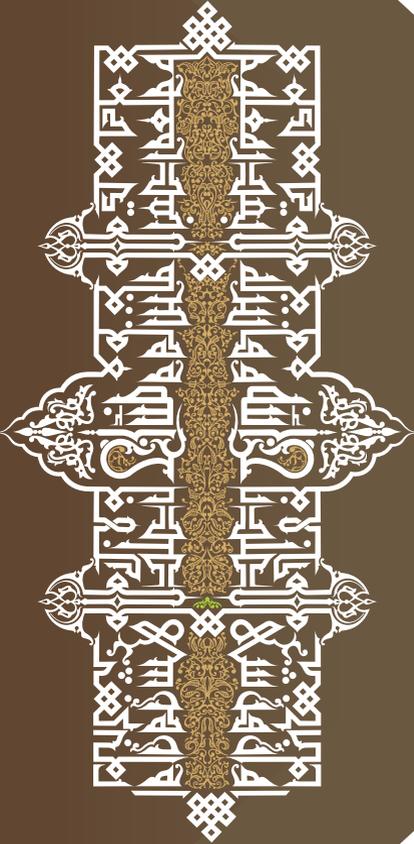


Part 2

Treasure of Knowledge

'Allāmah Naṣir al-Din Naṣir Hunzai

(S.I.)



Treasure of Knowledge

‘Ilmī Khazānah

Part 2

By

‘Allāmah Naşır al-Dīn Naşır Hunzai (S.I.)

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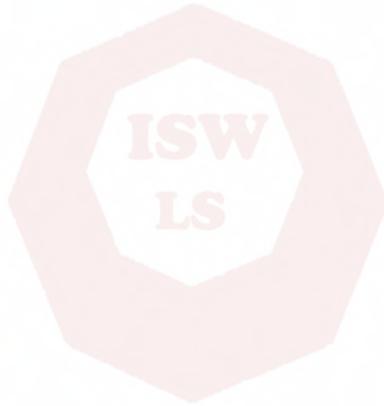
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Dedication

The honour of sponsoring the publication of the English translation of Treasure of Knowledge Part II (*‘Ilmī khazānah hiṣṣah-yi duwum*) goes to four youths of Dāniṣḡāh-i Khānah-yi Hikmat, Dallas Centre: Neha Kaisani, Asim Kaisani, Shermeen Chandani and Shiraz Chandani. All of them are bestowed with the zeal of acquiring spiritual knowledge and serving the *pāk jamā‘at*. A brief account of the honorary services made by these youths is given below.

Neha Kaisani was born on 14th April, 2000. Our revered teacher has bestowed her with the name of *Ḥabibah* and the title of *Ganjīnah-yi Khadijah*. She has been a devoted volunteer since the age of 8 years. She has served as President, REC Council and as an ambassador of the AKF. She is a holder of Golden Scout award and has also been awarded the Presidential Service Awards, Silver and Gold, for 5 years. She is currently studying Information Technology at the University of Dallas, Texas.

Asim Kaisani was born on 19th August, 1998. He is a silent devoted volunteer. Serving since the age of 8 years, he is currently rendering his services as a Counsellor at the Mosaic camps to help the young to adjust and thrive in their lives. He has achieved the rank of Eagle in Boys Scouts and has been serving as an ambassador of the AKF. He has received the Presidential Service Awards, Silver and Gold, for 5 years. He is currently studying Finance and Economics at the University of Dallas, Texas.

Shermeen Chandani was born on 28th May, 1993. She has been blessed with the title of *Naginah-yi Fāṭimah* by our revered teacher. She started her volunteering services at a very young age at Kampala, Uganda. Later she moved to the USA and has been serving the *jamā‘at* in different capacities. By profession she is a Registered Nurse and has been serving as a volunteer nurse during various *jamā‘ati* programs like Diamond Jubilee and *didār*. She plans to pursue higher education in the field of Mental Health so

that she may serve the *jamā'at* at large in an academic capacity as well.

Shiraz Chandani was born on 9th October, 1989. He is a gifted and eloquent motivator for the youths in the *jamā'at* and had been an active volunteer in the Youth and Sports Board, Kampala, Uganda. He is a keen sportsman and has won gold medals in badminton championships in Uganda and other East African Countries. He also serves as a computer teacher for seniors in Plano *jamā'at-khānah*. He is currently working as a District Manager in a Company along with serving the *jamā'at* in various capacities.

These four individuals have been serving together in many projects of this organization. They have recorded different audio books and English translations of *qaṣīdahs* of our teacher °Allāmah Naṣīr al-Dīn Naṣīr Hunzai. They have regularly given their time, knowledge and monetary offerings through Education Early to End (formerly *Khidmat Committee*), a non-profit organization initiated by °Allāmah Ṣāhib in 2005 with the objective to help underprivileged children in our *jamā'at* with their education. One of their unique characteristics is that along with attending °ilmī classes regularly, they also set different intentions to do *tasbiḥāt* as a group to pray for the *jamā'at* and their families for their intellectual, spiritual and physical progress and *mushkil āsān*.

It is our profound prayer that may *Khudāwand* grant them and other *mu'minīn* the courage and inspiration to do similar service of esoteric knowledge. May the lasting services of these youths and their families bring *barakāt* manifold in their physical, spiritual and intellectual lives. *Āmin! Yā Rabba 'l-ālamīn*.

Acknowledgements

Al-ḥamduli 'llāhi ʿalā mannihi wa-iḥsānihi! By the grace of *Imām-i zamān* the English translation of “*ʿIlmī khazānah ḥiṣṣah-yi duwum*” i.e., “Treasure of Knowledge Part II” is ready to be published. In this series of booklets which consists of five parts and each part contains five articles, as its old name “*Panj maqālah*” indicates, the author ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai has revealed innumerable wisdoms of many fundamental concepts of Islām.

This translation effort by this humble servant of the Imām of the time needs to mention many people who made significant contributions to this publication. My mentors Dr. Faqīr Muhammad Hunzai and Rashida Noormohamed-Hunzai deserve the first and the foremost mention as it is always through them that I get inspiration and encouragement to translate the Urdu books of my revered teacher into English. They always take care of the mistakes and flaws which I make in my translations.

I gratefully acknowledge Nizar Fath Ali Habib for the internal formatting and designing an extraordinarily attractive cover page.

My daughter Meherangez is always keen to help me in my work and thus she prepared the indices at the end of the book.

I hope that the seekers of esoteric knowledge will profit from this translation and will also pray for all who ensured the publication of this book.

Azeem Ali Lakhani

Karachi

5th June, 2019 (*ʿĪdu 'l-Fitr*)

Important Note

The following symbols have been used in the text with the names of Prophets and Imāms.

- (s) – *ṣalla'llāhu 'alayhi wa-ālihi wa-sallam*
(May Allāh send blessings and peace through him and his progeny).
- (c) – *'alayhi's-salām / 'alayha's-salām / 'alayhima's-salām / 'alayhimu's-salām / 'alaynā salāmuhu/ 'alaynā minhu's-salām*
(May peace be through him / her / them both / them / may his peace be upon us).
- (q) – *qaddasa'llāhu sirrahu*
(May God sanctify his secret).

