

The Qur'ān  
&  
Spirituality



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# The Qur'ān and Spirituality

(*Qur'ān awr Rūḥāniyyat*)

by  
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*Translated from Urdu into English*

by  
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*Inṭiqāṣ*  
**Spiritual Wisdom**  
and  
**Luminous Science**  
Know *Abd al-Rahman Rener* humanity

*Graphics by  
Zahir Lalani*

# GIST

## **Preface:**

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

## **The Qur’ān and Spirituality:**

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

Knowledge for a united humanity

Thus it is written that the Qur’ān in its inner aspect is spirit, spirituality and luminosity. The word ‘spirituality’ is analysed. Then, mentioning the souls of the different levels, it is unravelled that the Holy Spirit is the supreme soul of man, and shown that spirituality is through this soul, which is the light of the Perfect Man. Then, it is written that no particle of the universe and existents is devoid of the existence of the soul. Then is alluded how one knows the secrets of the heavens and the earth in the illumination of the Divine Light, etc. Thereafter, there are paragraphs beginning with the numbers.

## Paragraphs 1-5:

- 1 Islam was the religion of the Holy Prophet's ancestors, therefore, from the very childhood he was following the true religion.
- 2 During his *i'tikāf* in the cave of Hira, the Prophet was doing *zīkr-ū 'ibādat* according to the religion of Ibrāhīm (i.e. Islam) which was taught to him by Ḥaẓrat Abū Ṭalīb (a.s.).
- 3 The true religion is the light of God, which never extinguishes and that light is in the True Guide.
- 4 The Prophet was commanded to follow the religion of Ibrāhīm. This shows that during the time of the Prophet, the teachings of Ḥaẓrat Ibrāhīm existed.
- 5 The spirituality of the Prophet had started long before the revelation (*waḥy*). Revelation has three stages. The spirituality of the Prophet was the spirituality of the Qur'an. Spirituality is a living world of bright ideas, which for some time presents silent pictures and colourful scenes and then everything in it starts to speak. In order to bring revelation, in reality, there are five angels, not one (as usually understood).

## Paragraphs 6-10: Knowledge for a united humanity

- 6 In some stages of the initial spirituality, the eye of the heart is dazzled due to its resplendent manifestations. Spirituality contains everything in the heaven and the earth, in this world and the next.
- 7 Spirituality consists of these things: angelic and sacred voices, images, various kinds of wisdom-filled allusions, all kinds of *ta'wīlī* examples, spiritual and luminous writings, great names, perfect words, various kinds of physical, spiritual and intellectual wonders and miracles, etc.

- 8 The spirituality of the Qur'ān is in three levels: revelation through Jibrīl, hearing the Divine speech from behind the veil and the allusions of the manifestation of the light.
- 9 The Holy Prophet was the luminous lamp of God. This means that he used to illumine the hearts of the *mu'mins*.
- 10 By light is meant the light of the inner and spiritual guidance, not the external and material light.

### Paragraphs 11-15:

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

### Paragraphs 16-20:

- 16 The spirituality of the Qur'ān is on the straight path. Therefore, whoever may advance on this path will be able

to observe and experience it. As for the True Guide, he inherits it and is the practical guide to it.

- 17 When the blindness of the eye of the heart is condemned in the Qur'ān, then it should be known that it is necessary to see the spiritual world in this life.
- 18 *Ma'rifat* is nothing but the recognition which is attained after observing the spiritual realities with the eye of the heart. And where by *ma'rifat* is meant the recognition of God, there all other lower *ma'rifats* are included in it.
- 19 In the meaning of *ma'rifat* there is a clear allusion to observe the theophanies of God and the same theophanies are the spirit and luminosity of the Qur'ān also.
- 20 If the vision (*didār*) of God is a reality, then there is nothing which cannot be seen and recognised. For God's rank surpasses everything.

#### **Paragraphs 21 - 25:**

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

- 25 If an ordinary person is unaware of the world of spirituality then he should guess it on the basis of his world of ideas.

