

# Global Lectures

Concept Series - English

Dr. Faquir Muhammad Hunzai

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# Understanding the Concept of Din

## Transcription of Summary 01/09/2022

**Speakers: Dr. Faquir Muhammad Hunzai & Alwaiza Rashida Noormohamed-Hunzai**

**Note: Din** (Correct pronunciation *deen*= Religion)

### Introduction:

First of all, we would like to welcome everybody to this new series of lectures, and I will do a concise introduction in the language I find easy to speak. In this short introduction, I want to quote from Mawlana Sultan Mohammed Shah's (s.a) *"The Memoirs of Aga Khan"* in chapter 8, *"The Islamic concept and My Role as Imam."* He says: *"In the seventh century of the Christian era, there was a rapid and brilliant new flowering of humanity's capacity and desire for adventure and discovery in the realms of both spirit and intellect. That flowering began in Arabia; its origin and impetus were given to it by my Holy ancestor, the Prophet Mohammed (s.a), and we know it by the name of Islam."*<sup>1</sup>

This book was published in 1954. Hazrat Mawlana Sultan Muhammed Shah (s.a.) made this statement there for the whole world to read in the international language of English. Today, we, who are living in the time of Mawlana Shah Karim al-Husayni Hazir Imam (s.a.), have heard enough Farman's from Imam of the time that our *tariqa* is esoteric *tariqa*, it is a spiritual *tariqa*, it is intellectual *tariqa*, it permeates and gives importance to the intellect and the food of intellect is knowledge.

So in that spirit, we have started this series of lectures to continue the desire for discovery in the realms of both spirit and intellect. It is our humble prayer in the *huzur purnoor* of Mawla Khudawand that we should all benefit from it. We should all benefit from it if we all engage with it, follow up on the reference, and attend consistently so that these series will significantly impact our level of understanding and knowledge. *Inshallah!*. So now I am going to ask Faquir Sahib to address you all on the first topic, the **Concept of *din***.

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<sup>1</sup> The Memoris of Aga Khan World Enough and Time- Chapter 8

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 01092022 Video mp4](#)

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**Transcription Summary by Alwaiza Rashida Noormohamed-Hunzai Sahibah:**

***Bismi'llahi'r-Rahmani'r-Rahim***

With all your prayers, I will try to do a quick summary in English for those who may not have understood Urdu completely or perfectly. Dr. Sahib has explained that we live in a knowledge society. We live in a time where there is no famine of knowledge. According to *Pir Nasir-i Khusraw* (q.s.) and other great *Buzurgan-i din* (dignitaries of religion) i.e. the great scholars, *Hujjats*, and *Pirs* of *Isma'ili tariqa* have told us that a time will come when the famine of knowledge will be finished. We can see that is the case now that knowledge is freely available to everybody. However, the question arises whether it is only material knowledge that we should be seeking or whether we should also seek knowledge about the spiritual world or the spirit. Because we are not simply the body. Human beings are body as well as spirit, body, and soul. So for us, it is crucial to aim for and to struggle for spiritual knowledge as well as material knowledge. We have no barriers in our *tariqa* because we give prime importance to the notion of intellect, and intellect, as I said in my introduction as well, has only one nourishment, only one food, and that is knowledge.

Then Dr. Faquir Sahib said we would try in these lectures to give a very rational, intellectual, and logical understanding of all the topics we chose so that we can find it easy to talk to and discuss with people. And to make this really on a very strong foundation, all the lectures will be based on the holy *Qur'an* because the holy *Qur'an* is a book accepted by every Muslim living today on the planet earth. We will base our lectures on the Prophetic traditions, *Hadith-i nabawi*, particularly those which all the different groups unanimously accept within Islam. We will base our talk on the *Farmans* of our *Imams*, particularly Mawlana Sultan Muhammad Shah (s.a) and Mawlana Hazir Imam. We will also bring references from books of our great *Da'is*, *Pirs*, and *Hujjats* whom we call *Buzurgan-i din*.

I think that while Dr. Sahib was talking, he did not mention it, but I would like to add here that in 1995 when Mawlana Hazir Imam (s.a.) met for the very first time in our history with the Central Asian *Jam'at* in Moscow.



At that time, Mawla made a Farman in which He said that from the time of Mawlana Ali (a.s.), we have given great emphasis to the intellect.<sup>2</sup> In *Wajh-i din*, which some of you might be quite familiar with, you all know that in the very first discourse or the very first chapter, *Pir Namdar* tells us that God chooses human beings to be superior to other creatures because they have been given the gift of the *aql-i-gharizi* the partial intellect and this partial intellect needs the perfect intellect to nourish it and to make it perfect.<sup>3</sup>

So we concluded that the fountainhead of knowledge in the *Isma'ili tariqa* is the *Imam* of the time. He is the '*Aql-i-Kull*, He is the perfect intellect, and it is through him that we can acquire this knowledge.

Dr. Faquir Sahib also quoted the two very important Hadith in support of this, the Holy Prophet Muhammad (a.s.) said: "*I am the city of knowledge, and 'Ali is its gate.*"<sup>4</sup> "*I am the house of wisdom, and 'Ali is its door*"<sup>5</sup> or the gate. '*Ali-i-zaman* today is in the same position as every *Imam* in His time.

Dr. Faquir Sahib then went to the subject of the concept of *din*. *Din* is an Arabic word, and I can be witness to the fact that Faquir Sahib looked up all the dictionaries we have and found that in Arabic, the word *din* with long "i" sound. *Din* has 20 different meanings, but, of course, we are not going to go into Arabic literature. Our purpose is to know about the concept of *din*, of religion, as the holy *Qur'an* describes it. So going straight to the *Qur'an* there are two *ayat's* that you should make a note of. That is *surah* 30, and the *ayat* is also number 30; this is called the *aya-i- fitrat* and the second is *surah* 3 *ayat* 19.

**Transliteration:** "*Faaqim wajhaka liddeeni haneefanfitrata Allahi allatee fatara annasaAAalayha la tabdeela likhalqi Allahi thalikaaddeenu alqayyimu walakinna akthara annasila yaAAalamoon.*"

**Translation:** "*So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.*" (30:30)<sup>6</sup>

**Transliteration:** "*Inna addeena AAinda Allahial-islamu wama ikhtalafa allatheena ootooalkitaba illa min baAAadi ma jaahumualAAilmu baghyan baynahum waman yakfur bi-ayati Allahifa-inna Allaha sareeAAu alhisab.*"

<sup>2</sup> Mawlana Hazir Imam Moscow, Russia, 29 January 1995

<sup>3</sup> Sayyidna Nasir-i Khusraw. *Wajh-i din*. Discourse 1

<sup>4</sup> The Holy Ahl-i Bayt in the Prophetic Traditions. Hadith 32890. pg 13

<sup>5</sup> The Holy Ahl-i Bayt in the Prophetic Traditions. Hadith 32889. pg 13

<sup>6</sup> Legacy.Quran.com surah 30 ayat 30 *Yousuf Ali*

Translation: “*The Religion before Allah is Islam (submission to His Will): Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.*” (3:19)<sup>7</sup>

In the *aya-i-fidrat*, which he explained in detail, God says that we should turn our face to his religion, so this is a very abstract concept of what is God’s being. He says God then gives us a physical example to make it easy for us to understand. Because he first says to turn your face to my religion. My religion is my nature than another very abstract concept. Then he gives an example of human beings, and human beings are a physical example of this very abstract concept, and that makes it easy for us to understand.

So, the question is, let’s take a human being and look at the characteristics of a human being. Is a human a frozen existence, or is it a dynamic thing? Are they static, or are they dynamic? We have to examine the human being’s life journey, from being born to being a baby right after the age, say, 90 or 100, whatever.

We see that human beings undergo tremendous change. As a baby, they only drink milk, but as they get older, they partake of more robust and substantial food, so nobody questions a baby’s food. We don’t say that because the baby started life by drinking milk, he or she should continue the entire life only with milk. That would be completely illogical.

So, here we are discussing two aspects of the *din* of God: the dynamic and static aspects. So, 1400 years ago, whatever the Prophet has taught us, should we remain with that, or should that have become a dynamic process for us? Because 1400 years of history have passed and there have been tremendous changes in the world.

So, Mawlana Sultan Muhammad Shah (s.a.) has made a *Farman* in which he explains that our *din*, our religion, is the example of that, or to understand our religion; we should take the example of a human being whose photographs were taken every ten years of his life from 10, 20, 30, 40, 50, 60, 70 80, 90. If you look into the photographs, the physical self of the human being changes completely, but his essence or her essence as a human being remains. So change is fundamental. So there is a change in human beings, and there is a change in Allah’s nature.<sup>8</sup> Therefore, there must be a change in Allah’s being, and to understand this, what is his difference? A significant statement is that the fundamental principle remains the same but the outer form changes. That is a critical point to underline.