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By the Name of God, the Compassionate, the Merciful

Preface

O the Sustainer of the worlds! O the Master of our bodies and souls! O the Lord of honour! For the sake of Your beloved Prophet Muḥammad^(s) and his vicegerents, the pure Imāms, grant this humble and feeble servant such high ambition and courage and such luminous grace and favour that he can be duly grateful for all Your great and magnificent bounties. But O Lord! How can such ungrateful servants as us, be duly grateful in spite of [Your] such magnificent favours?

The book “*Pañj Maqālah* part II” is before you. Study it carefully and judge it appropriately; you will immediately know its importance and significance. Then there will be no need to introduce the book, as it is said: “*Mushk ān ast kih khwud bibūyad nah ān kih ‘aṭṭār bigūyad*” i.e., ‘Musk’s scent speak for itself, the perfumer does not need to praise it’. However, there can only be one person in a thousand who may be able to easily sense the soul-nourishing fragrance of the musk of knowledge. Thus it is also one of our duties to introduce this booklet a little so that it may cure not only the unawareness of some people towards knowledge but at the same time may also increase the interest of some keen readers.

The first article in this booklet is: “Some wisdoms of *sūrah-yi Muzzammil*”. According to the order of revelation this was the third *sūrah* revealed in Makkah but according to the current order it is the 73rd *sūrah* [of the holy Qur’ān]. It has 20 verses and 2 *rukū’s*. This *sūrah* has great characteristics, one of which is that it mentions the wisdoms of progressing in *zīkr-ū ‘ibādat*, especially the *ism-i a‘zam*. Thus, by the grace of God, we have tried to

elucidate some wisdoms of this *sūrah* in the form of questions and answers.

The second article is: “*Bāb-i Nabī*” which means the gate of the holy Prophet. According to this concept not only the presence of an Imām becomes indispensable during the life of every great prophet, but it also necessitates the chain of Imamatus to continue after [the demise of] every great prophet. The principle is not that the gate of knowledge and wisdom of prophethood be available in the prophet’s time [only] and after him everyone should easily and undoubtedly acquire this knowledge and wisdom as if it were easier than even in the prophet’s time. Such an opinion can never be true. The concept of *Bāb-i Nabī* (the gate of the holy Prophet) is in no way different from the concept of vicegerency and Imamatus. In fact, these two [concepts] are the same. Thus, if it is a reality that everything has a gate, similarly there are gates of the knowledge and wisdom of God and the Prophet. The gate of God is the holy Prophet and that of Prophet is [his] *asās*. The gate of *asās* is the Imām and that of the Imām is [his] supreme *hujjat*, and so on. We have placed this article here [in this book] due to its importance and necessity.

The third article is: “Is Ḥaẓrat ʿĪsā^(c) a spirit or a body?” This question is as important as it is great and many bright realities are revealed in its connection. In the light of these realities not only is the answer to the question provided but it also helps in the comprehension of the Qurʾān, understanding of religion and the recognition of spirit and the Perfect Man to a great extent. This is the reason that this topic is discussed here.

The fourth article is: “Solution of a Question”. This is the text of a memorable letter which I wrote to one of my esteemed and extremely dear friends [who had posed it]. This article is necessary here because it discusses the infallibility and purity of the true Prophet and mentions the proofs of his absolute purity. Through

these bright and evident proofs not only is the purity of the holy Prophet ascertained but the testimony of purification of the people of the house (*ahl-i bayt*) and that of the holiness and sanctity of the holy Imāms from the progeny of Muḥammad^(s) and the children of ʿAlī^(c) is also attained.

The fifth and the last topic is: “The Secrets of Nature”. The purpose of this article is that it means the concealed secrets of the creation of the universe and its existents i.e., the hidden secrets of all kinds of creatures. Such secrets which are not manifest and are inaccessible, but can only be attained through Qur’ānic wisdom and *ta’wil*. The highest level of spirituality is required to attain the practical *ta’wil* [of the holy Qur’ān]. It is only through such spirituality that the concealed secrets of the creation of Ādam^(c) and the children of Ādam^(c) can be achieved. Nonetheless, the purpose of this article is to draw attention to those fundamental and essential secrets which are related to a human being’s creation, since secrets, whether they pertain to religion or the world, are of the foremost importance. If an exalted emperor confides in one of his friends he honours him in this process with excellence and superiority over others. Thus true *mu’mins* should continue to search for God’s secrets in the supreme teachings of religious knowledge so that they may get extremely close to God and be able to merge in His light.

Now let me remember all those people with gratitude who befriend knowledge and always support me for the advancement of service of knowledge without asking for any reward or fame. For them the utmost happiness lies in effacing the darkness of ignorance through the bright lamps of the *ta’yidi* knowledge of the Imām of the time, [and] by writing and publishing books on Qur’ānic wisdom, *ta’wils*, understanding of religion, evolution of Islam, recognition of Imām, spirit and spirituality, solution of contemporary problems, religion and science, etc.

They are among the soldiers for knowledge of the true Imām. They consider themselves very fortunate and have due pride in their enthusiasm to spread religious knowledge. According to them the pleasurable study of religious books is more refreshing and beneficial than strolling in a garden because the comfort and pleasure of a garden is worldly, physical and temporary. The flowers of the paradise of knowledge and wisdom are not such that they fade or the sweetness of its fruits diminish. These bounties and pleasures related to religion and the life hereafter are for the souls and intellects, thus they are imperishable and everlasting.

We should all pray in the Divine court: O Lord! Bless all the people of faith with the eternal wealth of knowledge and thereby grant them bliss and eminence in both the worlds, *Āmin!* O the Sustainer of the worlds!

A servant for knowledge of the *jamā'at*,

Naṣīr al-Dīn Naṣīr Hunzai

Thursday 10th Ramaḏān al-mubārak, 1397 AH

25th August, 1977

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By the Name of God, the Compassionate, the Merciful

Some wisdoms of *sūrah-yi Muzzammil* (Questions and Answers)

Question 1:

Who is the one ‘wrapped up in garments’ and what is the reason for this address?

Answer:

“Enwrapped in garments” or “folded in mantle” (*muzzammil*) is one of the blessed names of the holy Prophet. According to some people the reason for this title is that the disbelievers of Quraysh called him a magician (*sāhir*) during the early days of his prophethood which made him sad and [thus] he wrapped himself in garments. Some others say that during the initial days of prophethood the revelation [of Qur’ān] used to make him sweat so he used to ask: “Wrap me up in a mantle!” and its *ta’wil* is: “Hide my inner status (*bāṭini ḥayṣiyyat*) which is full of the secrets of reality (*asrār-i ḥaqīqat*) from the people of the world”.

Question 2:

God, the Wise, has alluded here to sleep on time at night and to wake up early for *zīkr-ū ‘ibādat*. What is its wisdom? Why did He not order to remain in nightlong vigil?

Answer:

The wisdom hidden here is that in this way not only does the tired body become fresh, but also the soul and mind of a *mu’min* become free from all worries. It is only then that the attention can be focussed on *zīkr-ū ‘ibādat*. The wise Qur’ān also mentions the nightlong vigil (76:26) and its wisdom and benefits are different from this.

Question 3:

At what time in the night should *ẓikr-ū ʿibādat* be commenced according to *sūrah-yi Muzzammil*?

Answer:

The special *ʿibādat* should be commenced either after one-third of the night has passed or after half of it or even when two-third has passed.

Question 4:

This *sūrah* commands to recite the holy Qurʾān. What does this mean?

