

Q11. Can examples be given about the levels of knowledge in faith?

A11. Take the example of the recognition of the Imām and what level of knowledge people have of him in each of these terms.

- a. Recognition by his physical presence - *Shinakt-i jism-i Imām*
- b. Recognition by his name - *Shinakt-i ism-i Imām*
- c. Recognition by his Imāmat - *Shinakt-i Imāmat-i Imām*
- d. Recognition by his Divinity - *Shinakt-i Ulūhiyyat*

Another example

- a. A seed
- b. The name of the seed
- c. The background of the seed
- d. Origin of the existence of the seed

Again with the help of the “Usul-i Dīn” *farmān* it is important to understand the trend of thought of the above and the correct fulfilment of the guidance of the Imām where he says “There are those among you who know next to nothing about faith. When you are free, you must turn your thoughts to these questions: Who is the Creator and what is creation? Have you ever thought about these matters? For instance, what would you say if you were asked who you are? You might answer, “I am the son of so and so.” At the most, you might be able to reach back several generations. A more thinking person might name Ādam as his first ancestor; but he will not be able to proceed further. You must ask yourself: Where did Ādam come from? That man who is a Sufi (i.e. a mystic) will be able to capture this trend of thought.”

Q12. Is the principle of “*Yaqīn*” mentioned in our *Du’ā*?

A12. The second part is first related to the obedience to God then even more important obedience to His Prophet who was the messenger that brought light and guidance (5:15) and lastly even more important to have certainty in his vicegerent without which the first two cannot be achieved nor accepted. (ref: *Du’ā Essence of ‘Ibādat* by [°]Allāhmah Naṣīr al-Dīn Naṣīr Hunzai Part Two)

Q13. What should one know about this knowledge of certainty?

A13. In the book *wajh-i dīn* Pir Nasir Khusraw explains that knowledge is related to two things. One is given ([°]*aṭā’i*) which only the Prophets and Imāms have and acquired (*iktisābi*) for those who are seeking the meaning of religion. This means perfect knowledge should only be acquired from the perfect man who is the representative of God. Please read Q4 & Q12 again.

From the book “Thousand Wisdoms 804” it is stated in a *Ḥadīth* under the title of *Madīnat ul-[°]ilm* meaning city of knowledge: “*I am the city of knowledge and [°]Alī is its gate, so whoever wants knowledge let him come through the gate.*” That is, whoever wants the treasures of the knowledge of certainty, the eye of certainty and the truth of certainty, then it is necessary and imperative for him to enter the city of the knowledge of the Prophet by walking in the light of the unique and extraordinary guidance of the

°Ali of the time. This *ḥadīth* is related to the Mubarak words of the Imām in the Constitution where he says: “The Imām’s *tā’līm* (teaching) lights the murids path to spiritual enlightenment and vision...” This means that in the spiritual path, first preparation is the cleansing or purifying the path of one’s faith with the *Imām’s tā’līm* or knowledge of certainty and then performing good deeds or in other words both should be performed simultaneously.

Q14. How can this “knowledge of certainty” help me in this world?

A14. It is necessary for everyone to have the knowledge of certainty in this world, so that he or she will be able to see and recognise not only Paradise (47:6), but also Hell and protect oneself from falling into it (102:5-7).

Q15. What is the basic understanding of paradise and hell?

A15. In *wajh-i dīn* Pir Nasir Khusraw in discourse 10 explains that there are two kinds of things in the world: *zāhir* (exoteric, external, apparent) and *bāṭin* (esoteric, inner, hidden). Whatever is *zāhir* is apparent. It can be perceived by the eye, ear, hand, etc., which are called the sense organs and also called perceptibles. Whatever is *bāṭin* is hidden and is called intelligibles. People cannot perceive them by their senses. Instead, the wise comprehend them by the use of intellect and knowledge.

The book *Submission of Paradise Concept 15* explains that paradise and hell are products of man’s mental conceptions and the body’s pleasure is derived from sensory objects or the physical world and the soul’s delight from contemplating on the intelligibles and good deeds or in other words the world of religion or spiritual world. If the soul spends most of its time towards the acquisition of sensory pleasure from the physical world then the result is darkness and hell. If a mu’min spends their time meaningfully in a balanced way according to the *farmāns* of the Imām then the result is paradise in other words light and peace.

Q16. Can further explanation be provided regarding paradise and hell?