### Paragraphs 26 - 31:

- 26 As this external world is illumined by the light of the sun, the moon and the stars; the world of religion is illumined by the light of the Prophet, the Imām and the *ḥudūd-i dīn* (the religious hierarchy), and the fountainhead of light is always one.
- 27 As the mountain is representative of the sky in providing water, the *Asās* is representative of the Prophet in providing knowledge and guidance.
- 28 If observed with the eye of *baṣīrat* (insight), it certainly becomes known that the miracles of Ḥaẓrat ʿĪsā always manifest themselves from the True Guide.
- 29 *Baṣīrat* is a Qurʾānic term, the special meaning of which is the ‘eye of the heart’ and ‘inner light’. The Holy Prophet as well as his true successors fulfilled the duty of the true mission *daʿwat-i ḥaqq* (the invitation to the truth) using the *baṣīrat*.
- 30 If a *muʾmin* follows the Holy Prophet and the Imāms of guidance in the true sense, certainly, he can also attain the light of *baṣīrat*.
- 31 It should be remembered that the spirituality and luminosity of the Qurʾān is contained in the holy light of the Imām of the time.

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

## PREFACE

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

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

The learned people know how extremely difficult the subject of the spirituality of the heavenly Book has been, not only in the present time (in which there is the sway of materialism), but always. But abundant and incessant thanks to God that a *darwish* like me is among the slaves of the *Ahl-i bayt* of the Prophet, in whose holy house the Qur'ān was revealed. And according to me, it is not only a belief and concept, rather an observation in the light of *ma'rifat* and a luminous reality, that the Imām of the time, who is from the *Ahl-i bayt*, is always the means and the knowledge of the spirit and spirituality of the Qur'ān. Otherwise, how far would I be from the knowledge of the spirit of the Qur'ān! If I do not unveil this reality, obviously this will be a great ingratitude that I forgot my master, my lord and my patron and tried to attribute the spiritual knowledge to myself. God forbid, that we may ever forget our affectionate and kind Lord.

There were various ways to present the realities of the Qur'ān and spirituality, but the most appropriate was to use the spiritual observations, experiences and practical *ta'wils* as the means of personal satisfaction and certainty and as the background of the



subject and to use more and more the Qur'ānic evidences to substantiate them. This principle has also been used by the great *dā'īs* of our faith. That is to say that, they used to use their personal spirituality as the background of their themes and presented them in the language of the exoteric sciences. However, the principle of poetry differs from this.

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

See some proofs of this reality:

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

representative of God among the people. In the same way, he also had the spirit and spirituality of the heavenly Book of that cycle. This is the status of all the Prophets and the Imāms, for each of them was the <sup>ʿ</sup>Īsā, the spirit of God of his time, and the spirit of God which was in him was the spirit of the Book of God also.

- e. God says that He has a speaking Book (23:62, 45:29). When this is a fact that God has a speaking Book in addition to the Qurʾān, then there must be a relation between them, for both of them belong to God. And the relation is that the speaking Book is like the soul of the silent Book and the speaking Book is the *Imām-i mubīn*, namely, the speaking and manifest Imām.
- f. God says: “But it (the Qurʾān) is clear miracles in the hearts of those who have been given knowledge” (29:49). This noble verse shows that those who have been given knowledge by God, are the pure Imāms, in whose hearts the Qurʾān is in the form of the living miracles of the spirit and spirituality. It is for this reason, the Imām of the time is called the speaking Qurʾān (*Qurʾān-i nāṭiq*). Thus it became evident that the spirit of the Qurʾān is hidden in the Teacher of the Qurʾān (*mu<sup>c</sup>allim-i Qurʾān*). This book deals with this subject and in this connection are furnished sound and bright proofs in it. *Wa mā tawfiqi illā biʾllāh* (And my success is only from Allāh) (11:88).

The slave of the court of Mawlā,  
Naṣīr al-Dīn Naṣīr Hunzai  
Saturday, 12th November, 1977.

## THE QUR'ĀN AND SPIRITUALITY

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

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

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

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

The word spirituality, (which in Arabic is called “*rūḥāniyyat*”) comes from *rūḥānī* (spiritual) which in turn comes from *rūḥ* (spirit), as *jism* (body) is *jismānī* (bodily) and from *jismānī* is *jismāniyyat* (bodiliness). Spirituality (*rūḥāniyyat*) is the attribute of the creature, which because of its relation to the spirit (*rūḥ*) is called spiritual (*rūḥānī*), whether angel or mankind. In other words, spirituality is the attribute, characteristic and action of the spirit. However, a question arises here: which spirit are we discussing the spirituality of? Is it the vegetative spirit or animal spirit or rational spirit or is there any other spirit which is higher than these spirits?