Answer:

Qurʾān means the glorious Qurʾān, which was revealed to the holy Prophet. Further, each of the great names of God is an important component of the holy Qurʾān. In fact, the miraculous spirit and the light of the Qurʾān is hidden in it with a certain condition.

Question 5:

Why is there flexibility in the duration of the nocturnal *ʿibādat*?

Answer:

It is so because the physical state of a *muʾmin* is not always the same. Sometimes he is very tired, at times he is sick and sometimes he travels.

Question 6:

Tell us the meaning of *tartil-i Qurʾān*?

Answer:

Tartil-i Qurʾān means to recite the Qurʾān in a proper order. Furthermore, if for [the purpose of] *ʿibādat* a great name of God is given from the Qurʾān then [*tartil-i Qurʾān* means] to recite that

name with complete concentration, correct pronunciation and wakefulness of the heart.

Question 7:

What is *‘ibādat* a preparation to achieve?

Answer:

The fulfilment of *zīkr-ū ‘ibādat* is a true *mu’min’s* preparation as a result of which God bestows on him Divine help, special guidance and high aspiration.

Question 8:

What does weighty word (*qawl-i saqīl*, 73:5) indicate?

Answer:

Qawl-i saqīl’s special connection is with the noble personality of the holy Prophet and it is a great wisdom. For a *mu’min* it alludes to unlimited spiritual progress.

Question 9:

What are the benefits of nocturnal *‘ibādat*?

Answer:

It crushes the carnal soul, advances Divine remembrance and purifies and progresses the intellect.

Question 10:

What else crushes the carnal soul?

Answer:

The carnal soul is subjugated by refraining from useless talk, through solitude, starvation and above all by doing nocturnal *zīkr-ū ‘ibādat*.

Question 11:

Why does the *zīkr* progress through the vigil of the night (*shab-khīzī*)?

Answer:

This is because night is not only free from worldly occupations and is peaceful, but also by God's command it is effective in making Divine remembrance progress miraculously (25:62).

Question 12:

What is the wisdom in asking the holy Prophet who had prolonged activities in the day time to wake up in the night for *‘ibādat*, whilst in fact everyone knew that despite such extensive activities the holy Prophet never discontinued his *zīkr-ū ‘ibādat* in the day time?

Answer:

This is a bright proof of the superiority of nocturnal *‘ibādat* on diurnal *‘ibādat*.

Question 13:

It is commanded: “Remember your Lord’s name and devote yourself to Him with an exclusive devotion”. What is the secret that in this verse remembrance (*zīkr*) is mentioned first and attention (*tawajjuh*) later?

Answer:

Internal and spiritual attention is not related to physical teaching, rather it is automatically created as a result of abundant *zīkr* therefore, *zīkr* is mentioned first and then attention.

Question 14:

What are the things one should forget during *zīkr*?

Answer:

During *zīkr*, a *zākir* should forget everything completely, to the extent of himself, except that he should not consider God separate and far away from the meaning and reality of the *ism* [he is reciting].

Question 15:

It is said: “He is the Lord of the east and the west”. What does this Divine teaching indicate?

Answer:

It means that God nurtures all the ranks (*hudūd*) of the world of religion (*‘ālam-i dīn*) with His spiritual help. Thus a *mu’min-i zākir*, in whatever rank he is, should also expect that he will continue to receive the fruits of *zīkr-ū ‘ibādat*.

Question 16:

Verse nine commands to make the true Lord one’s advocate (*wakīl*). Please tell us if advocacy (*tawakkul*) comes first or worship (*‘ibādat*)?

Answer:

It is evident from this verse that the true Lord should be worshipped first and that too in the light of recognition and then comes the stage of *tawakkul*.

Question 17:

What does patience (*ṣabr*) in verse 10 mean?

Answer:

If we consider *sūrah-yi Muzzammil* a continuous and integrated topic of *zīkr-ū ‘ibādat*, patience (*ṣabr*) means that the statements of the deniers (*munkirīn*) not only cause physical sadness, but also affect *zīkr-ū ‘ibādat* in the form of insinuations (*waswasahs*) and

its remedy is to engage oneself in God's remembrance with patience and endurance.

Question 18:

Verse eleven mentions denial, what does that mean?

Answer:

Not to understand religion and its spirit is to deny God and the holy Prophet, because lack of religious recognition results in denial.

Question 19:

What is *ḥadis-i nafsī* and how is it created?

Answer:

The insinuations and whisperings of the carnal soul (*nafs-i ammārah*) is called *ḥadis-i nafsī* and it usually happens during *‘ibādat* and is due to worldly impurities.

Question 20:

Until when are the infidels and hypocrites reprieved?

Answer:

The respite for them is of three kinds: Maximum respite is till the resurrection, minimum till the advent of a sudden chastisement and intermediate respite is till the arrival of [their] death.

Question 21:

What is the *ta’wīl* of ‘food that chokes’?

Answer:

False teachings regarding God and religion are irrational and illogical and are thus unpleasant and unpalatable for the soul.

Question 22:

What is the *ta'wil* of heavens, mountains and earth?

Answer:

The Prophet and Imām's light is the heaven of spirituality, the souls of *hujjat*-like ranks are the mountains and the souls of the followers (*murīds*) are earth and sand.

Question 23:

Why will the earth and mountains shake on the day of resurrection and why will the mountains become moving sand?

Answer:

This is because the souls of the followers and those of the *hujjats* have to move with the occurrence of resurrection. Also numerous ordinary human souls will scatter from the great souls of *hujjat*-like ranks just as the mountains being smashed turn into heaps of running sand.

Question 24:

Why is the messengership of Prophet Muḥammad^(s) compared to that of Ḥaẓrat Mūsā^(c), whereas God severely punished the Pharaoh and his people on account of their denial of Ḥaẓrat Mūsā^(c)'s messengership, but those who denied the messengership of Prophet Muḥammad^(s) were not punished?

Answer:

The messengership and prophethood of Prophet Muḥammad^(s) is analogous to that of Ḥaẓrat Mūsā^(c) in that just as Hārūn^(c) was Mūsā^(c)'s *wazīr*, ʿAlī^(c) was Muḥammad^(s)'s *wazīr*. Those who denied the messengership of Prophet Muḥammad^(s) were not physically punished because the resurrection was impending, thus the holy Prophet was commanded to give them respite.

Question 25:

How is the holy Prophet witness over the community (*ummat*)?

Answer:

The holy Prophet's light i.e., the Imām of the time is always living and present in the world and in this sense he is witness over the community.

Question 26:

Which is the day that makes children grey-headed and how?

Answer:

It is the spiritual cycle in which little children like the old people will behave with intellect and knowledge.

Question 27:

How and why will 'the heaven be rent asunder'?

Answer:

On the day of resurrection 'the heaven will be rent asunder' is in the sense that in the spiritual cycle spirituality will overwhelm the people of the world.

Question 28:

God's promise is done (*maʿūl*) which means that it is already accomplished. How is it possible?

Answer:

Without any doubt God's promise regarding resurrection is the same as has always been happening [in the past], just as God's habit (*sunnat*) today is the same as before (48:23).

Question 29:

How can a human being take the path to his Lord?

Answer:

The nearness and closeness to God can be acquired through obedience and worship in the light of the guidance of the True Guide.

Question 30:

If the holy Prophet already used to keep vigil for two-third or half or one-third of the night why is it ordained to do so in the beginning of this *sūrah*?

