so that their personal worlds may be complete from every aspect. For, he who enters Paradise, is not alone. Rather, with him are his countless spiritual particles, in which there is a great world of

people, just as when you enter the world of dreams, you cannot go alone.

Therefore, one is the sign of the Single Soul, because it unifies all with itself and it is the Universal Soul and Primordial Ādam. Also one is *mubdi^c* (Originator), Qā'im and Universal Intellect, in which is the unity of the world of intellects.

TWO:

After the law of unity comes the law of duality, which God Himself has made, as mentioned in verse (36:36) that God has created everything in pairs without any exception. Also in verse (43:12) there is a wisdom-filled allusion that God has created pairs of everything and made for you ships and cattle on which you ride (also in pairs physically and spiritually). Thus the meaning of two in the spiritual world is the Universal Intellect and the Universal Soul, in the cycle of Prophethood it stands for *Nātiq* and *Asās* and in the cycle of Imāmat for Imām and *Hujjat*, and with every *zāhir* there is a *bāṭin*.

THREE:

In the spiritual world, there are three highest ranks: the Divine Word, the Universal Intellect and the Universal Soul. In the physical world there are also three highest ranks: *Nātiq*, *Asās* and Imām. The existents are of three kinds: intellectual, spiritual and physical and accordingly there are three kinds of darkness and light (39:6; 77:30). Ḥaẓrat Zakariyyā saw the miracle of not speaking to people despite sound health, in the world of intellect (19:10), in which he was ordered in the language of wisdom that he should not discuss the secrets of the Divine Word, the Pearl of Intellect and the Universal Soul, which are hidden like a silent night. At this place, he saw another miracle of not speaking to people for three

days except by signs (3:41), which means he should talk to people by sign about *Nāṭiq*, *Asās* and Imām who are manifest like the day.

FOUR:

There are four principles of religion: Universal Intellect, Universal Soul, *Nāṭiq* and *Asās* to whom the number four indicates. God created the mountains of the world of religion in four days and filled them with blessings and powers. These four days are Ḥaẓrat Ibrāhīm, Ḥaẓrat Mūsā, Ḥaẓrat ʿĪsā and Ḥaẓrat Muḥammad Muṣṭafā, and the mountains are their Qurʾānic stories in which various kinds of blessings are hidden (41:10). In verse (35:1), it is mentioned that God makes the angels messengers with wings, two, three and four. In this verse the different ranks of the souls of *muʾmins* are mentioned, which are ordained on the basis of abundant remembrance and *bandagi*, good deeds and true knowledge.

FIVE:

There are five spiritual *ḥudūd*: The Pen, the Tablet, Isrāfil, Mikāʿil and Jibril, and five physical *ḥudūd*: *Nāṭiq*, *Asās*, Imām, *Hujjat* and *Dāʿi*. There are also five external and internal senses. It should be remembered that there are three examples of attaining spiritual knowledge by one of the *ḥudūd-i dīn*: (1) He was doing *jihād* in the path of Islam, in which infidels were defeated and he received *ghanimat* in great quantity; or (2) he found a treasure, or (3) he discovered a mine of gems, from which he has to take out one fifth, which for the sake of God's pleasure has to be spent for the religious goal of the five physical *ḥudūd* (8:41).

SIX:

In the Noble Qurʾān, it is mentioned that God created the heavens and the earth in six days (10:3; 11:7). It should be known that this ordinance is specifically related to the world of religion and the

personal world, that six *Nātiqs* including their cycles are the six days of the world of religion and in the personal world there are the six stages of spirituality as their examples, so that man may recognise God and His great Prophets in his personal world. There are six stages of the creation of the human body: quintessence, sperm, clot, lump of flesh, bones, flesh and in another creation is mentioned the perfection of spirituality. There are also six *sharī'ats* and six sides or directions.