The answer is that the spirit which possesses the perfect light of

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

The spirit (*rūḥ*) being from the world of command means that it is not from the world of creation (*ʿālam-i khalq*), i.e. the material world; it is an immaterial reality, it is an eternal substance (*qadīm jawhar*); it cannot be conceived of like physical things, it is entirely different from matter; it is beyond space and time; it is the example of the non-spatial world, in fact, it itself is the non-spatial world; it is the source of knowledge and wisdom and the means of the recognition of God. For it is the light.

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

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

realities of the interior and exterior, highness and lowness, and distance and nearness of the universe in one place. In this illumination, the pre-eternal and post-eternal realities and gnoses, also come in front of the eye of *baṣīrat* and nothing is left out from the compass of this Divine light.

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

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

For those who have not attained any experience of spirituality, it is definitely not easy to understand the spirituality of the Qur'ān. But if they want to see it in the light of (*'ilmu'l-yaqīn*) the knowledge of certainty, they can do so by imagining the state and reality of the great experience of the revelation of the Qur'ān, which happened to the Holy Prophet. The revelation to the Prophet began first to appear in the form of a luminous world in his pure heart as a result of *zīkr-ū 'ibādat* (the remembrance and service of God). This world of Qur'ānic spirituality in the beginning consisted of silent

pictures and silent scenes. This was the world of the heart of the Prophet which was extremely luminous, prosperous and splendid in comparison to the external world. This was the silent grace of the Holy Spirit. After sometime, the open revelation (*wahy-i jalī*) started to come to the Holy Prophet. That is to say that the Holy Spirit, which is the spirit of the Holy Qur'ān and Trustworthy Jibrīl, began to reveal openly. This great spirit was not alone, rather, there were three other great angels with it. In addition there were countless small angels and innumerable spirits with them. As soon as these angels and spirits began to reveal to the Prophet, the silent world of the Prophet's mind and heart began to speak about knowledge and wisdom. Its luminousness and splendour increased, and the Holy Prophet continued to pass through the higher stages of revelation and spirituality.

Since this great matter was approved by God to reveal a most comprehensive book to the Holy Prophet, which contains not only the original realities of previously revealed books, but also details of the states and secrets of both worlds, therefore, the state which used to occur to the Prophet of the revelation of the Qur'ān was full of innumerable wonders and marvels. It is impossible to present a complete picture of this state, except to mention a few separate examples:

- 1 Long before the revelation, the Prophet was given the guidance of the religion of his progenitor, Ḥaẓrat Ibrāhīm, the Friend of God. Probably, this was the time of his childhood.
- 2 It is a fact that the *ẓikr-ū 'ibādat*, which the Prophet used to do during the *i'tikāf* was not based on imagination or imitation or that it just occurred in his heart; nor can it be a personal revelation (*wahy-i ẓāti*), rather, such a systematic *'ibādat* was in accordance with the teachings of the religion of Ibrāhīm (a.s.), which was taught by Ḥaẓrat Abū Ṭālib (a.s.).
- 3 If it is supposed that the chain of the religion of Islam was broken between Ḥaẓrat Ibrāhīm (a.s.) and Ḥaẓrat

Muḥammad (s.a.s.), then this supposition will be against those teachings of the Qur'ān, in which it is said that the Divine light cannot be extinguished. It is obvious that the Divine light is the True Guide, along with whom there is the spirit of the heavenly Book, as well as Islam. Thus if someone believes Islam or the heavenly Book to be the light of God, even then the necessity of the existence and presence of the True Guide cannot be dispensed with. And it is true that, in reality, the Qur'ān, Islam and the True Guide are the three different names of the same one Divine light.

In the Holy Qur'ān the Prophet is commanded to follow the religion of Ibrāhīm (a.s.). In addition, there are many verses which show that the *din-i ḥanīf* (the upright religion), i.e. the *millat* of Ibrāhīm (a.s.) existed during the time of the Prophet, for the chain of Imāmat continued and survived in the progeny of Ḥaẓrat Ismā'īl(a.s.), the noble and beloved son of Ḥaẓrat Ibrāhīm (a.s.).

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

First, is the general revelation (*wahy-i 'ām*) which comes through Jibrīl and other angels; then is the speech of God, which is heard from behind the veil; and finally there is the special allusion (*wahy-i khāṣ*) which happens through the supreme vision (*didār*) of God.

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

(*gawhar-i ʿaql*).