In support of this, Dr. Faquir Sahib quoted a *hadith* it is one of the six canonical collections of *hadith* in *Sunni Islam* called *Jami’at-i-Tirmizi*. This *hadith* is to be found there. It has also been

<sup>7</sup> Legacy.Quran.com surah 3 ayat 19 *Yousuf Ali*

<sup>8</sup> A Tract on Ginan Party, 29-11-1955, P-C15

quoted by a well-known Muslim scholar called Syed Amirali, who wrote in English in a book called *The "Spirit of Islam"*. He has quoted this *hadith* in Arabic and English, translated on page 183. So what did the Prophet say: "*Ye are in an age in which, if ye abandon one-tenth of what is ordered, ye shall be ruined. After this, a time will come when he who shall observe one-tenth of what is now ordered will be rewarded.*"<sup>9</sup> you are in a time if you abandon 10% of what I am commanding you to do or not to do, you will be destroyed, but a time will come, so this is about the future when those who follow the 10% will be the ones who are saved.

Again Dr. Faquir Sahib made an important statement: How are we to understand this *hadith* of the holy Prophet? We have to understand it in the sense that Islam is a process. It's a dynamic process. It has stages, and we all have heard that *Sirat-al Mustaqim* has how many stages? The stage of *Shari'yat* to begin with which evolves into *Tariqat*, which develops into *Haqiqat*, and the final goal is to achieve *Ma'rifat*. So it is not a matter of abandoning things, but instead of a change in it, the perception of it changes, and he gave an example from nature of a fruit tree that first shows buds that develop into flowers. The bud has not disappeared. Its essence has transformed into the flower; the flower transforms its essence into the raw fruit. The raw fruit transforms its essence into the ripe fruit, which bears the kernel from which another tree can be grown. So, it is a matter of change and dynamism. So the external form changes, but in a *batini*, esoteric sense, we find that things become more sophisticated and developed.

So, For instance, a 10-year-old boy or girl will not have the same level of knowledge or experience that a 90-year-old woman or man will have. So, it is a matter of understanding this. And then, after finishing this first point about the concept of *din* described in the *Qur'an*, then Dr. Faquir Sahib went into the second definition of *din* and described the characteristic of *ta'limaat* of transmission of knowledge in Islam.

Dr. Faquir used the *Qur'anic ayat* Transliteration: "*Inna addeena AAinda Allahial-islam.*"<sup>10</sup> Translation: "*The Religion before Allah is Islam.*" The religion close to God is Islam. Everybody defines Islam as submission to the will of Allah, but this is only half the story. In other words, we must question this submission to *Allah*; how is it happening? Can it happen directly by human beings to Him, or should it happen indirectly through a *Wasilah* or *Wasa'yl*?

We can see that throughout the history of religion, there have been 124 thousand of prophets, and anybody says that we can do things directly to God. We can obey Him directly, we can do His *Ibadat* directly, and we can pay our *Zakat* directly. Then the entire history of prophethood would become redundant, which would be illogical.

<sup>9</sup> The Spirit of Islam by Syed Ameer Ali p. 183

<sup>10</sup> Legacy.Quran.com surah 3 ayat 19 *Yousuf Ali*

So according to the *Qur'an*, in many places, no direct submission is possible to Allah. We have to obey Allah through his *wasilah*. We have to do His *ibadat* through a *wasilah*, you have to do his *Ma'rifat* through a *wasilah* and the *wasilah* as you know, is an intermediary. Dr. Faquir also made the point that only the holy Prophet and pure *Imam* are the only ones who have direct access to Allah and it is Allah who selects and designates and nominates his *Mazhar* or *Khalifa* on earth. Dr. Faquir also gave the reference of *Surah 4 ayat 80* "*Man yutiAAi arrasoola.*" "*He who obeys the Messenger has obeyed Allah.*"<sup>11</sup> To obey the prophet is to obey God, and it is not only one verse. There are many such verses because God himself chooses, as He tells us in the holy *Qur'an Surah Al-Imran 3 Ayat 33-34*:

Transliteration: "*Inna Allaha istafa adama wa noohan waala ibraheema wa ala AAimranaAAala alAAalameen Thurriyyatan baAAaduhamin baAAadin wallahu sameeAAun AAaleem.*"

Translation: "*Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people, Offspring, one of the other: And Allah heareth and knoweth all things.*"<sup>12</sup>

So the *Rasools* and the *Imams* are chosen by God, and it is not logical to say that 1400 years ago, there should be such a guide and that afterward, he should disappear. It is not logical because *Pir Nasir-i Khusraw* (q.s) explains in *Wajh-i din* that if God had not appointed a successor to the holy Prophet, it would be like God was stingy.<sup>13</sup> We all know that God is very generous, kind, and merciful.

Dr. Faquir also quoted from the forward of Mawlana Sultan Muhammad Shah (s.a.). A book called "*Muhammed- A Mercy To All The Nations*". He brought up a quotation about '*Ulu' l-Amr*, that Mawlana Sultan Muhammed Shah (s.a.) mentions, "*By the institution of the 'Ulu' l-Amr- who can be interpreted as Imam and Caliph and by placing obedience to 'Ulu' l-Amr immediately after that to God and Prophet, he ensured that the Faith would ever remain living, extending, developing with science, knowledge, art, and industry.*"<sup>14</sup> by the institution of the '*Ulu' l-Amr*, who can be interpreted as Imam and Khalifa by placing obedience to '*Ulu' l-Amr* immediately after that to God or Prophet he ensures that the faith would ever remain living, extending and developing with science, knowledge, arts, and industry a dynamic otherwise, the religion will become redundant. The world will progress, but religion will remain behind; that cannot be the case because religion is for eternal life. Therefore, religion has to be a dynamic process. It is only through '*Ulu' l-Amr* that this dynamism can be seen and practiced. Everyone will tell you that

<sup>11</sup> Legacy.Quran.com surah 4 ayat 80 *Yusuf Ali*

<sup>12</sup> Legacy.Quran.com surah 3 ayat 33-34 *Yusuf Ali*

<sup>13</sup> Nasir-i Khusraw. *Wajh-i din*. Discourse 2

<sup>14</sup> *Muhammed- A Mercy To All The Nations - Forward Pg.15*



when you see the way the Ismaili community has made progress, this is all due to the fresh guidance we get every time.

*Al-hamdu li'llah*

If any of you are interested in this Forward of the book we have quoted, which is worth reading, this is on the [www.monoreality.org](http://www.monoreality.org) website in the file on Mowlana Sultan Mohammed Shah. [Muhammad-a-mercy-to-all-nations.pdf](#)

So today, we have looked at two *Qur'anic* explanations of the word *din* or religion and *inshallah*. Next week on Sunday, Dr. Nazim Aman will further explain this concept with different references, etc., to elaborate on this subject. We hope that all of you will make it a priority to attend. If you have questions, save them for the next session, we will be here as well and hope there can be more interaction and engagement from the audience next week.

All of you for your presence here and for your prayers for the success of this new series. We want to thank you all and say may *Mawla's* light in the form of *Nur*, knowledge, and *Nur* of *'ilm*. it increases more and more within your existence, and may it guide you and give you inner happiness, which cannot be attained from anything else.

*A'min*. Ya Ali madad.

*Transcription by your friends in knowledge:*

*Anila Surani, Karima Devji, Navin Kaisani & Niamat Chandani*

**Note:** Global lectures series started on January 9<sup>th</sup>, 2022. Above is the transcription of the summary of the first lecture. Readers stay tuned for the next release of transcription.

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## Concept of Wasilah

### Transcription of Summary 01/23/2022

**Speakers: Dr. Faquir Muhammad Hunzai & Alwaiza Rashida Noormohamed-Hunzai**

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#### Transcription Summary by Alwaiza Rashida Noormohamed-Hunzai Sahibah:

##### ***Bismi'llahi'r-Rahmani'r-Rahim***

Now I have the difficult task of summarizing all those points, some of them quite subtle in the international language of English so I seek all your prayers to be able to do justice to this.

So today's topic of the concept of Mediation is linked to the previous two sessions where we discussed God's religion is on the pattern of God's nature and the best example in nature is a human being and in a human being's life we see that he/she goes through a completely dynamic process where they pass through many different stages; in terms of physical development, spiritual development, intellectual development, knowledge, experience, etc.

We also made the point in the earlier two sessions that anything which is living is dynamic because if you look around in nature, things that die become static. So, whatever is related to God, this is the Isma'ili concept. Whatever is related to God is full of soul and intellect. It's always living, so that was our background.

Today we continue the same theme in the necessity of mediation. In other words, how can a human being relate to God? This is through an intermediary, which in the Arabic language is called *Wasilah* or *Wasi'tah*, which means a means of approach or of reaching or relating to.