Answer:

This order is meant for the *mu'mins* that they should keep vigil in a like manner.

Question 31:

Who among the companions of the holy Prophet keep vigil regularly on this pattern?

Answer:

The pure Imāms and the *mu'mins* wake up at these times.

Question 32:

What does it mean that 'God measures the night and the day'?

Answer:

It means that if God helps a *mu'min*, the time of his *'ibādat* feels shortened and reduced but when God's help is not there then the duration of *'ibādat*, though short, seems very prolonged.

Question 33:

Tell us the meaning and wisdom of "*'alima an lan tuḥṣūhu*" (He knew that you will be unable to count it)?

Answer:

It means that God knew that you will be unable to count it i.e., you will be unable to recite the *ism-i a'zam* in requisite measure during the prescribed duration and you will not be able to even count it, hence recite it as much as you can.

Question 34:

God has commanded to recite whatever is possible from the Qur'ān, however, many people cannot recite it. How can this divine command be accomplished?

Answer:

Remembrance of God by the *mu'mins* is a substitute for the Qur'ān.

Question 35:

Is it incumbent upon sick persons, travellers and those on *jihād* to recite the Qur'ān? In daytime or at night? If in day time then how, since it is said to the holy Prophet that he had prolonged activities during the day time?

Answer:

Whether it is day or night, the recitation of God's name is incumbent upon [every] sick person, traveller and *mujāhid* and this name is instead of the Qur'ān.

Question 36:

At the end of the *sūrah* it is ordered to establish prayer (*ṣalāt*). Is not worship mentioned earlier in the *sūrah* also prayer (*ṣalāt*)?

Answer:

Yes, that was God's remembrance (*ẓikr-i ilāhī*) and this is prayer (*ṣalāt*).

Question 37:

Two types of monetary sacrifices are mentioned here: *zakāt* and *qarḏ-i ḥasanah*. Tell us what is *zakāt* and what is *qarḏ-i ḥasanah*?

Answer:

Zakāt is 10% of the money (i.e., income), etc., and *qarḏ-i ḥasanah* is *mehmāni*.

Question 38:

It is asked to [perform and] send good deeds in one's [own] life. Thus are the good deeds performed for the sake of deceased people false (*bāṭil*)?

Answer:

It is essential and the best for a person to [perform and] send good deeds beforehand during his lifetime so that he may receive reward (*sawāb*) and salvation (*najāt*) provided that he recognizes God. The good deeds performed [by others] for him after his death are not futile but they carry very little reward.

Question 39:

Where and at which place will the reward of good deeds be received after death?

Answer:

After death, the reward of good deeds will only be received from God's presence provided that the person has attained God's recognition and has reached Him, otherwise not.

Question 40:

Those who do not believe in God but perform good deeds, will they be rewarded in the hereafter?

Answer:

There are two things in this. Firstly, good deeds are solely those which are ordained by God, the holy Prophet and the custodian of the Divine command. Secondly, even if some of their deeds are considered to be good deeds they are not acceptable because of the absence of prerequisites.

Question 41:

Why is seeking forgiveness ordered at the very end of this *sūrah*?

Answer:

This alludes that when *mu'mins* act sequentially as ordered in *sūrah-yi Muzzammil*, their sins will be forgiven as a result. This implies that there is no repentance and seeking forgiveness without performing good deeds.

Question 42:

God says that He is better and greater in rewarding. So are there others apart from God who can give reward in lesser quantities?

Answer:

Well, human beings too can provide a small [and] temporary reward for good deeds but only God grants the greatest and permanent reward.

Question 43:

How does God forgive sins?

Answer:

The Lord of the world forgives sins through [*mu'mins*] remembrance, worship, knowledge and wisdom.

Question 44:

What is the theme of *sūrah-yi Muzzammil*?

Answer:

Its theme is remembrance, worship and spiritual progress.



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Wisdoms of *ḥadīṣ* **“The Gate of the Prophet”**

Bāb means gate and *bāb-i Nabī* means the gate of the holy Prophet Muḥammad^(s) and it signifies Ḥazrat °Alī^(c) because the holy Prophet has said: “I am the city of knowledge and °Alī is its gate”. He has also said: “I am the house of wisdom and °Alī is its door”. Furthermore Almighty God says in the wise Qur’ān: “And enter houses through their doors” (2:189) and it is said in a *ḥadīṣ*: “Everything has a door”. Thus [it is clear that] Mawlā °Alī^(c) is the gate of Prophet Muḥammad^(s)’s knowledge and wisdom.

Wisdom 1:

The concept of the house of God (*baytu’llāh*) is one of the fundamental concepts of Islam. In it according to a special wisdom it is supposed that the holy vision (*didār*) of God is attained in this sacred house. This is a very great, wisdom-filled example and in his time the holy Prophet was its reality (*mamsūl*). It means that the Chief of both worlds, the pride of Ādam’s children, Prophet of mercy^(s) was that true and luminous house of God in which special servants used to attain the blessed vision (*didār*) and pure recognition of the true Lord. And °Alī^(c) was its door i.e., through °Alī^(c) the *mu’mins* were honoured with this [vision and recognition].

Wisdom 2:

In the above example since the holy Prophet has considered himself the city of knowledge and the house of wisdom and °Alī^(c) as the gate of this city and the door of this house, every Muslim has to accept that the holy Prophet considered all the other examples of the Qur’ān and Islam as being included [in this city and this house]. Thus in this example the holy Prophet has

encompassed all Qur'ānic and Islamic knowledge and wisdom in his own luminous rank and has enclosed it within the walls and gate of ʿAlī^(c)'s personality and rank.

Wisdom 3:

You will not find a single thing in God's kingdom (i.e., universe and its existents) which is not preserved according to the Divine system of protection. For example, see how the existence of the minerals and precious gems of land and sea is preserved by the Divine law. Reflect on trees: their roots are hidden under the ground, trunks are covered by a garment of stiff bark, delicate branches are elevated from the earth's surface, fruit is protected inside a skin and the kernel is [protected] inside the shell. Similarly we should reflect on the natural protection in animals and humans as a result of which we will have to accept that religious knowledge and wisdom, which is far more valuable than [other] precious things in the world, is protected in a better and stronger way.

Wisdom 4:

The wise Qur'ān mentions that the keys of heavens and earth belong to God (39:63, 42:12). It also says that the treasures of the heavens and earth belong to God (63:7). Thus, this Divine teaching and the above mentioned *ḥadis* imply that the sacred personality of the holy Prophet is the treasure of Qur'ānic knowledge and wisdom and Mawlā ʿAlī^(c) *mushkil-kushā* is its treasurer.

Wisdom 5:

The wise Qur'ān says: "That this is indeed a noble Qur'ān (when) it is in a hidden Book (*kitāb-i makhnūn*), which none touches save the purified ones (*al-muṭahharūn*)" (56:77-79). It means that the noble Qur'ān is in the hidden book of the light of Muḥammad^(s) and only the pure Imāms of the holy *ahl-i bayt* have access to it.

Also whoever [among the people] has received any knowledge from it, it is through them [i.e., the Imāms].

Wisdom 6:

Verse 35 of *sūrah-yi Nūr* (24) says: “Allāh is the light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp” (24:35). These blessed teachings mention a house in relation to a niche, which is nowhere but in a house. It means that the bright lamp which is the example of God’s light is in the niche of the holy personality of Prophet Muḥammad^(s). Thus it is evident that everything is present in this holy house, which is the house of wisdom whose door is none other than ^cAlī^(c).