SEVEN:

In verse (65:12) the Qur'ān says: “Allāh is He Who created seven heavens and as many earths.” The seven heavens of the major cycle of the world of religion are: Ḥaẓrat Ādam, Ḥaẓrat Nūḥ, Ḥaẓrat Ibrāhīm, Ḥaẓrat Mūsā, Ḥaẓrat ʿĪsā and Ḥaẓrat Muḥammad Muṣṭafā and Ḥaẓrat Qā'im, and the seven earths are the six *Asāses* and *Hujjat* of *Qā'im*, and the seven heavens of the minor cycle are the seven Imāms and the seven earths are their seven *Bābs*.

An important question: How are these seven heavens of spirituality placed? Are they separate like material things or are they united? If they are united, what can their example be?

A. They are not separate, because God has created them, one above the other and the example of their unity is “light upon light”, which has been mentioned in the article of “Veil and Maẓhar”. Here another example is presented:

→ 1 → 1 → 1 → 1 →

These are separate shapes of the number one, and if they are pushed forward in the direction of the arrow and placed on top of the last one (67:3; 71:15), they will appear as one, such as this “1”,

which is one as well as seven. Its being one is obvious, but we need the proof of its being seven. The proof is that the law of unity has made seven one, as we have seen in the above example.

EIGHT:

You have read in the article of “Veil and Mazhar” that God also uses a veil. Thus this verse is in the veil of example: “And He revealed (*anzala*) for you eight pairs of cattle.” (39:6). If you see the context of the entire verse and reflect upon the word “revealed (*anzala*)”, you will be sure that the *hudūd-i dīn* are sent by God as mentioned in this verse. That is, their work together with the luminous rank of *Nāṭiq*, *Asās*, *Imām* and *Hujjat-i aʿzam* are both in *ẓāhir* and *bāṭin*, therefore, they have eight pairs. See verses (6:142-44) and also read *Wajh-i Dīn*.

Study verse (28:27) which says that Ḥaẓrat Mūsā looked after goats for Ḥaẓrat Shuʿayb for eight to ten years. The *taʿwīl* wisdom of this is that during that time he was also tending the goats of the particles of soul. See verses (18:9-26): the people of the cave were seven and the eighth was their dog. In the *taʿwīl* of this parable is hidden the extremely great secret that the luminous ranks of the *Imām* of the time are seven and every *muʿmin*, who is a dog of the *Imām* in service, slavery and loyalty, is considered the eighth, and thus the people of the cave are eight. This happens in the personal world of the *muʿmins*, in which many capacities are dormant or potential. When the soul awakens completely, it becomes known that there is everything in the personal world, although it is not easy to believe it. Finally, we would like to mention that it is not without wisdom that some *muʿmins* are named *Sag-i ʿAlī* or *Kalb-i ʿAlī* (*ʿAlī*’s dog).

Naṣīr al-Dīn Naṣīr Hunzai,
London, 21st December, 1986.

Qur'ānic Science of Numbers

Part II

EIGHT:

There are eight Paradises. They are ever-living and adorned with the highest values of intellect and soul (29:64) and they are the Prophets and the Imāms, the six *Nātiqs*, Ḥaẓrat Qā'im and *Khalīfah* of Qā'im, as well as the seven Imāms and the minor vicegerency¹, because in order to act as Paradise, God has created no better creature than the Perfect Man. Nor does a wise person want to enter a Paradise which is devoid of the perfect attributes of intellect and soul. Numerous proofs of Ādam and man being the most noble and excellent of creatures and of having the supreme status of the Image of the Compassionate can be presented. For instance:

(a) God, swearing four times, says that He has created man in the best *taqwīm*, i.e. in the best way of raising up and making him reach the supreme rank (95:1-4).

(b) God created man after every kind of creation and preparation of the universe and existents, and designated him “another creation”, i.e. the creation of the perfect rank and in this respect, calls Himself the best of creators (23:19).