Since Qur'an has two types of proof, and in light of the Qur'an we will be looking at: the *Afaq* and the *Anfus* - the *zahiri* and *batini* signs. Transliteration: "*Sanureehim ayatina feel-afaqi wafee anfusihim hattayatabayyana lahum annahu alhaqq.*" Translation: "Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth."<sup>1</sup> which helps us to understand this relationship between human beings and God through *Wasilah*.

Hazrat Mawlana Ali *Amiru-l-Mu'minin(a.s)*, in his *Khutbatu'l-Bayan* has said that "*Awal-u-Din Marifat-al-Ilahu*" "Recognition of Allah in terms of His Noor is the pure deen (religion)."<sup>2</sup> This means that this is the highest *ta'lim* of our faith that the most important thing in religion is to recognize God. Therefore, everything in religion, whatever we do in religion, is all to recognize God. Also, Dr. Faquir Sahib pointed out that there are people, there are groups of people who believe that it is not possible to recognize God at all. This is not possible for human beings; but the Isma'ili *tariqah* firmly believes, in the light of holy *Qur'an*, Transliteration: "*qad jaakummina Allahi noorun wakitabun mubeen.*" Translation: "There hath come to you from Allah a (new) light and a perspicuous Book."<sup>3</sup> that it is possible to recognize God.

Even amongst the Isma'ili books, you may find differences in expressions and approaches. You might think that these differences are fundamental but in reality, this is known as graded teachings – Teaching in stages and our *da'is* were always working under the *Imam*. They were inspired by the *Imam*, whatever their ranks, from *hujjat* to *da'is* and they were all working for the same *Imam* and the same light so of course, such *da'is* will not have differences but they have different ways of teaching which is in graded or rank by the rank way.

There is one reality in the holy Qur'an but it has diverse manifestations. So, Dr. Faquir Sahib then gave an example from nature; in the northern hemisphere now, we are coming *Al-hamdu li'llah* towards springtime. What do we see in the springtime? We will see that where there are fruit trees, first of all, the buds will appear on those trees and the buds will gradually transform into flowers; the flowers have beautiful petals but when the time comes, they have to drop and we walk on them because the flower is going to transform into a raw fruit and the raw fruit, to begin with, is bitter or sour. It has to transform into ripe fruit to have that sweetness and to also have inside it a stone or a seed. Inside the nut, is a kernel and within the kernel, there is oil. If you squeeze that oil out and strike a match by creating a small lamp, the final consequence is light. And this is a very important example in nature that you have stages of learning, stages of *ta'limat*, and the final goal is light. Light is the final manifestation in nature and religion because nature and religion are on the same pattern.

<sup>1</sup> Surah-yi Fuṣṣilat (41:53)

<sup>2</sup> *Khutbatu'l-Bayan* Imam Ali ([Noor.pdf \(wilayatmission.org\)](http://Noor.pdf(wilayatmission.org)))

<sup>3</sup> Surah-yi Al-Mā'idah (5:15)

Sayyidna al-Mu'ayyad fi'd-Din Shirazi, our great *Fatimid* luminary *Hujjat* said “*AnNoor-u-Aslul Wajood*” that “light is the origin of everything in the existence/creation.”<sup>4</sup> Allah says in Quran surah 24 ayat 35 Transliteration: “*Allahu nooru assamawatiwal-ardi*” Translation: “Allah is the Light of the heavens and the earth.”<sup>5</sup> So, one has to ask the question, are all these different stages in a fruit tree simply differences, or are they manifestations of the same *haqiqat*, the same reality?

In reality, you cannot grow another tree from the bud or the flower of the raw fruit. You can only grow another tree from the kernel of the ripe fruit. So in *ta'lim*, similarly, Given by different pirs and *hujjats* may seem different but it's not different it's in stages. we have no differences but different grades or stages *i.e.* different manifestations of the same *haqiqat*. The important thing in this example from nature is that no matter how much we may wish it, the bud and the flower do not co-exist. The bud has to give way to the flower, the flower has to transform into a raw fruit, etc., etc. It is a very important example and I hope we will all try to remember this.

In Isma'ili history we see, we read that there is a lot of change, for instance, in the sayings of our *Imams*, in their statements, in their *Farameens*, and in their *Irshaadaat*; and one example that Dr. Faquir Sahib gave was that Mawlana Sultan Muhammad Shah(a.s.) when he established the *Chandraat Majlis*,<sup>6</sup> He said clearly that no *Imam* before him had done this, but he has done it, so there is a difference but this is a manifestation of the same reality at a higher level.

So, to come to *Wasilah* now this was a background to understand *Wasilah*. *Wasilah* is something that joins two things or two people or two groups. In other words, it is a bridge between humankind and our creator God. Again Dr. Faquir Sahib has given an example from *Pir Nasir-i Khusraw* that poison is not medicine for all diseases but there are doctors who know when to prescribe a medicine that contains poison but you cannot take that medicine for every disease because it will be harmful.<sup>7</sup> So, in other words, we have to understand that there may be things that we do not understand in the *Imams Irshaadaat* and his *Farmans*, but we have to have the certainty that there is *hikmat* in it, there is wisdom in it.

Now, *Wasilah*, Dr. Faquir Sahib has said, in its initial stage, God's recognition is through an intermediary or a *Wasilah*. Though, when a *mu'min* reaches the final stages through a great struggle, God's recognition is possible without *Wasilah*. This is a very subtle point and we need to spend some time here. So according to an example that Dr. Faquir Sahib gave from Rumi.

<sup>4</sup> Sayyidna al-Mu'ayyad fi'd-Din Shirazi

<sup>5</sup> Surah-yi An-Nūr (24:35)

<sup>6</sup> *Kalam-i Imam-i Mubin* Part 1. Bombay 4th February 1894

<sup>7</sup> Nasir-i Khusraw. *Wajh-i din*. Discourse 45



Mowlana Rumi has said, “*Dar daruni kaba rasmi qibla n’ist.*”<sup>8</sup> He says when the *Ka’bah* is far away from you, you have to turn towards it for your prayers. Still, if somebody reaches Mecca and enters the *Ka’bah*, they can pray in any direction. They are inside the *Ka’bah* it’s a very beautiful, very subtle example. Then he also gave the example of the Prophet’s *Mi’raj* described in the holy Qur’an, that for the Prophet’s final stage, the Qur’an says that the prophet was closer to God than two bows or nearer. Transliteration: “*Fakana qaba qawsayni aw adna.*” Translation: “And was at a distance of but two bow-lengths or (even) nearer;”<sup>9</sup> Two bows or near. So that shows that at that point, this was the final stage of *Mi’raj*, the Prophet had merged in God, and there was no separation so in the final stage there is no *Wasilah*.

What does God say about this *Wasilah*? This is the next point!

In the initial stages, we need this *Wasilah*. In fact, we cannot be without this *Wasilah* because all human beings are at different stages of development, which is why there is always a divine guide on the planet Earth.

What does God say about this *Wasilah*? So, the Qur’an is an amazing book of revelation, it tells us more than once that God has used every kind of *missal*, every kind of example, symbol, similitude, parable, and allegory in order to explain the one *haqiqat*. Transliteration: “*wayadribuAllahu al-amthala linnasi.*” Translation: “Allah doth set forth Parables for men.”<sup>10</sup> And in this Dr. Faquir Sahib quoted the *ayat* Transliteration: “*Walaqad sarrafna linnasiffee hatha alqur-ani min kulli mathalin.*” Translation: “And We have explained to man, in this Qur'an, every kind of similitude.”<sup>11</sup> “*Laqad Sarafna*” which means that God says that in this Qur’an I have given Every type of example so that human beings may understand.

Ismaili *da’is* taking a lesson from this have done exactly the same thing - that wherever they were sent by the *Imam*, whichever country, culture, or civilization they went to, they studied their context. Then they used the terminology and philosophy of that culture to explain the *Imam’s* recognition, which is why we have such a wonderfully diverse tradition in the Isma’ili *tariqah*. But all these diverse traditions lead to the recognition of the *Imam* - being in Indian tradition or Central Asian tradition, or Arabic tradition.

*Pirs* in India used this Hindu mythology and philosophy, making the recognition of the *Imam* very easy for people to accept.

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<sup>8</sup> Maulana Jalalu-’D-Din Muhammad Rumi

<sup>9</sup> Surah-yi An-Najm (53:9)

<sup>10</sup> Surah-yi An-Nūr (24:35)

<sup>11</sup> Surah-yi Al-`Isra (17:89)

Dr. Faquir Sahib also said that this *Wasilah*, between the believers, the *mu'mins*, and God, why is it explained in so many diverse ways? This is God's great mercy because we all come from different backgrounds, professions, and mental development. So, the more examples there are, the more we can understand according to our capacities.