Wisdom 7:

The teaching of “keep us on the straight path” (1:6) means not only to utter it verbally but also to understand the purport of this example that Islam is the path to reach God through the obedience of Prophet and Imām and the stages of *shari^cat*, *ṭarīqat*, *ḥaqīqat* and *ma^crīfat* are on this path. Thus it is evident that when true religion is analogous to a straight path its ultimate destination is like a house, which is the house of recognition and wisdom and the true Imām is its door.

Wisdom 8:

Verse 175 of *sūrah-yi Nisā’* (4) says: “Then those who believe in Allāh, and hold fast to Him, soon He will admit them to mercy and grace from Himself, and guide them to Himself on a straight path” (4:175). The purport of the Lord of honour’s sacred *farmān* is that to hold the hem of obedience of the True Guide is to hold fast to God. Moreover, to reach the final destination of the straight path in the light of Imām’s guidance and teaching is as if God has admitted a person to His recognition by guiding him on the straight path. Such admission to God’s meeting (*mulāqāt*) and recognition

is possible only in the house of wisdom and the true Imām is its door.

Wisdom 9:

God says: “He grants wisdom to whom He wishes, and whoever is granted wisdom, he indeed is given abundant good” (2:269). This sacred teaching shows that everything is inside the city of knowledge and the house of wisdom and no well-being and goodness is outside it.

Wisdom 10:

When a city has a gate it necessarily has strong fortifications and ramparts all around it so that it is protected from enemies and thieves. Similar is the example of a house and there is no concept of a door without protecting walls. It means that °Ali^(c) is not only the gate of the city of knowledge and the door of the house of wisdom, but he is also the walls and in this very sense it is said: “And We have encompassed everything in a manifest Imām” (36:12).

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Is Ḥaẓrat ʿĪsā^(c) a Spirit or a Body?

Was Ḥaẓrat ʿĪsā^(c) raised to God in [this] elemental body (*jism-i ʿunṣurī*) or only as soul, has remained a very complicated problem for the people of wisdom. Let us find the correct solution to this important question in the light of the wisdom of Qurʾānic verses.

God says: “When the angels said: ‘O Maryam! Surely Allāh gives you glad tidings of a word from Him whose name is Messiah; ʿĪsā son of Maryam’” (3:45).

The wisdom of this Qurʾānic verse shows that the real existence of Ḥaẓrat ʿĪsā^(c) was first determined and completed in the form of a sacred and living word which is also called a spirit. This speaking word and living spirit was cast in Maryam^(c)’s ear as *ism-i aʿẓam* which was later embodied in human attire. Eventually in the last moments of its life, it [i.e., the speaking word and the living spirit] left the body and became as pure (*mujarrad*) as it was earlier.

In this connection we should also reflect deeply about the reality of existence which is of two kinds: mental and external, or apparent and hidden, or spiritual and physical, or true and additional, or luminous and dark etc., etc. For instance, the soul of a human being is his luminous existence and the body is his dark existence and its physical example is a tree and its shadow. Our body, being our dark existence, certainly resembles our luminous existence to a limited extent however, shadows cannot be completely identical to the things themselves. The shadow of a stone is not as solid and impenetrable as the stone itself; the shadow of a tree does not bear fruits; the shadow of a flower does not have any colour and fragrance and the shadow of clouds does not shower rain. The purport [of this discussion] is that the original things are different from their shadows. In the daytime, being attached to their original

things, shadows have some light and some beauty as well but when the fountainhead of light disappears all these shadows are drowned in a dark sea and [thus] annihilated. This [dark] sea is the shadow of the earth which is called night. This same example is of a human body that until the light of soul is spread in it, its beauty and splendour exists, however as soon as the soul departs, its value vanishes and its components mix with the elements according to the order: “*kullu shay’in yarji’u ilā aṣlihi*” i.e., everything returns to its origin.

A blessed saying of almighty God regarding Ḥaẓrat ʿĪsā^(c) is: “And when Allāh said: ‘O ʿĪsā, I will take you away and cause you to ascend unto me and purify you of those who disbelieve’” (3:55).

This sacred saying of Almighty God clearly and explicitly mentions Ḥaẓrat ʿĪsā^(c)’s physical death and his spiritual ascension unto God. Moreover, when it is said: “They did not kill him nor did they crucify him” (4:157), it means that Ḥaẓrat ʿĪsā^(c), *rūḥu’llāh*, was in the form of a pure spirit and a miraculous word. A spirit and a word can neither be killed nor crucified. Why does this truth confound us in spite of the Qur’ānic reality being very clear that: “And reckon not those who are killed in Allāh’s way as dead; nay, they are alive (and) are provided sustenance from their Lord” (3:169).

God’s command above clearly shows that from one aspect the martyrs are killed but from another aspect [they are] alive. This means that the martyrs (*shuhadā’*) are physically killed in God’s path and spiritually are raised as living beings from this world to the hereafter. Thus it is evident that the word ‘*qatal*’ (to kill) is applicable [only] to the body and the word ‘*zindah*’ (alive) is applicable to the soul, as it is said in a *ḥadīṣ*: “A *mu’min* does not die but travels from this transitory world (*dāru’l-fanā’*) to the

lasting abode (*dāru'l-baqā'*)". Nonetheless this *ḥadīṣ* does not mean that a *mu'min* does not die physically.

It is said in *sūrah-yi Maryam* (19:17): "Then We sent to her Our Spirit, and he appeared to her exactly like a perfect man". Thus if a spirit and an angel can completely take on and appear in a human form, a Perfect Man can also become a spirit and an angel by leaving the elemental body (*jism-i 'unṣuri*). In this way the principle that the only means of manifestation in the physical world is through a body and the spiritual world can only be reached through a spirit is established. Just like Ḥazrat 'Īsā^(c), whose celestial state was of a spirit and a pure word (*kalimah*), could not be manifested in [this] world without a body and similarly [he] could not be permanently sited in the heaven of spirituality without leaving the [physical] body.

Moreover, the wise Qur'an mentions regarding Ḥazrat 'Īsā^(c): "And we gave 'Īsā, son of Maryam, clear miracles and strengthened him with the Holy Spirit" (2:87, 2:253).

The above Divine *farmān* indicates the bestowal of two celestial things on Ḥazrat 'Īsā^(c). The first is his miracles which were clear and explicit; the second is the Divine grace which he continued to acquire through the Holy Spirit hidden in his own personality. This is the reason the miracles are mentioned separately from the Divine help otherwise both of them would have been mentioned as one thing. Here another important thing is that his physical miracles remained [with him] for a fixed period of time, however, Divine help being a spiritual reality was accessible to him even when he was leaving the elemental body whereas the Jews thought that they were crucifying him. Nonetheless, due to Divine help he did not have any fear, grievance or pain and this is the meaning of God's universal spiritual help. Such help means that in fact Ḥazrat 'Īsā^(c) lived on in the form of a pure spirit and a wisdom-filled

word. Therefore, how could God's spirit and word be afraid and disheartened by being killed or crucified! How could a miraculous personality whose life, existence, realisation and feeling are in the form of a sacred spirit and a pure word be killed or crucified?