(c) Undoubtedly, God has created everything beautiful, but He has distinguished man with all abilities and breathed His spirit into him.

(d) The proof of the fact that God has honoured the children of Ādam over other creatures is that He, carrying them on His back, showed them the physical and spiritual land and sea and provided pure sustenance for the body and the soul (17:70). Thus, it is clear that Paradise is in human form, and that every Perfect Man is Paradise actually and the rest of human beings potentially.

On the Day of Resurrection, the bearers of the *‘arsh* (69:17) will be eight. The *‘arsh* indeed means throne, but God’s throne is light. Thus from the first Imām to the seventh Imām respectively, the bearers of the throne are seven and all those *mu’mins* who are linked to the light of guidance are included among them as the eighth bearer, individually in the personal world and collectively in the world of religion (57:12, 19; 66:8). Here this secret should be noted that the supreme throne is always in motion and due to this luminous movement, both the worlds are kept alive.

NINE:

God had granted Ḥaẓrat Mūsā nine miracles (17:101), which are: Staff, white hand (7:108-109), drought, dearth of fruits (7:130), deluge, locusts, lice, frogs and blood (7:133). By staff is meant the supreme name, by white hand the demonstration of the rank of intellect, drought means lack of spiritual knowledge, dearth of fruits - not receiving grace from the *ḥudūd-i dīn*, deluge - spiritual revolution, locusts - those souls which destroy the crops of belief about the true religion, lice - harmful souls, frogs - those souls whose shapes and voices torture and the turning of fresh and pure water into blood stands for the pure knowledge of Ḥaẓrat Mūsā and Ḥaẓrat Hārūn turning into a collection of doubts and uncertainties.

TEN:

Ten which is the perfect number (2:196) is for the Holy Prophet, because he was at the perfect rank of the physical *ḥudūd*. The order of *ḥudūd* is:

1. *Mustajīb*
2. *Ma’zūn-i aṣghar*
3. *Ma’zūn-i akbar*
4. *Dā‘i-yi makfūf*
5. *Dā‘i-yi muṭlaq*

6. *Hujjat-i jazīrah*
7. *Hujjat-i a'zam*
8. Imām
9. *Asās*
10. *Nāṭiq*

In verse (6:161), God says: “Whosoever comes with a good deed for him shall be ten like thereof.” That is, whosoever accepts the true *da'wat* will receive the above-mentioned ten ranks as a treasure. It is important to listen to this wisdom also that the physical *hudūd* are ten and the *Mustajīb* is its tenth part, which in the language of the Qur'ān is *mi'shār* (tenth) (34:45). Thus whatever of the Book and *hudūd* God had given to the people before Islam, they could not reach one tenth of it, i.e. they could not become *Mustajīb*, therefore, they belied the Messengers of God (35:45). In verses (20:103-104), it is said that on the Day of Resurrection, the guilty will whisper among themselves that they tarried (in the world) not but ten days. By these ten days are meant the personal worlds of ten *hudūd*. And the most intelligent among them will say: “You have not tarried but a day.” (20:104). Since *Nāṭiq* is the sum of the physical *hudūd*, as is his successor, the Imām of the time, therefore in reality, there is only one personal world. Thus the personality of the holy Imām is like one day, as mentioned in verse (30:56), that people tarry in the (speaking) Book of God till *inbi'ās*. That is, they tarry in the personal world of the Imām of the time in the form of particles.

ELEVEN:

Ḥaẓrat Yusuf had seen a dream in the beginning that eleven stars, the sun and the moon were prostrating to him (12:4). The *ta'wil* of this is that at that time he was also a star. Ḥaẓrat Ya'qūb was the *mustawda'* Imām of his time and his twelve sons, the twelve stars, i.e. the twelve *Hujjats*. One of these stars (Ḥaẓrat Yūsuf) was made

the moon and the sun (*Bāb* and *Imām*) by God. Thus the eleven *Hujjats*, the previous *Imām* and the *Hujjat-i a'zam* obeyed him. However, some important questions arise here:

- (a) In this story, are the *Hujjats* of the night, or those of the day or both mentioned? Are there not twelve *jazā'ir* (pl. of *jazīrah*) or islands? And are there not *hudūd* on them?
- (b) Are all *Hujjats* of the night and day from the family of the *Imām*, as is apparent from the story of *Ḥaẓrat Yūsuf*?
- (c) When did the brothers of *Ḥaẓrat Yūsuf* prostrate to him?