Dr. Faquir Sahib has then given some examples because the Qur'an says that God will show us his signs in the physical world (*afaq*) as well as within our inner or spiritual or personal world (*anfus*)<sup>12</sup> and these three examples are:

1- *Sirat-ul-Mustaqeem*<sup>13</sup> – which is a direct, shortest, straight path and of course, being direct, straight, and short it reaches its destination the fastest. But physically speaking there is no such thing as a straight road in the world anywhere. You always will find curves and bends etc. on roads. So this straight path, the shortest path it's a symbol, it's a symbol of the *Imam* of the *Wasilah*.

2- The Rope of God - In *surah 3 ayat 103* Transliteration: "*WaAAtasimoo bihabliAllahi jameeAAan wala tafarraqoo.*" Translation: "And hold fast, all together, by the rope which Allah."<sup>14</sup> we don't see that rope hanging from the sky anywhere. This is a symbol again of the *Imam* and his ability to unite people.

3- The third example is *Mi'raj*<sup>15</sup> - which is mentioned in the plural in the Qur'an - ladders (*Ma'arij*). Once again, this ladder is something that takes you from this world to the higher world and that ladder (plural) is because all prophets and *Imams* are the means to reach that height of spirituality and God's recognition.

Then Dr. Faquir Sahib concentrated on the characteristics of *Wasilah* who is between God and human beings described in the Qur'an. For this he has chosen four things:

1- Concept of *Istafah*<sup>16</sup> - you know we are all familiar that the holy Prophet's title is *Mohammedinal Mustafa*(a.s) - 'The chosen'. So *Istafah* is that verb selected by God, preferred by God, chosen by God and who are these? Transliteration: "*Inna Allaha istafa adamawanoohan waala ibraheema waala AAimranaAAala alAAalameen. Thurriyyatan baAAaduhamin baAAadin wallahu sameeAAun AAaleem.*" Translation: "Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people, Offspring, one of the other: And Allah heareth and knoweth all things."<sup>17</sup> They are Adam and Noah and the family

<sup>12</sup> Surah-yi Fussilat (41:53)

<sup>13</sup> Surah-yi Al- Fatihah (1:6)

<sup>14</sup> Surah-yi Al-i Imran (3:103)

<sup>15</sup> Surahyi Al- Ma'arij (70)

<sup>16</sup> Surah-yi Fussilat (41:53)

<sup>17</sup> Surah-yi Al-i Imran (3:33-34)

of Ibrahim and the family of Imran above all his creatures and who are they? They are one family "*Zuriatin bazwa-mim-baaz*" they are offsprings, descendants of one another.

2- The second point is *Nafkha i-ruh - Breathing in of the divine spirit*. God says that I breathe into Adam of my spirit "*mir ruhee*" My spirit and then he commanded the angels to prostrate, to fall down in prostration to Adam(a.s). These are *surah 15 ayat 29* and *surah 38 ayat 27*.

Transliteration: "*Fa-itha sawwaytuhu wanafakhtu feehimin roohee faqaAAoo lahu sajideen.*"

Translation: "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."<sup>18</sup>

Transliteration: *Wama khalaqna assamaawal-arda wama baynahuma batilanthalika thannu allatheena kafarooawaylun lillatheena kafaroo mina annar.* Translation: "Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe to the Unbelievers because of the Fire (of Hell)!"<sup>19</sup> So the *Wasilah*; Must be chosen by God, Must be of a particular family, and Must have the spirit of God.

3- He in addition (the *Wasilah*) should have *`ilmu'l-asma* because God says in the story of Hazrat Adam that God taught him the knowledge of all the names - this is *surah 2 ayat 31*.

Transliteration: "*WaAAallama adama al-asmaakullaha thumma AAaradahum AAala almala-ikatifaqala anbi-oonee bi-asma-i haola-iin kuntum sadiqeen.*"

Translation: "And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell me the names of these if ye are right."<sup>20</sup> This knowledge of all the names has many other synonyms, one is *`ilm-i ladunni*, and another one is *`ilm-i `ata'i*, given knowledge, inspired knowledge, direct knowledge. All these synonyms can be used.

4-The fourth characteristic is that this *Wasilah* who is in a human form actually receives the *Sujood* of the angels. That is also a part of the story of Hazrat Adam(a.s), that once the divine spirit was breathed into Hazrat Adam(a.s) then God himself commanded the angels to fall down in prostration to Hazrat Adam(a.s). Whereas there are *ayats* in the Qur'an where God says do not prostrate to anybody! but in this ayat, he says prostrate to Hazrat Adam(a.s) and whoever refused to do that.- like *Iblis* became an outcast. Transliteration: "*Wa-ith qulna lilmala-ikatiosjudoo li-adama fasajadoo illa ibleesa abawastakbara wakana mina alkafireen.*"

Translation: "And behold, We said to the angels: "Bow down to Adam" and they bowed down.

Not so *Iblis*: he refused and was haughty: He was of those who reject Faith."<sup>21</sup> So, the *Wasilah* of

<sup>18</sup> Surah-yi Al- Hijr (15:29)

<sup>19</sup> Surah-yi Sad (38:27)

<sup>20</sup> Surah-yi Al- Baqarah (2:31)

<sup>21</sup> Surah-yi Al- Baqarah (2:34)

God is also the receiver of the prostration of angels, and prostration as you know, itself is the symbol, it really means obedience, absolute obedience.

Dr. Faquir Sahib rounded this part of his talk by saying that we live in the time of Shah Karim(s.a), His name is Karim and this is the time, the age, the period of mercies and *Kiramat*, miracles, and the Qur'anic *ta'lim* is made very easy for us. We have so much literature on *ta'wil* that you only need to go to our website<sup>22</sup> to see how much literature there is on *ta'wil*.

It is very important that, in gratitude for this, we should be able to explain to others around us what is the *Imam's* true invitation: *Dawat-i-Haq*? Invitation to the truth. This is what the *Imam* is in the world to teach.

Then the final point we are coming to is that this *Wasillah* is certainly in a human form. Looking at him in *zahir* he is not too different from other human beings, but in *batin*, he is not like us. In *batin*, he has all these characteristics which we described here. He has God's spirit which becomes *Nur*, which the *ayat* reference was *surah 42 ayat 52*, Transliteration: "*Wakathalika awhaynailayka roohan min amrina ma kunta tadree maalkitabu wala al-eemanu walakinjaaaalnahu nooran nahdee bihi man nashao min AAibadinawa-innaka latahdee ila siratin mustaqeem*". Translation: "And thus have We, by Our Command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith, but We have made the (Qur'an) a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way."<sup>23</sup> He is from a selected family and has the '*ilm-i ladunni*' the given knowledge and He is the one who receives the obedience, and prostration of the angels. These are all very important points.

Then Dr. Faquir Sahib gave an example from an Iranian philosopher called Mulla Sadra. His story is that he was a deep thinker. He differed in his concepts from the run of the Mulla's in his time, so they didn't like his ideas, they expelled him from the city of *Isfahan* and he went and settled in Kahak which, at that time, was the headquarters of our *Imamat*. He was under the protection of the *Imam*. It was obvious that he studied Isma'ili books because there are many similarities. In fact, many people today, including the Iranians themselves, think that Mulla Sadra was a hidden Isma'ili, a crypto Isma'ili.

He says, in his *tafsir*, and you need to know these phrases, that if we say that God's *Wasilah* is a human being; He is not an ordinary human being. He is what you would call "*Insaniun-Rabaniun*" – 'the man who is divine'.<sup>24</sup> He has characteristics of God's *ilm*, His soul, he

<sup>22</sup> <https://ismaililiterature.com> & <https://www.monoreality.org>

<sup>23</sup> Surah-yi Ash-Shuraa (42:52)

<sup>24</sup> Mullā Sadrā *Tafsir*



is chosen (burguzida), also commanded angels to prostrate to Him, which is especially for God. If you call him God, again He is not absolute God because he is in human attire, so, he says that we could use the phrase "*Rabbun-Insaniun*".<sup>25</sup> So, the example is from somebody who is not openly an Isma'ili. Some people still believe that he is a Twelver scholar. So it's important to have such information and such references.

The final point we had was that we know from science that we cannot look at the sun, the source or fountainhead of physical light, with our naked eyes. If you want to recognize and understand the sun, you must learn much scientific knowledge. With scientific knowledge, we can see the sun's power on our planet Earth in many different ways - everything depends on the light and the sun's heat.