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

Thereafter, when the time came Jibrīl, Mikāʿil, Isrāfīl, and ʿIzrāʿīl, the four Archangels, came and they practically demonstrated their respective work and as a result, came all other angels and souls, and the personal world of the Prophet was changed entirely. That is to say that, the spirituality of the Prophet before this was this world (*dunyā*), and now it became the next (*ākhirat*), for it (spirituality) contains both this world and the next.

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



It is necessary to mention at this point that the spirit and spirituality of the Qur'ān mentioned here, remained intact in the blessed heart of the Prophet, even after all the verses of the Qur'ān had been dictated to the scribes of the revelation. For God has designated His Prophet with the title of *zīkr* (remembrance) (65:10,11). Also, it is said that the Prophet does not forget (87:6). It should also be remembered that *zīkr* is the name of the Qur'ān also (15:9). *Zīkr* also means remembrance of God, whether by *ism-i a'zam* or by any other means. Thus the Prophet was *zīkr* in all these senses. That is to say that, he was the speaking Qur'ān, for the living spirit and speaking spirituality of the Qur'ān was revealed to him and remained and lasted forever within him; he was a living and lasting *zīkr* of God, which constantly speaks by itself in a miraculous state and he was such an extraordinary and unique remembrance that he did not forget anything, either that of the Qur'ān, or of anything else.

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

9 It is said in the Qur'ān that the Prophet is light (61:8), also it is said that he is a luminous lamp (33:46). These verses reveal that the Prophet's light was certainly not a material and worldly light, but the light of intellect, spirit, religion and faith; it was the light of knowledge and wisdom and rectitude and guidance and it was the light of the Qur'ān.

Since the Prophet was the light and the luminous lamp, that is to say that he was a light directly or indirectly related to the world of spirituality, which can enlighten the hearts of the believers, and the world of humanity at anytime by virtue of its being related to intellect, spirit and the inner aspect, therefore, it had to rise in the hearts' heart only. It had to illuminate the intellect and the spirit and remove the darkneses of ignorance. The Holy Prophet, according to the command of God, gradually transferred this perfect light of the Qur'ān from himself to his legatee (*waṣī*) and successor, which is alluded to in the Qur'ān in the verse (57:28).

- 10 If anyone thinks that light only means to spread the light of religious guidance exoterically and hence it has nothing to do with spirit and heart (*bāṭin*), then such an idea contradicts the Holy Qur'ān. For, wherever in the Qur'ān, the words *nūr* (light), *munir* (luminous), *miṣbāḥ* (lamp) and *sirāj* (lamp) are mentioned, they do not mean material light or the exoteric guidance, as God says: “Allāh is the light of the heavens and the earth” (24:35).

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

Further, the wisdom-filled verse in which the Prophet is mentioned as the “luminous lamp” is done so after mentioning all the exoteric functions of his messengership and prophethood, as God says: “O Prophet! Truly We have sent thee as a witness, a bearer of glad tidings and a warner, and as a *dā'ī* (an inviter) to Allāh by His permission and as a luminous lamp” (33:45, 46). The order of the words of this verse shows that the Prophet's exoteric work was completed through performing the duties of messengership, witnessing, giving glad tidings, warning and inviting people (unto God). But the purpose of his being the

luminous lamp was still left to be fulfilled. This means that he had to illuminate the hearts of the *mu'mins* through his light which contained the spirituality of the Qur'ān. Also, the light of the Prophet had to be transferred from his holy heart to the blessed personality of the true Imām, as one lamp is lit from another; as it is evident from the wisdom of the verse “light upon light” (24:35), that the Divine light is continually being transferred from one holy personality to another.

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

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

- 12 God says: “No one can touch it (the Qur'ān) except the pure ones”. (56:79). This never means that an impure person cannot touch the Qur'ān externally. It rather means that except for those whose hearts are pure, no one has access to the spirituality, luminosity and *ta'wili* wisdom of the Qur'ān. This shows that the hearts of the exalted *Ahl-i bayt* were illumined by the light of the Qur'ān. For the Qur'ān itself testifies that God, according to the verse of

purification (33:33), has duly purified them and all pure Imāms are from the *Ahl-i bayt*.