A16. Let us take the example from the book *A Key to Wisdom* where °Allāhmah Nasir says:

Ranj numa Rahat - Pain like comfort

Rahat numa Ranj – Comfort like Pain

Let’s take if we suppose that there is a person with a luxurious and comfortable life has led a life of mortal sins, his heart is always darkened with the fear of imprisonment and captivity then one should know that he, despite being far away from prison, in reality, is in prison. On the other hand there is the righteous man who is kept in prison by some accident, but since he is the friend of God, he has neither grief for the past nor fear of the future. Mawlana Sultan Muhammad (s.a) in *Messages of Imam Sultan Muhammad Shah* says:

“Struggle is the meaning of life; defeat or victory is in the hands of God. But struggle itself is man’s duty and should be his joy.”

Thus man is always in Paradise if he considers temporary struggle or pain as non-existent.

Q17. Can we learn further from the Qur'ān about Paradise and Hell?

A17. In the book *Ascent of Soul* by Allāhmah Sahib, God says: “*And He will admit them into Paradise which He has (already) made recognizable to them*” (47:6). This means that paradise is the world of recognition (*‘ālam-i ma‘rifat*) and must be at least partially be recognised in this world. Contrary to this God says in verse (17:72): “*And whosoever is blind in this (life), he shall (also) be blind in the Hereafter and far astray from the (straight path).*”

The above clearly shows the importance of the inner eye and the observance of Spirituality (both paradise and hell) and therefore, a *mu'min* must attach himself to the *farmān* of the Imām of the time and by obeying him, a *mu'min* can attain the knowledge of certainty and the light of recognition in order to be truly successful and alive in this life and the next.

Q18. Can Paradise be further explained?

A18. From the book *Hundred Question* Allāhmah Sahib explains that the bounties of paradise are based on four kinds of desires. These are desires of true love (*‘ishq-i haqiqī*), desires of intellect (*‘aql*), desires of spirit (*rūh*) and desires of the carnal soul (*nafs*). In religion the first three are related towards the Imām of the time who is the paradise for *mu'mins* and last to *Shayṭān* (devil).

Further the classification shows that the highest comes in the form of Divine vision, then in the form of intellect and knowledge, then in the form of spiritual pleasures, and the last in the form of carnal soul being in a subtle form (hell). Please read further in *Hundred Questions* Q21 on how carnal soul can be in a subtle form.

Q19. What related words has the Imām used in the *farmān* regarding *Shayṭān*?

A19. The *farmān* made is of 1967 Bombay 9 November where the keyword is “*waswasah*” (disturbing thoughts or whispering) in Sūrah An-Nās 114. These temptations persuade a person from good to bad by the devil. In the book of *Healing* Allāhmah Sahib explains that the sneaking devil (*khannās*) is from among jinn (subtle man) and mankind who instils *waswasah* in the hearts of the people. Where there is a lack of knowledge and wisdom the carnal soul becomes very powerful and a good example is the spider's web which in reality is very weak but can catch big prey.

There is a *Hadith*: “*There is none among you but is put in charge of a companion for himself from among jinns and a companion for himself from among the angels...*” This means each person has two guardians. This is in the sense that man either contaminates or purifies the mirror of his heart by his optional words and deeds and they (two guardians) always observe the condition of his heart. If there is the dust of evil in one's heart, the personal devil causes insinuation or disturbing thoughts (*waswasah*). If the mirror of the heart is cleansed and pure, the personal angel starts to speak of hope,

certitude, knowledge and guidance. Therefore, one should be immersed in the echo of Divine remembrance so that the devil may be disappointed and the angel may get an opportunity to help (*tā'yīd*). (Please read further in the chapter on Divine Remembrance in the Book of Healing).

Pir Sadardīn in the ginān: Jūṭhī re duniyā

Jirebhaire jūṭhī re duniyā tame kāēñ bhūlo 1

Ane chhoḍo te mandhā andherājī.....

O brother! Why do you forget that this world is false

And have forsaken the heart which has become blind

Jirebhaire āl Imām ārādho morā bhāi 7

To hove bahot kamāiji.....

Obey the Imām and his progeny

Then you will be successful (spiritually & intellectually)

Q20. Can the knowledge of certainty be further explained?

A20. It is said in verse (2:243): "Verily Allah is gracious to people, but most people are not grateful." That is, people should know the bounties of God in the light of *ilmul-yaqīn*, the knowledge of certainty, and appreciate them so that they may be grateful in a true sense to God for His bounties. This means that real gratitude is possible only through knowledge.