In the same way, to study the *Imam's haqiqat* all these points which we have expressed, if we look with our naked eye we will only see the *zahir* aspect of the *Imam*, and this is what has caused many people to go astray. Dr. Faquir Sahib quoted this *ayat* Transliteration: "*Ya ayyuha allatheena amanooittaqoo Allaha wabtaghoo ilayhi alwaseela*" Translation: "O ye who believe! Do your duty to Allah, seek the means of approach unto Him."<sup>26</sup>

Mowlana Rumi also has an amazing statement that "*Jumla Alam Zin Sabab Gumra Ashud Kam Kasi Zabdale Haq Aga Ashud*"<sup>27</sup> that the whole world has gone astray because they have looked at the prophets and the *Imams* and said "Oh they are like us, human beings" so just to look with our naked eye is not going to help us, we need *'ilmu'l-yaqin*, we need the knowledge of certainty, we need the knowledge which Isma'ili scholars and *da'is* and *hujjats* and *pirs* have given us based on the Qur'an, this will help us to recognize the light of the *Imam* and his true *haqiqat*; the *Wasillah*.

Thank you very much all of you for your attention and your presence. We are grateful that so many of you are interested in the Qur'anic knowledge. In the *'ilmu'l-yaqin* the knowledge of certainty and *inshallah* next week its same theme will be expanded by Syed Aftab Shah Sahib and at that time we will also have some time for questions and answers. So with that and a very sincere *Ya Ali madad* and prayer that may Mawla bless all of us, the whole *Jama'at* wherever we live, with His *nur* in the form of real knowledge.

*Āmīn! Yā Rabba'l-'alamīn.*

*Ya Ali madad*

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<sup>25</sup> Mullā Sadrā *Tafsir*

<sup>26</sup> Surah-yi Al-Mā'idah (5:35)

<sup>27</sup> Maulana Jalalu-'D-Din Muhammad Rumi

**GLOBAL LECTURE SERIES-2**

9

*Transcription by your friends in knowledge,*

*Anila Surani, Karim Virani, Navin Kaisani, and Niamat Chandni*

**Note:** Global Lecture series started on January 9th, 2022. Above is the transcription of the summary of the second lecture. Readers stay tuned for the next release of transcription.

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## Concept of Wasilah in the Holy Qur'an

### Key Qur'anic verses which establish the concept of Wasilah:

	<u>Directly</u>	<u>Indirectly</u>
<b>I</b>		
	Calling on God	10:106; 40:60,65
	Prostration	7:180
	Obedience	2:34; 38:72,75
	Intercession	4:59, 80
	Holding to Allah	6:51
	Guidance	2:255
	Salawat (blessing)	3:101
	Purification	3:103
	Forgiveness	2:142
	Love for God	32:24; 42:52
	Judgement	33:43
	Curse	33:33; 3:55
	Allegiance	9:103
	Teaching	9:103
	Witness	4:48
	Light	4:64; 3:31
<b>II</b>	<b>Synonyms of Wasilah – 5:35</b>	
	Imam – 17:71	
	A'immah – 32:24	
	Khalifah – 2:30; 38:26	
	Ummatun wasat – 2:143	
<b>III</b>	<b>Allegories which imply mediation:</b>	
	As-Siratu'l-mustaqim – 1:6	
	Hablu'llah (Rope of Allah) – 3:103	
	Shajaratun tayyibah (Pure Tree) – 14:24	
	Al-Ma'arij (Ladders) – 70:3	
	Hijab (Veil) – 42:51	
<b>IV</b>	<b>Characteristics which make Allah's Khalifah intermediary between God and His servants: 15:29; 38:72; 42:52; 5:15; 33:46</b>	
	What is the greatest obstacle in recognizing Allah's Khalifah?: 25:7, 20; 23:33; 6:9; 42:51	
<b>V</b>	<b>What is real shirk? – 4:116; 38:76-79; 17:15</b>	

## Concept of *Wahy*

### Transcription of Summary 02/06/2022

Speakers: Dr. Faquir Muhammad Hunzai & Alwaiza Rashida Noormohamed-Hunzai

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 02062022 Audio mp3](#)

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 02062022 Video mp4](#)

#### Transcription Summary by Alwaiza Rashida Noormohamed-Hunzai Sahibah:

##### ***Bismi'llahi'r-Rahmani'r-Rahim***

Dr. Faquir Sahib first began his talk by saying the importance of knowledge, learning, and teaching is so vital that there is a very important Hadith of the Holy Prophet “*An-na'su Esna'ni, A'limon wa mutal-limon, wa sa'yiruhom kal-hamaji*” “Humankind are [in] two [groups], the learned and the learner and the rest of them are like reptiles”.<sup>1</sup> That there are two types of human beings - those who teach and those who learn, but the rest, if they don't come in these two categories, then they are worth very little. So, our historical name, because of this is that our emphasis on knowledge, on *ta`lim* is that we are known as “*Ta`limiya*” throughout Isma'ili history. The other thing which Dr. Sahib mentioned;

Mawlana Hazar Imam in 1958 made a very important *farman* which says that he gives special blessings to those who teach knowledge and those who learn ‘knowledge’ about our *tariqah*. “Each one of you should have a deep knowledge and true understanding of his faith. To those who contribute to the acquisition of this knowledge and understanding by others, and to those who have made it their aim to know about their Faith. I send my best loving blessings.”<sup>2</sup>

<sup>1</sup> *Wajh-i din* Urdu Part 2 p. 400

<sup>2</sup> Mawlana Shah Karim al-Husayni (s.a) Ismailia Association Karachi 29 October 1958



Islam is a very logical, intellectual faith based on certain fundamental principles (*usul*). As you have noticed, now as we have progressed through the weeks that our first concept was the definition of religion (*din*), and in our second lecture, we discussed the importance of an intermediary or *wasilah* and this lecture now which is related to those two is about revelation or "*Wahy*".

To understand revelation or *wahy* we have to look to the Qur'ān for help and in *surah 7 ayat 54*, God says: "*Inna rabbakumu Allahu allatheekhalaqa assamawati wal-ardafee sittati ayyamin thumma istawa AAalaalAAarshi yughshee allayla annahara yatlubuhuhatheethan washshamsa walqamara wannujoomamusakhkharatin bi-amrihi ala lahu alkhalqu wal-amrutabaraka Allahu rabbu alAAalameen*". Translation: "Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!"<sup>3</sup> "*ala lahu alkhalqu wal-amr*" So there are two realms, two worlds, two domains.

1- '*Alam-i amr* (The world of command)

2- '*Alam-i khalq* (The world of creation)

In the ordinary common language, the world of command is called a spiritual world. The '*Alam-i khalq*', or the world of creation, is our physical world. These worlds are both dynamic and not static. In other words, there is an exchange between the physical and the spiritual world and from the spiritual world to the physical world. They are, again, the two halves of a circle. So, from the spiritual world gradually comes into existence the physical world, and the physical world gradually progresses into the spiritual world.

To back up his point Dr. Faquir Sahib gave the Qur'ānic reference *surah 70 ayat 4*: "*TaAaruju almala-ikatu warroohuilayhi fee yawmin kana miqdaruhu khamseena alfasana*". Translation: "The angels and the spirit ascend unto him in a Day the measure whereof is (as) fifty thousand years."<sup>4</sup> Here "*TaAaruju almala-ikatu warroohu*" which means angels and the soul ascend to the spiritual world. This verse is from *surah 70 ayah 4*, and you can look it up that Angles and the Soul (*Ruh*) ascend "*uruj*" to the spiritual world.

Similarly, if you go to *surah Qadr, surah 97 ayat 4*: "*Tanazzalu almala-ikatu warroohufeeha bi-ithni rabbihim min kulli amr*" Translation: "Therein come down the angels and the Spirit by Allah's permission, on every errand."<sup>5</sup> Here "*Tanazzalu almala-ikatu warroohu*" - The angles and

<sup>3</sup> Surah-yi Al-'A'rāf (7:54)

<sup>4</sup> Surah-yi Al-Ma`ārij (70:4)

<sup>5</sup> Surah-yi Al- Qadr (97:4)

the *ruh* (the soul) they descend to the earth. So here is your ascend and descend or the transference from the physical to the spiritual and from the spiritual to the physical.

Dr. Faquir Sahib used an essential quotation from *The Memoirs* of Mawlana Sultan Muhammed Shah (s.a) "*The Memoirs of Aga Khan*" in chapter 8, "*The Islamic Concept and My Role as Imam.*" UK Edition page 177, there is a whole paragraph on the Islamic doctrine of the soul and in it, there is a sentence where Mawla says that "Islam acknowledges the existence of angels, of great souls who have developed themselves to the highest possible planes of the human soul and higher, and who are centres of the forces which are scattered throughout the Universe."<sup>6</sup> They are at a level or rank where they can help others. So this coming and going or the exchange, which is in the spiritual and the physical world, can also be called the spiritual journey.