A. (a) In this story there is the mention of both the *Hujjats* of the night and *Hujjats* of the day. Yes, there are twelve *jazā'ir* of the planet earth, and in every *jazīrah* there are *hudūd*. They can be in the dense body as well as in the subtle body. The heir to the throne of *Imāmat* is from the family of *Imām*. For the rest of the *hudūd*, place and family are not a condition. Although the entire *Qur'ān* is the best of narratives, yet it is mentioned about this *sūrah* (12:3) that it is the best of narratives. It also alludes that in it there is an answer for every question related to the system of *hudūd-i dīn* and the law of *ta'wīl* (12:7). Thus we believe that from the centre of *Imāmat* to all the *Hujjats* of the *jazā'ir* there is a spiritual connection, if not always, at least at special times. It is because of this that in the story of *Ḥaẓrat Yūsuf*, all *Hujjats* are presented linked to the *Imām*. The exoteric aspect of the story appears to be an affair of the house of *Ḥaẓrat Ya'qūb* only, but esoterically, it is the story of *hudūd-i dīn*, in which both the negative and positive wisdoms of *Hujjats* are mentioned together.

TWELVE:

In verse (5:12) God says about the children of Israel: “We appointed (*ba'asa*) from amongst them twelve chiefs.” From the view point of spirituality and recognition, the most important word

which deserves attention is the word “*ba^ca_sa*”, because this word shows what was the cause of the grandeur and status of these chiefs. The real purport of *ba^ca_sa* is *inbi^ca_s*, which is the climax of spirituality, where there are the miracles of *ibdā^c* also. You have studied what *ibdā^c* and *inbi^ca_s* mean! Thus those twelve chiefs were the *Hujjats* or *Naqibs* of Ḥaẓrat Mūsā and among them the first were *Asās*, Imām, and *Bāb* respectively. Thus Ḥaẓrat Mūsā, by God’s command, struck the rock of intellect of each of them with the staff of *ism-i a^cẓam* and let a spring of knowledge and wisdom gush forth from it and thus there were twelve springs in their personal worlds (2:60; 7:160). In this divine teaching there are many great wisdoms, therefore you should discuss amongst yourselves and ask: Were these *hudūd* and springs in the time of the Holy Prophet or not and similarly are they after him or not?

As there are twelve months in a year of the physical world, in the same way, there are twelve months of a year in the world of religion, but nothing in religion is without life and knowledge, therefore the months of religion are living and speaking. They are the *Hujjats* of the cycle of Prophethood and those of the cycle of Imāmat. Four out of the twelve are called *muqarrab* (the close ones). They are *hurum* (pl. of *ḥarām*, sacred), because they have been freed from the spiritual *jihād*. Since the personal world and the world of religion have been created, the same law of twelve months continues. See verse (9:36). In addition to the twelve *Hujjats*, there are twelve ranks of religion as well, whose names and numbers of wisdom are given below:

<i>Number</i>	<i>Name</i>
1	<i>Mustajīb</i>
2	<i>Ma’zūn-i aṣghar</i>
3	<i>Ma’zūn-i akbar</i>
4	<i>Dā^ci-yi makfūf</i>

5	<i>Dāʿi-yi muṭlaq</i>
6	<i>Ḥujjat-i jazīrah</i>
7	<i>Ḥujjat-i aʿzam</i> or <i>Bāb</i>
8	<i>Imām²</i>
9	<i>Asās</i>
10	<i>Nāṭiq</i>
100	<i>Nafs-i Kull</i>
1000	<i>ʿAql-i Kull</i>

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Notes:

1. See verse (24:55) and reflect upon it. Also think about the people of the Cave and the bearers of the throne. If a *mu'min* can be annihilated in the Imām of the time, then by the grace of God what cannot he be!