- 13 It is evident from the Holy Qur'ān that the light which God has sent for the guidance of mankind cannot be extinguished by the disbelievers (9:32, 61:8). This implies that the light of guidance which existed in the Prophet, as the spirituality of the Qur'ān, still exists and continues in the chain of Imāmat with exactly the same lustre and radiance of spirituality.
- 14 God says that the Qur'ān was revealed to the Prophet's heart from the world of command, in the form of a living spirit and a perfect light, and also says that the Prophet guides on the straight path (42:52). Now it is not correct to believe that God has taken the spirit and the light of the Qur'ān back to Himself. Thus it is true to say that, after the Prophet, that Qur'ānic spirit and light exist and continue in the chain of the holy Imāms, so that there may not be any defect in the system of Divine guidance.
- 15 It is mentioned in the Glorious Qur'ān (72:26,27), that God reveals His secrets, namely the invisible world (*'alam-i ghayb*) unto none, except a chosen prophet. This shows that the spirituality of the Qur'ān, which was revealed to the Prophet, was the revelation of God's secrets to him, and the same was the observation of the world of his personal spirituality. This shows that his successor also has the same status. For the transference of the light of the Qur'ān to the Prophet's true successor means that God's secrets are revealed unto him also.
- 16 It is universally accepted that in order to reach God's proximity and presence, there is only one path fixed and that is the straight path. The Prophet had guided the people on this path. The various stages of the spirituality and luminosity of the Qur'ān are also on this path. Thus as a result of the Prophet's guidance, those Perfect Men and true believers who have achieved the special proximity of God,

have also necessarily observed the spirituality and luminosity of the Qur'ān, for the spirit and the light of the Qur'ān are not apart from the straight path.

- 17 According to the teachings of the Qur'ān, some people are blind of the eye of the heart (22:46). Reflect a little. Does not this mean that there are some people who can see with the eye of their heart? If so, then does this mean that they see the external and material world? Not at all. Rather this means that with the eye of their heart, they see the internal world, which is the world of spirituality and the same is the spirituality of the Qur'ān.
- 18 It is inevitable to have the recognition of the Prophet prior to the recognition of God, and the recognition of the Imām prior to the recognition of the Prophet, and prior to the recognition of the Imām, one's own recognition. For the stages of recognition and the order of their affirmation are such. Nonetheless, it is also necessary to know that all these recognitions are united together, they are not separate from each other. Now as for recognition or *ma<sup>c</sup>rifat*, it is not possible without observation and seeing. This implies that the one who is called *c<sup>a</sup>arif* (one who has attained *ma<sup>c</sup>rifat*) if he really is an *c<sup>a</sup>arif*, then his eye of heart has opened and he can thoroughly observe the world of the spirituality of the Qur'ān as his own spirit and spirituality and in the light of its realities and gnosés, can achieve the *ma<sup>c</sup>rifat* of four stages. For without the *ma<sup>c</sup>rifat* of the Qur'ān, there is no *ma<sup>c</sup>rifat* at all.
- 19 It is evident from the above realities that no *ma<sup>c</sup>rifat* can be attained without the observation of the manifestations of God's attributes, in which lie the spirit and the light of the Qur'ān. In fact, the same manifestations of God themselves are the spirituality and luminosity of the Qur'ān, for they are not separate from the Divine manifestations.
- 20 Many people admit that *ma<sup>c</sup>rifat* means the vision of God (*didār-i ilāhī*). But some of them forget that in search of

His holy *didār* (vision), His greatest signs are also observed, such as the Pen, the Tablet or the Throne, and the Dais (*kursī*), the necessary and essential realities of the pre-eternity (*azal*) and post-eternity (*abad*), space and spacelessness, time and timelessness, the annihilation and survival of the universe, Paradise and Hell, congregation (*hashr*) and dispersion (*nashr*), i.e. the resurrection, spirits and angels, etc. Thus in the recognition of the spirit of the Qur'ān are included the recognitions of all these signs of God, as it is said in the Qur'ān: "We have enumerated everything in a book". (78:29). This same book is the record of deeds of man, the light of the Perfect Man and the spirituality of the Qur'ān, in which there is everything.