In *surah 2 ayat 197*: "*Alhajju ashhurun maAAloomatunfaman farada fehinna alhajja fala rafathawala fusooqa wala jidala fee alhajjiwama tafAAaloo min khayrin yaAAalamhu Allahuwatazawwadoo fa-inna khayra azzadi attaqwawattaqooni ya olee al-albab.*" Translation: "For Hajj are the months well known. If anyone undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise."<sup>7</sup> Here "*watazawwadoo fa-inna khayra azzadi attaqwa*" God commands the *mu'mins* to gather and take provision for this spiritual journey. This spiritual journey will not require the physical provision of food and water it will require the provision of "*taqwa*" righteousness, and purity of soul. So, this righteousness makes our human soul purer and purer and more and more angelic characteristics begin to manifest within us.

This whole concept of the spiritual journey is in many different allegories and similes in the Qu'ran, for instance:

1- We have *Sirata'l-Mustaqim*,<sup>8</sup> the straight path, right path, or the shortest path between the physical and the spiritual world.

2- The second example can be the *Mi'raj*,<sup>9</sup> (ladder) and the ladder is from low to high.

3- The third example, which is very important and difficult, is of a very amazing tree. It is always present in this world. This is in *surah-yi 'Ibrahim surah 14 ayat 24 & 25*: "*Alam tara kaifa darabal laahu masalan kalimatan taiyibatan kashajaratin taiyibatin asluhaa saabitunw wa far'uhaa fis samaaa.*" Translation: "Have you not considered how Allah presents an example, a

<sup>6</sup> *The Memoirs of Aga Khan World Enough and Time*- Chapter 8, pg.177

<sup>7</sup> Surah-yi Al- Baqarah (2:197)

<sup>8</sup> Surah-yi Al-Fātiḥah (1:6)

<sup>9</sup> Surah-yi Al-Ma`ārij (70)

good word like a good tree, whose root is firmly fixed and its branch in the sky?" "*Tu/tee okulaha kulla heeninbi-ithni rabbiha wayadribu Allahual-amthala linnasi laAAallahum yatathakkaroon*. Translation: It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, so that they may receive admonition."<sup>10</sup>

In Arabic, this amazing tree is called *shajarah-i tayyibah* (pure tree), it has a single root and a single branch. The single root is very firmly fixed in the earth. Still, the branch catches the heaven. Then this tree gives fruit at all seasons throughout the year, *i.e.* this is the spiritual and intellectual tree. It is the tree of knowledge and wisdom and the guidance of the *Imam* of the time, which is available day, night, winter, spring, summer, and autumn, whatever the season. We should know that the *Imam*, therefore, is simultaneously in both the *`alam-i amr* (the world of command) as well as in *`alam-i khalq* (in the world of creation). It is through Him that this process of ascent and descent takes place. Therefore, He is the *sirata'l-mustaqim*, the ladder, and the tree.

Mawlana Hazar Imam always tells us, "I am always with you, at all times." I am always with you wherever you are. He has said in his *farmans*, when people pass away from this world, they are with him.<sup>11</sup> This [bond] is described in the preamble of our constitution part D: "(D) The authority of the Imam in the Isma'ili *tariqah* is testified by *Bay'ah* by the *murid* to the *Imam* which is the act of acceptance by the *murid* of the permanent spiritual bond between the *Imam* and the *murid*. This allegiance unites all Ismaili Muslims worldwide in their loyalty, devotion, and obedience to the *Imam* within the Islamic concept of universal brotherhood. It is distinct from the allegiance of the individual murid to his land of abode."<sup>12</sup> It defines the *bay'ah* between the *murid* and the *Imam*, as a permanent spiritual bond, so *Imam* is always with his *murids*. While we are here in this physical or spiritual world, we should take a tremendous amount of happiness from knowing that we will always be in the light of the *Imamat*.

Now, in Arabic, the word *wahy* means indication. There are many kinds of *wahy*; for instance, the Qur'ān talks about *wahy* to the earth and *wahy* to the bees. In the story of Hazrat Zakariya (a.s), he does *wahy* to his community. From this example, we can see that there are many different types of *wahys*. It was also given to the mother of Hazrat Musa(a.s), she received *wahy* about the danger for Hazrat Musa(a.s) and how she should put him in a basket on the river Nile. So, there are many types of *wahy*, but today's lecture session discusses a special *wahy*, a prophetic revelation of the highest type.

Now, how does a human being reach the rank of *wahy*? *pirs* and *da'is* have given us many examples, and the *Imam's farman's* also indicates the necessary conditions for an *Insan*

<sup>10</sup> Surah 'Ibrāhīm (14:24-25)

<sup>11</sup> Mawlana Shah Karim al-Husayni (s.a) Hyderabad, India 27 February 2018

<sup>12</sup> *The Constitution of The Shia Imami Isma'ili Muslims*-1998

[human] to advance to that stage of receiving revelations. There are two foundational principles or conditions here:

1- Ethics (*ikhlaq*) and you know how often the *Imam* of the time repeats Islamic ethics in his *farmans*. So, the *Imam's ta'lim* takes us towards goodness, towards purity, and righteousness but in the world, there is also present *Satan*, the opponent of the *Imam* of the time. He and his army try to insinuate in people's minds and hearts and take them towards evil.

So, those of you who have some knowledge of history, you will know from the Holy Prophet Mohammed's (a.s) story, that before the advent of Islam, before he started his mission of spreading Islam he was well known in his community as "*al-Amin*" and "*as-Sadiq*." *Al-Amin* - trustworthy, he had never broken the trust of anybody, and *as-Sadiq* is the word from *sidq*- meaning truth, he had never uttered a lie, he had never told a lie at all. So, people knew this about him and were ready to listen to him when he started propagating the message of Islam.

2- The Second condition for this progress is *ism-i a'zam* or the Supreme Name which the *Imam* of the time gives to his *murids* this you can see from another verse which is also very difficult and in many of our English translations like the *surah 14 ayat 24-25* this one *surah 35 ayat 10* is also mistranslated because they simply do not understand what God is trying to tell us.

So, in *surah 35 ayat 10*: "*Man kana yureedu alAAizzata falillahialAAizzatu jameeAAan ilayhi yasAAadu alkalimu attayyibuwalAAamalu assalihu yarfaAAuhu wallatheenayamkuroona assayyi-ati lahum AAathabunshadeedun wamakru ola-ika huwa yaboor.*" Translation: "If any do seek for glory and power, - to Allah belong all glory and power. To Him mount up (all) Words of Purity: It is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil, - for them is a Penalty terrible; and the plotting of such will be void (of result)".<sup>13</sup> Here "*ilayhi yasAAadu alkalimu attayyibuwalAAamalu assalihu yarfaAAuhu*" which means that the *Kalim at-tayyiba* the *ism-i a'zam*, the *zikr* will ascend only if there are good deeds, ethical deeds to lift them up, *yarfaAAuhu* to lift them up. So, these are the two conditions for receiving that particular stage of *ruhani* or spiritual progress where a *mu'min* can receive *wahy*.

There are six great Prophets. As we all know, they are called *natiqs* (law-giving Prophets). Hazrat Adam, Hazrat Nuh, Hazrat Ibrahim, Hazrat Musa, Hazrat Isa and Hazrat Muhammed(a.s). They all received *ism-i a'zam* from the *Imam* of their respective times. Now, every Prophet, that I have mentioned, six of them, are also called *shahib-i shari'at*. They are the lords of *shari'at*, a new Law. Therefore the *Imam* who gives them the *ism-i a'zam* also has a unique title; he is called *Imam-i muqim*. So, for example, Hazrat Adam(a.s) was given an *ism-i a'zam* by *Mawlana Hunaid* who was the last *Imam* of the previous cycle and he was the *Imam-i muqim*.<sup>14</sup> Hazrat

<sup>13</sup> Surah-yi Fatir (35:10)

<sup>14</sup> *Wajh-i din* pg 229 or *Asasul-Taweel* Arabic pg. 75

Nabi Mohammed Mustafa (s.a.s) was given *ism-i a'zam* by *Mawlana Abu Talib (a.s)* whose real name was Imran and this is the Imran which is mentioned in *surah 3 ayat 33-34*: Transliteration: "*Inna Allaha istafa adamawanoohan waala ibraheema waala AAimranaAAala alAAalameen. Thurriyyatan baAAaduhamin baAAadin wallahu sameeAAun AAaleem*". Translation: "Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people, Offspring, one of the other: And Allah heareth and knoweth all things.<sup>15</sup> Since the Prophets have perfect ethics, they are very pure and progress swiftly, and within 40 days, they experience the initial light.