2. God has made *Imām-i mubīn* the city of His knowledge and has encompassed everything in him, including the *ḥudūd-i dīn* (36:12). Thus, in order to acquire the wisdom of the Qur'ān, it is extremely important to study the *ḥudūd-i dīn* in the illumination of the light of Imāmat, without doing which, the *ta'wil* of the Qur'ān is not at all possible.

Return to Allāh

Every wise person certainly knows that the subject of “Return to Allāh” is as difficult as it is necessary. Yet, in the illumination of the Noble Qur’ān and the light of Imāmat, God willing, every difficulty can be eased. Thus, with this hope, it is humbly attempted to explain it through some examples in the following:

1. All creatures, or all things are in ranks and there is divine guidance according to the needs of every rank. Thus none of the minerals, vegetatives, animals and human beings are without Divine guidance, as it is said in verse (20:50): Mūsā said: Our Lord is He Who gave to everything of the world of command a material form in the world of creation, then guided it to the desired destination. That is, He made it return to the world of command. This universal law shows that a thing ultimately returns to its place or origin.

2. On the Day of Resurrection, all of the earlier and later generations, gather together in the personal world (56:49-50). But in this greatest gathering there will be two categories of people: those with the spiritual eye (*baṣīrat*) and those without the spiritual eye (17:72; 20:124). Those with the spiritual eye will have the vision of God and by the blessings of knowledge and the recognition of it, the greatest secret will be disclosed to them that both in *azal* and *abad* they have always been merged in the origin. Thus, return to God is in the form of knowledge.

3. In verse (6:103) God says: “The eyes attain Him not, but He attains the eyes.” This does not mean that Divine vision is not possible, but it means that when God’s sacred light touches someone’s inner eye, he attains the Divine vision. That is, God out of His mercy, becomes his eye, as the *Ḥadis-i taqarrub* (Tradition

about Divine closeness) says that Allāh Himself does the work of the external and internal senses of His lover and this is the return to Allāh.

4. The real return is in this life itself, as the Holy Prophet practically did and showed and that is the event of *mi^crāj*, which is mentioned in the Qur'ān in various ways. *Mi^crāj* literally means “ladder, stairs”, and the ladder is made up of ranks, i.e. the *ḥudūd-i dīn* (3:163; 32:5; 70:4;). Just as in a material example, if we see the law of progress from the past to the present and from villages to the cities, initially the ladders appear to be very ordinary and then we see the automatic ladders, called elevators or escalators, which lead the people to the top. In the same way, in the initial stages of spirituality one has to struggle hard, then gradually there is ease to the extent that eventually, the living ladders of God start to carry the travellers of spirituality.

5. The heavenly teaching of verse (89:27-30) is: “O you satisfied soul, return to your Lord well-pleased (with Him) and (He) well-pleased (with you); enter then among My (chosen) servants, enter then My paradise.” Here by “Enter then among My chosen servants” means: Enter the personal world of My Prophets and Imāms, who are My Paradise and also return to Me.

6. The human body cannot reach the exalted court of God, but it is his heart which, linked with true knowledge and good deed, reaches there. In order to achieve this goal, the good deed becomes a throne, on which sits a pure word consisting of knowledge, *cibādat* and the reality of the heart and then they ascend to the Divine court and merge with the word and act of God. See verse (35:10).