God says: "And they did not kill him nor did they crucify him, but it appeared to them so and most surely those who differ therein are only in doubt about it, they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure. Nay! Allāh took him up to Himself" (4:157-158).

These Divine *farmāns* show that according to God, Ḥaẓrat ʿĪsā^(c) was neither killed nor crucified, however, it appeared to the infidels as if they had succeeded in killing him by crucifying [him] and that he had not remained alive by any means. It means that God's special servant cannot be spiritually crucified, especially Ḥaẓrat ʿĪsā^(c) who had the great rank of God's spirit (*rūḥu'llāh*). He was purely spiritual right from the start and as a perfect *darwish* he was corporeal only in name, his pure soul was raised from among the infidels by God as was His promise, and his blessed body, which was like a worn out attire of [his] soul, was given to the infidels so that they would be considered sinners according to the law. *Shubbiha lahum* (i.e., they are in doubt, 4:157) implies that every person's physical personality causes others to judge that he has merely the physical existence. Thus, the infidels after having captured ʿĪsā^(c)'s body thought that he was only a body, however the real, spiritual and luminous ʿĪsā^(c) was different and could never be crucified by those people. Thus ʿĪsā^(c) was a spirit both at the beginning and at the end, which is why it is said that they [i.e., the infidels] were in doubt. It is not in the sense that they had uncertainty [regarding crucifying ʿĪsā^(c)'s body] but according to Divine speech it means that they thought that what they did to ʿĪsā^(c)'s body, they had done the same to his soul [which was impossible].

Solution of a Question

It is presented that indeed the holy Prophet^(s) was pure and infallible by birth. In order to substantiate this there are many proofs available in the holy Qur'ān, in the *aḥādīs*, intellect and tradition, some of which follow:

1. It is mentioned in *sūrah-yi Ibrāhīm* (14:35) that Ḥaẓrat Ibrāhīm^(c) prayed to Almighty God to protect him and his progeny (i.e., present and future children) from idolatry because not only is it deviation (14:36) but impurity (22:30) as well. This prayer mentions both external and internal idolatry. In short, in this prayer of Ḥaẓrat Ibrāhīm^(c) he supplicates to remain pure and innocent by refraining from all types of sins. The holy Prophet^(s) said: “I am the fruit of the prayer of my forefather Ibrāhīm^(c)”. Thus it is evident that all the Prophets and Imāms from the progeny of Ibrāhīm^(c) are pure and infallible by birth.

2. It is evident from the wisdom of God's sacred *farmān*: “*la'amruka*” (by your life, 15:72) that the entire life of the holy Prophet^(s) was the bearer of purity and infallibility. Had this not been true, the Lord of the worlds would not have sworn by His beloved's life, since oaths are [always] sworn by pure things.

3. The holy Prophet^(s) was pure and infallible which is why it is said in his honour: “And most surely you conform to sublime morality” (68:4). It is obvious that honesty, piety, infallibility and purity do not lie outside the meanings of sublime morality (*khuluq-i 'azīm*).

4. Moreover according to the verse: “Surely the most honourable of you in the sight of Allāh is the one most righteous of you” (49:13), the attribute of piety applies firstly and on the highest rank

to the best of humankind (*khayru 'l-bashar*). Thus another name for piety is infallibility.

5. Now the question remains regarding “*wa wajadaka zāll^{an} fa-hadā*” (And He found you unaware of spirituality and He guided you, 93:7). Had this statement been about a common man, its meaning would depend on all the conditions of his life, that perhaps he was not on the path of religion so God showed him the path of religion or that he was ignorant, so God made him a scholar, etc. However, here this verse is regarding the Chief of the Messengers (*sardār-i rusul*) and the Guide of the paths (*hādī-yi subul*) whose purity and infallibility is mentioned by Almighty God as “*Tā-hā*” (20:1) i.e., “O the purified and the infallible!” Therefore, the purport of the above-mentioned verse should be based on all those Qur’ānic attributes of the holy Prophet^(s): that in the beginning the holy Prophet^(s) was unaware of spirituality, revelation and prophethood (*kār-i nubuwwat*) and then revelation was sent [on him] and after passing through different stages of guidance he became the guide (*hādī*). This is because “*fa-hadā*” addresses the holy Prophet^(s) thus it mentions the absolute guidance (*hidāyat-i kāmilah*), which is the rank of the [spiritual] guide and leader. It is with respect to this final and sublime guidance and in view of the exalted standard of revelation that the holy Prophet^(s) was called “*zāll^{an}*” in the beginning, namely that at that time the holy Prophet^(s) was not aware of it. Another example of this reality is that there is an ultimate height and an ultimate lowness and between them there are many stages. Thus at each stage if observed from below it appears high if observed from above it appears low. This in reality is the state of guidance as well.

6. The Qur’ān describes the complete life of the holy Prophet^(s), from the beginning till the end, as the best model (*uswah-yi hasanah*, 33:21), hence it is evident that the word “*zāll^{an}*” is not at

all according to the standard of [common] humanity and the path of religion, rather it is with respect to the angelic path (*rāh-i malakūt*) and the ascent to the higher world (*mi^crāj-i ^cālam-i bālā*).

7. These realities pertain to the physical life of the Chief of the Messengers^(s) (*sarwar-i an^mbiyā*'), whilst his luminous life as the Universal Intellect (*^caql-i kullī*) is eternal and everlasting. An example of the holy Prophet's life can be given from water. The existence of water is in two ranks: first the water which is called ocean and the second is the one which separates from the ocean and exists in the form of vapours, snow, rain, rivulet, river etc. and then returns to the ocean. Thus the saying "*Innā li'llāhi wa innā ilayhi rāji'un*" (i.e., to Allāh we belong, and to Him is our return, 2:156) presents this very concept to all humans, however this example is applicable first to the holy Prophet^(s) and the Imām^(c).

8. In connection with the concept of the creation of the universe it is said that according to "And everything rotates in a circle" (21:33), existence and non-existence are revolving on a circle like day and night such that it has neither a start nor an end. It means that this great universe always undergoes construction and destruction as Mawlānā Imām Sultān Muḥammad Shāh^(c) says in his Memoirs under the title "Islam, the religion of my ancestors". Pīr Nāṣir-i Khusraw^(q) too, has said that this world will transform [from physical to spiritual] when the Universal Soul (*nafs-i kullī*) completes its objective. This means that all the conditions and states will change as mentioned in *Wajh-i dīn*. Furthermore, he has said that non-existence (*nīsti*) is actually *ibdā'* i.e., the world of command (*^cālam-i amr*) which is parallel to the world of creation (*^cālam-i khalq*). Thus non-existence (*nīsti*) is not as people consider it; hence absolute non-existence (*^cadam-i mahẓ*) is impossible.

9. It can also be concluded from the overall wisdom of Ḥaẓrat Pīr⁽⁹⁾ that when the current *nafs-i kull* will reach the rank of *‘aql-i kull* then the next-ranked soul will again start the same action as the previous *nafs-i kull*. Such allusions are also found in the wise Qur’ān.

10. In short, in the light of Qur’ānic wisdom, the universe does not appear to end at any moment in time, except that the process of transformation [from physical to spiritual and vice versa] always continues in this great universe. Further, it is also possible that this universe continues to undergo innumerable transformations [from physical to spiritual and vice versa] and numerous years may be fixed for each such process. In this process too, the same transformation will continue from the world of creation to the world of command and vice versa so that there will not be absolute non-existence (*ma‘dūmiyyat*), but the more correct idea is that the world of creation and the world of command or existence and non-existence continue in parallel.