How do we know this? We have a *Hadith-i qudsi* to help us here, that God tells the Holy Prophet in a private conversation, "I kneaded the leaven of Adam with both My hands for forty mornings."<sup>16</sup> that God kneaded he kneaded the clay of Adam for forty mornings, not forty days, not forty nights, forty mornings and this shows that the *zikr* of the early morning the *zikr* of the *ism-i a'zam*, this is what creates the *ruhani* or spiritual progress. A person who is now starting on the journey of the spiritual path they are called *mu'min-i salik*. You will hear this word often in our sessions, so please make a note of it. A *salik* is one who is searching for spiritual enlightenment and has started traveling on the spiritual path. So, they need to do an abundance of *zikr* as *surah 13 ayat 28* tells us: "*Allatheena amanoo watatma-innuquloobuhum bithikri Allahi ala bithikriAllahi tatma-innu alquloob*". Translation: "Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction".<sup>17</sup>

One result of this type of abundance of *zikr* is that the heart finds satisfaction and that *mu'min* is no longer worried about any problems, difficulties, or whatever. The other thing is that this type of abundant *zikr* produces what the *Qur'aan* calls "*Sibghatu'llah*" colors of God. In other words, this *mu'min* begins to see a powerful light and will experience many different colors, etc. Now so, this progress is for Prophets, for *mu'mins*. For those who may not be the followers of the *Imam*, but who practice spiritual discipline and can come to this point of seeing a powerful light and different colors. However, this is the light of the animal soul and beyond this, nobody can go. According to the *Qur'aan*, nobody can progress further than this unless they have the *ism-i a'zam* from the *Imam* of the time. After this stage is passed, the Prophetic *wahy* starts and here, the *salik* realizes that he has to undergo a voluntary death, not the compulsory one. All of us go through compulsory death.

We have just been to *Jama`at-khanah* before this class and in a very beautiful *ginan* which is called *Saloko naano* our *pir Sadru'd-Din* says that everybody dies a false death.

<sup>15</sup> Surah-yi Ā-li `Imrān (3:33-34)

<sup>16</sup> *Ahadith-i Mathnawi*, p. 198

<sup>17</sup> Surah-yi Ar-Ra`d (13:28)



*Satgur kahere: jutthaa marnnaa to sab jug mare, ane saachaa na mare koi  
aa gur geenaane je mare, teese bohor marann na hoy re.....17*

*The True Guide says: All creatures can die false(repeated) deaths but not all of them die real deaths. Whoever dies after knowing the True Guide(or after getting knowledge from the True Guide), will not have to die again and again.<sup>18</sup>*

Here *pir* says "jutthaa marnnaa to sab jug mare ane saachaa na mare koi." Nobody dies the voluntary death except for a very few selected people. This death is according to the *hadis* of the Prophet "mutu qabla anta mutu" "Die before you die!", as it is said: "Reckon your deeds before you will be reckoned with and weigh yourselves before you will be weighed and die before you will die"<sup>19</sup>

Die before dying and this will then produce a personal resurrection or *qiyamat* which last for 7 nights and 8 days<sup>20</sup> during this 4 archangel Hazrat *Israfil*, Hazrat *Izra'il*, Hazrat *Mika'il*, and Hazrat *Jibra'il* they all play their part in this resurrection and What happens during this is that *salik, mu'min's* physical and spiritual senses become one because the veil, the barrier that separates him amongst us, is destroyed by the spiritual resurrection. They can see both worlds simultaneously. And we gave the example of *Pir Sadru'd-Din* in his *ginan: Sakhee Mahaapad Kerre Vaat* he says very confidently that

*me najare deetthaa re sakhee alakh anaamee saaheb laagya mitthaa re  
bhanne peer sadardeen shaah, me najare deetthaa re.....13*

O beloved ones, this nameless and indescribable Lord was felt to be very sweet to me. Peer Sadardeen teaches this ginaan and says:  
"I have seen the Lord with my own eyes".<sup>21</sup>

Then Dr. Faquir Sahib also gave the example of *Pir Nasir-i Khusraw* that he writes in his poetry;

*Gar man Dareen sarai nabinam dara'n Sarai,  
Imroz Jai khash, chi bayad basar mara<sup>22</sup>*

That if I cannot see my status in this spiritual world now, what are the use of these eyes Look at the confidence of our *Pir's*. Then We came to the point where Dr. Faquir Sahib says that, there

<sup>18</sup> [SALOKO NAANO BY PIR SADARDEEN](#)

<sup>19</sup> *Ahadith-i Mathnawi*, p. 116

<sup>20</sup> ■ Allamah-Nasir-al-Din-Nasir-Hunzai-A-short-biography.pdf P. 25

<sup>21</sup> [Sakhee Mahaapad Kerre Vaat - Translation A | Ismaili.NET - Heritage F.I.E.L.D.](#)

<sup>22</sup> « دیوان اشعار » قصاید « قصیدہ شماره ۳ - گنجور » ناصر خسرو

are three stages of *wahy* described in the *Qur'ān*. In a *hadis* it also tells us that there are forty-six kinds and only one of them which the 46<sup>th</sup> one, which is the dream, the *nurani* dream or luminous dream, which is common between the Prophets and the *mu'mins*. For *mu'mins* these are called good news "*mubashshirat*" It is said in *Bukhari* (IX, 96-97) "Good dream of a *mu'min* is a part of the forty-six parts of the prophethood." In *Bukhari* (IX, 98), the *hadis* is recorded: "From prophethood, only *mubashshirat* are left." The people asked the prophet: "What are the *mubashshirat*?" He said: "They are good dreams."<sup>23</sup>

The '*khas*' i.e. special *wahy*, which is for the Prophets, of course, for that there are five intermediaries. I know all of us have heard that Hazrat *Jibra'il* used to bring *wahy* but, according to the Prophet's own saying- *hadis* "*Baini-o-bayna Rab-i-khamsa wasayit*" and then he describes him '*Al qalam wa lawh wa Israfil wa Mika'il wa Jibra'il*. It is related in *Az-Zinah* (II, 144) that the holy prophet used to receive *wahy* from *Jibra'il*, *Jibra'il* from *Mika'il*, *Mika'il* from *Israfil*, *Israfil* from the Tablet (*lawh*) and Tablet from the Pen (*qalam*).<sup>24</sup> There are 5 great angels before the prophet does *mi'raj* and attains *fana' fi'llah*. In the *Qur'ān* these *wasayita* are also called *rasul* if you want to look it up it is in *surah 22 ayat 75*: "*Allahu yastafee mina almala-ikaturusulan wamina annasi inna Allaha sameeAAunbaseer*." Translation: "Allah chooses messengers from angels and from men for Allah is He Who hears and sees (all things)."<sup>25</sup>

There are many different types of *Rasul*. Angels can be *rasul* and human beings can also be *rasul* because they spread the word of God. Dr Faquir Sahib described it in detail, it is *surah 42 ayat 51*: "*Wama kana libasharin anyukallimahu Allahu illa wahyan aw min wara-ihijabin aw yursila rasoolan fayoohiya bi-ithnihima yashao innahu AAaliyyun hakeem*". Translation: "It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise."<sup>26</sup>

God says that he does not communicate with the *bashar* with human beings except by, at the lowest level, sending a messenger like Hazrat *Jibra'il* used to come to *Nabiyy* Muhammad Mustafa. On the second level, God does communicate with the Prophet, but from behind a veil, and the highest is called *wahy-i khas* special revelation, where there is a vision, *didar*, but there is no *kalam* there is no speech. We had discussed in the previous session that this is what the *Qur'ān* means when it describes the Prophet's situation that he was "*Fakana qaba qawsayni aw adna*." Translation: "And was at a distance of but two bow-lengths or (even) nearer."<sup>27</sup> Two bows or even closer i.e. that he had become *fana' fi'llah* & so that we have to understand that this

<sup>23</sup> *Book of Healing* pg. 192-193

<sup>24</sup> *Book of Healing* pg. 294

<sup>25</sup> *Surah-yi Al-Haj* ( 22:75)

<sup>26</sup> *Surah-yi Ash-Shūraá* (42:51)

<sup>27</sup> *Surah-yi An-Najm* (53:9)

*didar* is very sublime. It is extremely exalted and at this point where there is this *fana' fi'llah*. The *salik* becomes an *arif*, in other words, he is the person who has achieved "*Man`arafa nafsahu fa-qad`arafa rabbahu*" "He who recognizes himself (his soul), recognizes his Lord." <sup>28</sup> Because he can see God with his inner eyes.