7. To die the death of living martyrs before the physical death and to merge with the light is the return (57:12,19; 66:8). It is that supreme bliss which is mentioned in the Qur'ān in different examples, as in verse (9:111) it is said that Allāh purchases from *mu'mins* their souls and their properties in return for which they will be given Paradise. Now, according to this decree, just as the physical *jihād* is obligatory and martyrdom possible, so also is the spiritual *jihād* obligatory and spiritual martyrdom possible.

8. No *mu'min* can doubt the fact that the Wise Qur'ān is not only in the external world, but also in the Guarded Tablet (85:21-22) in the form of spirit and spirituality and in a Hidden Book (56:75-80) as well, which can be touched only by the purified ones. In the light of the Qur'ān, who used to purify the *mu'mins* in the time of the Prophet and how? You will certainly say that it was the Prophet who used to purify them by teaching them knowledge, wisdom and through other means (2:151; 9:103; 62:2). And who can accomplish this extremely important work after the Holy Prophet? Is there nobody to do this work now? This special work can only be done by those whom God has purified together with His beloved Prophet in every respect for the purpose of accomplishing this work (33:33) and they are the Imāms of the pure *Ahl-i bayt*, whose luminous representative is the Imām of the time. Thus as a result those *mu'mins* who are purified by them (Imāms) become able to touch the Hidden Book, and are those who have returned.

9. Return is of two kinds: one is in the higher "I", which has already taken place in the rank of *azal* and the other is related to the lower "I" which has to be accomplished in this life time, otherwise, the return will not be willingly, but unwillingly (3:83).

10. When the sun is in the east or in the west, the shadow of a person extends far, but if it is exactly above the head, the shadow

returns to its centre. This shows that the return of the lower “I” is not possible without closeness to the light.

11. God has extended the lower “I”s of the people who are parts and shadows of the Single Soul, which when He wills, gather in the Perfect Man, then with great ease, He raises them to Himself by taking them in the fist of His hand (25:45-46). In this respect, there are three places for human beings. Firstly, they are spread in bodies, secondly, they are gathered in the Perfect Man in the form of particles and thirdly, they have become one in the light of intellect, which is the return, provided one observes it.

12. Study carefully verses (2:155-57) in the Wise Qur’ān, how extremely great is the return to Allāh and how difficult are its conditions. For instance, the trial of His servants by God: every kind of fear and hunger, loss of property and soul, dearth of fruits and to have patience and remember God in these and other such states and to say: We belong to God and to Him we have to return.

13. According to God everything is in a quantity (13:8), thus for return also, there is a specific quantity of knowledge, *cibādat* and good deeds. Therefore, until a mu’min acquires that quantity, the command of “Be” cannot be applicable to him. If it is applied to him after fulfilling the conditions, then according to the Qur’ān, he becomes an *amr* (thing) among the *umūr* (pl. of *amr*). That is, a creature that is brought into existence from the word “Be”, through *ibdāc* and it is only such creatures (*umūr*) who return to God (2:117; 3:109).

14. Every Perfect Man returns to God in this life, in the way that he completely experiences the spiritual death during this life time, which is full of secrets and after certain stages he finds himself in the world of oneness being annihilated in God at the place of

intellect, in which there are all those manifestations of God, which are mentioned under the titles of *azal*, *abad* and Paradise. This means that those who are annihilated being immersed in the ocean of vision, surprisingly attain (eternal) survival in the Image of the Compassionate or the Face of God.

15. According to a sacred tradition, God was a hidden treasure, and we can say that this treasure is still hidden. That is, His veils are based on extremely difficult but extremely useful secrets. And he who recognises these great secrets, this treasure will belong to his “I” and to those like him. This is the gist and indication of that entire *Ḥadis*, otherwise God would not have named His essence “treasure”, while the treasure is not for itself, but for the benefit of others. This explanation is according to the meaning of “*Allāhu’ş-Şamad* (Allāh is free from any kind of need)”. Thus all His treasures or the sense in which He Himself is a treasure, everything is for His servants. This is the ultimate meaning of return.

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