Wa’s-salām!

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The Secrets of Nature

The literal meaning of this topic is not hidden from the people of wisdom. Secrets mean hidden realities and nature means creation and the course of creation. Thus “The secrets of nature” is such an important and essential topic that understanding its fundamentals not only helps to a great extent in the recognition of the Qur’ān and religion, it also divulges the concealed secrets of the laws of nature and creation. The Qur’ān and Islam are exactly identical to the Divine law and nature, which is an infinite mercy of Almighty God. He, the magnificent, the merciful, has made His beloved book and the true religion correspond with the exigencies of the universe, its existents and the human nature itself, so that the external world (*āfāq*), the internal world (*anfūs*), the heavenly book and Islam may continue to explain one another.

There is no doubt that only God knows the countless secrets of nature and after Him those who are well-grounded in knowledge (*rāsikhūn fi’l-‘ilm*, 3:7). These are the true Prophet^(s) and the Imāms and it is only through them that the true *mu’mins* acquire the blessing of knowledge and wisdom.

Knowledge for a united humanity

1. The wise Qur’ān says: “God’s nature is that according to which He created [all] human beings” (30:30). Thus there is only one way of creation and a single nature in God’s kingdom. All humankind is created according to that unique nature and there will be no change in this law in the future.

2. It is said in a *ḥadīṣ*: “All children are born according to nature (and Islam is the religion of nature) and the parents (at times) make them Jew, Christian or Magi”.

3. After the explanation of the above-mentioned verse and *hadis* there cannot remain any doubt that Islam is the only religion that can fulfil all the exigencies of the law of nature at all times. Islam is not contrary to the ever changing states of the world and time, because it has to live and last forever.

4. A belief and world view which is against the law of nature ultimately perishes because the contradiction and conflict of anything with the Divine law becomes the cause of its destruction.

5. The cause of the destruction of all those nations of the world which are effaced from the page of existence was that they did not understand the secrets of the law of nature and they did not act according to the exigencies of time and space and thus they all perished due to this violation of the law of nature.

6. Since it is a fact that every human child is born according to the religion of nature i.e., Islam it must also be accepted that the way small children usually ask different and spontaneous questions is due to the impetus of the law of nature. This shows that according to the religion of nature (i.e., Islam) asking questions is one of the fundamental needs.

7. Since it is an established fact that the yearning to acquire essential knowledge about the world and religion is a part of human nature, which should be described as a Divine grace, it is also necessary that an appropriate Divine source be present and available among people who can answer all the questions satisfactorily. Otherwise, if the world of humanity had the ability to only pose questions but the source to answer were not available (God forbid), there would be a huge deficiency in God's guidance and mercy.

8. The verse of the wise Qur'ān in which is mentioned: “The [law of] nature of God is that according to which He created [all] human beings” (30:30), means that a human being is the best and wisdom-filled model of the law of nature according to which the creation of the universe and its existents has taken place. It means that the spiritual and physical creation of a human being is the perfect example of God's nature.

9. The above-mentioned Divine guidance indicates that human beings should duly understand the condition and reality of their external and internal [states] so that they may understand the objectives of nature's secrets and that all this is within their own persons.

10. Had the precious treasures of nature's secrets not been hidden in a human being's own person, God would not have designated human existence to be the compendium and model of all natures (*fitraton*) and He would not have emphatically commanded human beings to look within themselves to attain recognition (*ma'rifat*).

11. As mentioned above, according to the law of nature, the question precedes the answer, which means that seeking comes first and then that which is sought. Hence, it means that although the treasures of knowledge, wisdom and nature's secrets are hidden in human beings, their attainment is utterly impossible without the guidance of the True Guide.

12. Since it is established that a human being is the best practical model of the law of nature, one should also know that the physical and spiritual creation and completion of human beings does not happen suddenly, rather it happens gradually. Thus, it is correct to say that the true religion does not reach the peak of perfection in a single day rather it does it gradually, whether the religious progress pertains to an individual or a whole nation.

13. In the light of the above-mentioned verse and *ḥadīṣ*, the reality is clearly evident that every infant is born according to the Islamic disposition, regardless of which prophet's time it is born in. Thus three more realities become evident. Firstly, the religion of nature i.e., Islam exists from the very time the human race begins and all the prophets invited [human beings] to it. Secondly, Islam is the same from beginning till end, but its physical forms remained diverse in different times. Thirdly, there is no inertia and impediment in Islam; rather it is the fountainhead of gradual teaching (*tadriḡi hidāyat*) and evolutionary activity (*irtiqā'i fa^{cc}āliyyat*).

14. One of the requirements of the way the wise Qur'an invites to ponder and reflect on human nature is that we should attain the experience of personal recognition in order to know the natural states of the people of the past and future, because this is the only recommended means of observing the wonders of nature.

15. This verse, in which the key wisdom of Divine nature is encompassed, mentions the nature of Prophets, Imāms (*awliyā'*) and all people together. Numerous realities become clear in its light, one fundamental truth of which is the pre-eternal and post-eternal unity of human souls.

16. The teaching of this sacred verse assures that the way of nature on which God has created the human being is the most exalted and wisdom-filled and all other methods pale in comparison.

17. After understanding the profound realities of this universal (*kulliyah*), the intellect agrees that, in fact, Ḥaḡrat Ādam^(c) and Ḥaḡrat ʿĪsā^(c) were also born according to this common nature.

18. The verse of nature (30:30) alludes that those who have attained the rank of recognition of God's light meticulously

observe the secrets of nature which are hidden in the heavens, earth, minerals, vegetables and animals through the eye of insight or the heart's eye.

19. Pīr Nāṣir-i Khusraw^(q) has said that this universe is like a tree and we, the humans, are its fruits. It means that [the four] elements (*anāṣir*) are created through the influence of the heavens. The three kingdoms of nature (*mawālid-i salāṣah*) are created through the blending of elements. The human personality comes into existence through the dissolving of the three kingdoms of nature (*mawālid*) and the vegetative and animal souls are formed in it. By purifying these two souls, the human soul and then the intellect come into existence and this is God's perpetual nature.

20. This wisdom-filled teaching of the wise Qur'ān shows that God's nature is specific only to the human being. It means that all powers and capabilities which are possible according to the exigencies of the perfect power and all-embracing mercy of the Lord of the worlds are placed in human nature.

21. The way to become aware of nature's secrets, every wise person should duly observe the realities and recognitions of the external and internal worlds through the inner eye in the world of individual recognition, because it is the sole centre of the secrets of creation of all spiritual and physical existents and creatures.

At the end of this concise explanation, I am compelled to confess that I have not been able to mention anything regarding the secrets of nature except a few allusions.