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

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

- 23 In the verse (47:6), is mentioned the recognition of Paradise. This means that the Paradise ought to be recognised in this world, so that, on the Day of Resurrection, the *mu’min* may enter this recognised Paradise. But, as mentioned earlier, recognition without observation is not possible, therefore observation of Paradise is necessary. But it should be remembered that Paradise is not separate from the spirituality of the Qur’ān, for the spirituality of the Qur’ān contains all spiritual favours; and Paradise also has the same favours. Hence the spirituality itself is Paradise.
- 24 *Ta’wīl* literally means ‘to take something back to its origin’, ‘to take a symbol (*miṣāl*) back to its symbolised reality (*mamṣūl*)’, ‘to reveal the meaning and purport of allegories and metaphors’. For instance, the *ta’wīl* of ‘cow’ in the surah of Yūsuf (12), is the gluttonous human soul. For such a soul of man which had to spend seven years in peace and rest is symbolised by seven fat cows, and the same soul which had to spend the following seven years in the difficulty of famine, is symbolised by seven lean cows. This story is related to a dream of the king of Egypt, the *ta’wīl* of which no wise man of his time could do except Ḥaḏrat Yūsuf (a.s.), who was the Perfect Man and Entrusted Imām (*Imām-i Mustawda*<sup>c</sup>) of his time and was granted the science of *ta’wīl* by God. The same is the case of the *ta’wīl* of the Qur’ān. No one knows the practical *ta’wīl* (*‘amalī ta’wīl*) of the Qur’ān except those who are the *rāsikhūn fi al-‘ilm* (3:7). Among the *rāsikhūn fi al-‘ilm*, the first is the Prophet, then his successor, Mawlānā <sup>c</sup>Alī,

and the Imāms from his progeny.

By practical *ta'wīl* (*ʿamalī ta'wīl*) is meant the spirituality of the Qur'ān which is repeatedly mentioned in this booklet, and by the bookish *ta'wīl* (*kitābī ta'wīl*) is meant the *ta'wīl* which has been revealed from the holy Imāms and their *ḥudūd* and has been written down.

- 25 It is a fact that an ordinary person is heedless and unaware of the lustrous world of spirituality, but despite this he definitely has a spacious world of ideas in his heart and mind, which contains not only the observations, events, and states of his past life, but also a concept of the entire present universe, including everything, such as heaven, sun, moon, stars, atmosphere, cloud, day, night, earth, mountain, jungle, desert, river, garden, field, house, city, different types of people, animals, experiences of journeys and a record of countless words and works. Thus, whatever he conceives of, a dim picture and a feeble image of it comes in front of him. Some things which he loves rise to the surface of his mind again and again; whereas some others to which he had paid little attention, are forgotten; albeit it is possible to regain them by thinking and reflection.

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

- 26 In the verse (41:53) of the Qur'ān, it is said that the signs of God are in the horizons (*āfāq*, the physical world) as well as in the souls (*anfūs*, the spiritual world). The purport of this extremely important verse is that, in order to attain the recognition of God and that of religion, the evidences and the realities of the physical and spiritual worlds should be used. For instance, we should know from the book of the



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

If it is asked: what is the reason that at night the moon can acquire the light from the sun and transmit it to the inhabitants of the earth, but the firmament cannot do the same? The answer is that the firmament is an ethereal body and therefore there cannot be any angle of reflection of light on it. Contrary to this, the moon is a dense body, therefore, it, due to its round body making the different angles, can reflect the light of the sun to the inhabitants of the earth. This is an example of the fact that the angels due to their being devoid of corporeality and humanity, cannot fulfil the representation and vicegerency of the Prophet, but a Perfect Man, who has corporeality and humanity, can accomplish a great task. And such a blessed personality which accomplishes this task is the Imām of the time.

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

Answer: With respect to the physical world, there are two parts of the time, one is the day and the other the night. Similarly, with regard to religion also, time is of two kinds: one is that in which the sun of the religion is present and

himself gives the light; the other is that in which the sun of religion is not present, or even if he is present, he does not himself shed light on certain problems. As for the reason for the invisibility of the moon during the daytime in the physical world, it is that the moon is beyond the range of our sight, which is immersed in the light of the sun during the day. The *ta'wil* of this is that during the time of Prophethood, it was the day of religion, therefore, the *Hujjat* of the Prophet was not visible to the common people. Nonetheless, there were many such problems on which the Prophet himself was not shedding light directly. In this respect, it is also true to say that this time resembled the night, in which it was the *Asās* who was functioning like the moon.

- 27 One of the Divine signs in the physical world is water, the source of which is the heaven, and the representative of the heaven is the mountain. In *ta'wil*, the heaven is the symbol of the *Nātiq* and the mountain that of the *Asās*. The water falls from the heaven sometimes in abundance, sometimes less, and sometimes does not fall at all. But it is the representation of the heaven and the mountain which stores the rainwater in the form of the reservoirs of ice and large springs and lets the water flow systematically so that it may always be provided for every need. This is precisely an example of the spirituality of the Qur'an, how it has transferred from the *Nātiq* to the *Asās*, so that the means of the gradual guidance may be available at all times, and people may not perish all of a sudden, drowning in the flood of the heavenly knowledge, as the people of Ḥaḏrat Nūḥ had drowned in the flood of spiritual knowledge and perished. Thus it became clear that the Prophet has transferred the spirit of the Qur'an to the personality of his successor.
- 28 The gist of what is said in the verse (3:49) is that Ḥaḏrat 'Īsā in his time used to make a figure of a bird out of clay and used to breathe *ism-i a'zam* into it and it used to become a bird by Allāh's command. He also used to heal

those born blind, lepers and used to raise the dead by Allāh's command.

In the above-mentioned miracles, the *ta'wīl* of the clay is the status of a *mu'min*, and that of bird is an angel and a spiritual entity (*rūḥānī*). The *ta'wīl* of making clay, mixing water with dust, is to mix *ilmu'l-yaqīn* (knowledge of certainty) with the belief and faith of a *mu'min*, and that of making a figure of a bird out of clay is creating the capacity and zeal for angelicity and spirituality in that *mu'min*. The *ta'wīl* of breathing into the figure of the bird is to grant the *zīkr* of *ism-i a'zam* and special *ibādāt* to a prepared *mu'min*, and that of becoming a bird is the spiritual birth of a *mu'min*, namely, the beginning of the angelic and spiritual life and the flight in the world of spirituality.

The *ta'wīl* of healing the one born blind is to grant the open inner eye to a new Muslim, giving him the above mentioned kind of spiritual training. The *ta'wīl* of healing a leper is to improve (the condition of) a *mu'min* who is trapped in the extremely intense light and white luminousness in the beginning of spirituality, and the *ta'wīl* of raising the dead is to revive spiritually and restore to their previous position those who used to live in the life of the spirit of faith (*rūḥu'l-īmān*) and then had died with respect to *rūḥu'l-īmān*. This is the *ta'wīl* and wisdom of the above-mentioned miracles of Ḥazrat ʿĪsā (a.s.).

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

29 It is necessary to know what is the *baṣīrat*. It is the sight of the heart, namely, to observe the spiritual realities with the inner eye. As God says about the Prophet: "Say thou: 'This

is my way: I do invite unto God. I and he who follows me are on *baṣīrat*” (12:108).

This shows that along with the Prophet, his follower, Mawlānā ʿAlī, also was on *baṣīrat*, i.e. both of them had observed the realities and gnosés of the spiritual world of the Qurʾān with the inner eye, and therefore, whatever they had said about the true *daʿwat* (*daʿwat-i haqq*) was based on *baṣīrat*.

- 30 God says in the Wise Qurʾān: “Oh, but man is observer of his self (spirit)” (75:14). This implies that man, in reality is capable of observing his spiritual states with his inner eye (*chashm-i dil*). If he has lost this capacity, it is his own fault. Observing in the light of this verse, it becomes evident that, after the Prophet and the Imām, it is also possible for the lower ranks to see the spirituality of every kind.
- 31 In the verse (78:29), it is said: “And We have encompassed everything in a Book.” In order to understand the reality of this Book, in which there is everything, first of all we have to think about its nature, whether it is spiritual or material. If it is said to be material, then it has to be equal to the entire universe. For, everything means the entire universe and the existents (which apparently is impossible). On the other hand, if it is said that this Book in which is contained the entire universe, is of a spiritual nature, then it sounds correct. And in fact, this is the meaning of this verse. And all the things of the universe, which are contained in it, are in spiritual form, and it is the spirituality of the Qurʾān which is also called the light of the Prophet and the Imām. By observing in the light of the realities and the gnosés which are mentioned from the beginning to the end of this booklet, it becomes evident that the holy light of the Prophet of God and the Imāms of guidance is always there as the spirit and spirituality of the Wise Qurʾān. It is this light which has remained the fountainhead of the Divine guidance for the people and in its spiritual manifestations

are hidden the treasures of the *ma'rifat*, the recognition of God. Therefore, a *mu'min* should always struggle to be able to attain the spiritual observation and recognition of this holy light.

Praise be to God, the Sustainer of the worlds.



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