Glossary

A

- °adam-i mahẓ* – absolute non-existence
āfāq – external world
ahl-i bayt – the people of the house
°ālam-i amr – the world of command
°ālam-i bālā – the higher world
°ālam-i dīn – the world of religion
°ālam-i khalq – the world of creation
al-muṭahharūn – the purified ones
°anāšir (*sing. °unşur*) – elements
añfus – the internal world
°aql-i kullī – the Universal Intellect
asās – foundation (of religion), successor to a *nātiq*
asrār-i haqiqat – the secrets of reality
°aṭṭār – perfumer

B

- bāb* (*pl. abwāb*) – Gate
bāb-i Nabī – the gate of the holy Prophet^(s)
bāṭil – false
bāṭinī ḥaysiyyat – inner status
baytu 'llāh – the house of God

D

- dāru 'l-baqā'* – the lasting abode
dāru 'l-fanā' – the transitory world
didār – Holy vision

F

- farmān* (*pl. farāmīn*) – command, decree

H

- hādī* – guide

hādī-yi subul – Guide of the paths, a title of the holy Prophet Muḥammad^(s)

ḥadīs (pl. *aḥādīs*) – Prophetic tradition, a saying of the holy Prophet Muḥammad^(s)

ḥadīs-i naḥsī – the insinuations and whisperings of the carnal soul

ḥaqīqat – reality, the path followed by the Ismā‘īlīs

hidāyat-i kāmilah – the absolute guidance

ḥudūd – ranks

ḥujjat – proof

I

‘ibādat – worship

irtiqā’i fa‘c‘āliyyat – evolutionary activity

ism (pl. *asmā’*) – name

ism-i a‘zam – supreme name

J

jamā‘at – community. Technically this term is used for the Ismā‘īlī community.

jamā‘at-khānah – community house. Technically it is used for the place where Ismā‘īlīs gather and offer their prayers.

jihād – struggle

jism-i ‘unṣuri – elemental body

K

kalimah – pure word

kār-i nubuwwat – prophethood

ḥayru’l-baṣḥar – the best of humankind, a title of the holy Prophet Muḥammad^(s)

khuluq-i ‘azīm – sublime morality

kitāb-i maknūn – hidden book

kulliyah (pl. *kulliyāt*) – universal

M

ma‘dūmiyyat – absolute non-existence

ma‘ūl – done

mamsūl – symbolized, the reality
ma^crifat – recognition, recognition of God
mawālīd-i salāsah – The three kingdoms of nature
mehmānī – offering for a guest
mī^crāj-i ^cālam-i bālā – the ascent to the higher world
mujāhid – one who does *jihād*
mujarrad – pure
mulāqāt – meeting
mu`min (*pl. mu`minin*) – true believer
munkirīn (*sing. munkir*) – deniers
murīd – follower
mushk – musk
mushkil-kushā – One who eases the difficulties and solves the problems. A title of Mawlānā ^cAlī^(c)
muzzammil – folded in mantle, the name of the 73rd *sūrah* of the holy Qur`ān

N

nafs-i ammārah – carnal soul
nafs-i kullī – the Universal Soul
najāt – salvation
nīstī – non-existence

P

pañj maqālah – five articles

Q

qarḡ-i ḡasanah – ‘a goodly loan’ as mentioned in Qur`ān 73:20
qatal – to kill
qawl-i saqil – weighty word

R

rāh-i malakūt – the angelic path
rāsikhūn fi`l-^cilm – those well-grounded in knowledge
rūhu`llāh – God’s spirit, the title of Ḥazrat ^cĪsā^(c)

S

ṣabr – patience

sāḥir – magician

ṣalāt – prescribed prayer

sardār-i rusul – Chief of the Messengers, a title of the holy Prophet Muḥammad^(s)

sarwar-i an^mbiyā' – the Chief of the Messengers, a title of the holy Prophet Muḥammad^(s)

sawāb – reward

shab-khīzī – vigil of the night

shari'at – law, the law prescribed by the Prophet according to God's command

shuhadā' (sing. *shahid*) – martyrs

sunnat – habit

T

tadriji hidāyat – gradual teaching

tariqat – the spiritual path, the path of *ṣūfis*

tartil-i Qur'ān – to recite the Qur'ān in a proper order

tawajjuh – attention

tawakkul – advocacy

ta'wil – esoteric meaning

ta'yīd – Divine help

U

ummat – community

uswah-yi ḥasanah – the best model

W

wakīl – advocate

waswasah – insinuation. Technically it is the whispering of the carnal soul

wazīr – minister

Z

zakāt – religious due

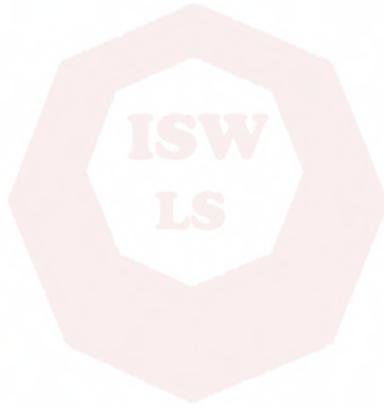
zākir – one who does the *zīkr*

ẓikr – remembrance

ẓikr-i ilāhī – God’s remembrance

ẓikr-ū ‘ibādat – remembrance and worship

zindah – alive



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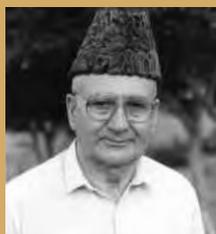
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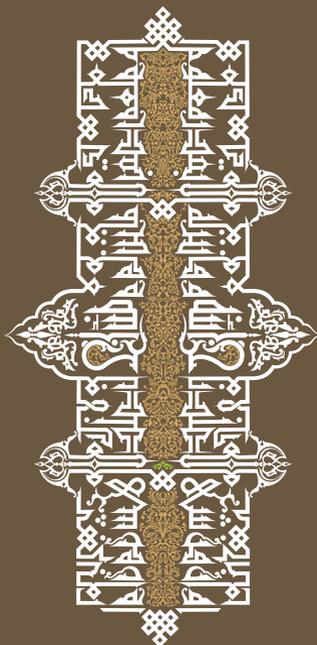
- **Mawlānā Sulṭān Muḥammad Shāh^(c)**

The creation according to Islam is not a unique act in a given time but a perpetual and constant event 28



In his 100 years life, overcoming all odds such as lack of secular education in the isolated mountain fastness of Hunza, Northern Areas of Pakistan, he has left a legacy of over a hundred books related to the esoteric interpretation of the holy Qur'ān. He has written both prose as well as poetry. He is the first person to have a *Diwān* of poetry in Burushaski, his mother tongue, which is a language isolate and is known as “*Bābā-yi Burushaski*” (Father of Burushaski) for his services to it. He has composed poetry in three other languages: Persian, Urdu and Turkish. He coined the term “*Spiritual Science*” and his contribution to it is widely recognised. His works include “*The Wise Qur'ān and the World of Humanity*”, “*Book of Healing*”, “*Practical Sufism and Spiritual Science*”, “*Balance of Realities*” and “*What is Soul?*”. He co-authored a German-Burushaski Dictionary with Professor Berger of Heidelberg University and “*Hunza Proverbs*” with Professor Tiffou of University of Montreal, Canada. He collected and provided the material for a Burushaski-Urdu Dictionary, prepared by the Burushaski Research Academy and published by Karachi University. He is a recipient of “*Sitārah-yi Imtiyāz*” awarded by the Government of Pakistan for his contribution to Literature.

The knotted *Kūfic* calligraphy mirrors and depicts verse 21 of *sūrah* 15.



وَأَنْ مِنْ شَيْءٍ الْإِعْدَادِ نَاخِرَاتٍ
وَمَا نُزِّلَهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

"And there is not a thing but its treasures are with Us, and We do not send it down but according to known measure." (15:21)



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