Dr. Faquir Sahib brought this all together by saying, why do our *Imams* tell us "become like us", we are his spiritual children we have to become like him and YES, the *Imam* has said in the preamble of our *Isma'ili* constitution in part F:

*(F) Historically and in accordance with Ismaili tradition, the Imam of the time is concerned with spiritual advancement as well as improvement of the quality of life of his murids. The imam's ta'lim lights the murid's path to spiritual enlightenment and vision. In temporal matters, the Imam guides the murids, and motivates them to develop their potential.* <sup>29</sup>

The *Imams' ta'lim* lights the *murid's* path to spiritual enlightenment and vision or *didar*, which in Arabic is called *ru'yat*. If you want *didar* or we want spiritual enlightenment, we need the *Imam's ta'lim*. Nothing is impossible for the *murids*, the spiritual children of the *Imam* of the time, but what we need is real *haqiqati* knowledge. We need to have the best possible ethics like the Prophet had and in the *Qur'an* describes him as "*Wa-innaka laAAala khuluqin AAatheem.*" Translation: "And thou (standest) on an exalted standard of character." <sup>30</sup> Here *khuluqin AAatheem* the most sublime in ethics and we have to have good deeds.

*Inshallah*, I hope that, you all have learned a lot from this global lecture. We are very thankful for the grace and blessing of *Imam-i zaman* that he has provided us with technology that has glitches off and on. Nevertheless, it brings together such widespread members of the *jama'at* who are all spiritually related. We are all spiritual children of the *Imam* of the time and it brings us to this platform where we discuss such sublime *haqiqati* knowledge

*Al-hamdu li'llah* for all his blessings *āmin*.

So next week, we will have a follow-up as we have been doing previously and this follow-up will be led by *muhtarma* Nasreen Akber *sahibah*. She will develop some of the points we have discussed with many more references and a bit of repetition so listeners find that this knowledge becomes part and parcel of their existence. So we all pray that in the meantime, this Sunday to next Sunday may you all be protected by the *Imams* light and may he also inspire you to seek this knowledge.

*Āmīn! Yā Rabba'-alamīn.*

<sup>28</sup> *Ahadith-i Mathnawi*, p. 167

<sup>29</sup> [1998-ismaili-constitution.pdf](#) - F

<sup>30</sup> Surah-yi Al- Qalam (68:4)

Questions can also be discussed in the next session because this session tends to be quite intensive so that we will do that in next Sunday's session. Thank you all very much indeed and a very, very sincere ya Ali madad to you all.

*Transcription by your friends in knowledge,  
Anila Surani, Karim Virani, Navin Kaisani & Niamat Chandani*

**Note:** Global lectures series started on January 9th, 2022. Above is the transcription of the summary of the third lecture. Readers stay tuned for the next release of transcription.

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# عالمِ خَلْق اور عالمِ اَمْر

”لَهُ الْخَلْقُ وَالْأَمْرُ“ (٤: ٥٢) ترجمہ: ”خبردار رہو! خلق اسی کا ہے اور امر اسی کا ہے“

"Verily, His is the creation and the command"

Review presented by Nasreen Akbar



”تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ“ (۴:۷۰) ترجمہ: ”چڑھتے ہیں فرشتے اور رُوح اُس کی طرف“

"The angels and the Spirit will ascend to Him"

”تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ“ (۴:۹۷) ترجمہ: ”ملائکہ اور رُوح نازل ہوتے ہیں“

"The angels and the Spirit (ar-ruh) descend therein"

"Islam acknowledges the existence of angels, of great souls who have developed themselves to the highest possible planes of the human soul and higher, and who are centres of the forces which are scattered throughout the Universe"

The Memoirs of Aga Khan, Page 177,(1954,U.K.)

حضرت امام سلطان محمد شاہ صلوات اللہ علیہ نے فرمایا:۔

”انسان میں سے فرشتہ بن جانے کا یقینی امکان ہے، لیکن اس عظیم کامیابی کے لئے بڑی سخت محنت درکار ہے“

کلام امام مبین، زنجبار، ۱۷-۸-۱۹۰۵

”جس کی روح پاک ہوگی وہ جبرائیل فرشتے سے بھی بلند درجے پر پہنچے گی“

کلام امام مبین، واڈھوان کیمپ، ۱۸-۱۰-۱۹۰۳

”أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ۝  
تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (۲۴: ۲۵-۲۵)

ترجمہ: ”آیا اے محمد! تو نے نہیں دیکھا کہ اللہ تعالیٰ نے ایک پاک کلمہ کی مثال کس طرح بیان فرمائی ہے (وہ کلمہ) ایک پاک درخت کی طرح ہے جس کی جڑ مضبوط ہے اور اس کی شاخ آسمان میں ہے۔ پھل دیتا ہے ہر موسم میں اپنے پروردگار کے حکم سے اور اللہ لوگوں کو مثالیں بیان کرتا ہے تاکہ وہ ذکر کریں“

"(O Muhammad!) Do you not see how God strikes a similitude: a pure Word (kalima) as a pure tree, whose root is firm and whose branch is in the heaven? It gives its fruit at every season by the leave of its Lord. And God strikes similitudes for people that they may do zikr (reflect on knowledge)"

# وحی

”عربی زبان میں وحی اشارے کو کہتے ہیں، لیکن اشاروں کی کئی قسمیں ہیں، لفظ وحی عام سے عام بھی ہے اور خاص سے خاص بھی ہے“

”وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآذُنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ“  
ترجمہ: ”اور کسی بشر کے لئے ممکن نہیں کہ خدا اس سے کلام کرے مگر اشارے سے یا پردے کے پیچھے سے یا کوئی فرشتہ بھیج دے غرض وہ اپنے اختیار سے جو چاہتا ہے وحی بھیجتا ہے بیشک وہ عالیشان حکمت والا ہے۔“ (۵۱:۴۲)

"And it is not (vouchsafed) to any mortal that Allah should speak to him except by sign, or from behind a veil or that He sends a messenger to reveal by His permission whatsoever He wills. Verily, He is High, Wise"



- ۱۔ وحیِ خاصِ روحی روایتِ روحی۔ تجلی
- ۲۔ حجاب کے پیچھے سے کلام کرتا ہے
- ۳۔ فرشتہ بھیج کر وحی کرتا ہے

وحی کے پانچ وسائل:-

”کتاب الزینہ، باب القلم، میں یہ روایت ہے، رسول صلی اللہ علیہ وآلہ وسلم  
 جبرائیلؑ سے وحی لیا کرتے تھے، جبرائیلؑ میکائیلؑ سے لیتا تھا،  
 میکائیلؑ اسرافیلؑ سے، اسرافیلؑ لوح سے اور لوح قلم سے وحی حاصل کر لیتی تھی۔“

وحی کے درجے تک پہنچنے کی دو شرائط:

۱۔ حسن اخلاق      ۲۔ اسمِ اعظم

”إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ“ (۱۰:۳۵)

ترجمہ: ”پاکیزہ کلام اسی کی طرف چڑھتا ہے اور نیک عمل پاکیزہ کلام کو بلند کر لیتا ہے“

"Pure speech ascends to Him and good deed exalts it"

”وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى“

ترجمہ: ”اور زادِ راہ لے لیا کرو اور بہترین زادِ راہ پرہیزگاری ہے“ (۱۹:۲)

"and take provision along with you for the best provision is piety"

”جن کے اعمال اچھے نہیں اُن کی عبادت کسی کام کی نہیں“

کلام امام مبین، زنجبار ۱۸-۸-۱۹۰۵

مولانا حاضر امام صلوات اللہ علیہ نے فرمایا:

”آپ اپنی مادی زندگیوں میں بااخلاق ہیں تو یہ جماعت کی عام حالت کو بہتر بنائیں گی اور آپ کی اپنی حالت کو بہتر بنائیں گی کیونکہ وہ جو دھوکہ دیتا ہے، جھوٹ بولتا، وہ جو بد اخلاقی سے پیش آتا ہے وہ کیا کر رہا ہے، وہ نہ صرف اپنے آپ کو بلکہ جماعت کو بھی نقصان پہنچا رہا ہے۔“

بمبئی۔ ۲۷ نومبر ۱۹۷۳

”صِبْغَةَ اللَّهِ <sup>عَلَيْهِ</sup> وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً <sup>عَلَيْهِ</sup> وَنَحْنُ لَهُ عَابِدُونَ“ (۱۳۸:۲)

ترجمہ: ”رنگ تو خدا کا ہے اور خدا کے رنگ سے کس کا رنگ بہتر ہو سکتا ہے، اور ہم اسی کی بندگی کرنے والے ہیں“

"it is the colour of Allah and who is better than Allah at colouring, and we worship Him  
(alone)"

مُوتُوا قَبْلَ أَنْ تَمُوتُوا

ترجمہ: ”مرنے سے پہلے مرو“

"Die before you die"

زدنیا تا بعقبی نیست بسیار  
 ولی در ره وجودِ تست دیوار  
 (روشنائی نامہ، حضرت پیر ناصر خسرو قس)

*zi dunya ta ba uqba nist bisyar*  
*wali dar rah wujudi tust diwar*

ترجمہ: ”دنیا اور آخرت کے درمیان کچھ زیادہ مسافت تو نہیں، لیکن تیری ہستی ان دونوں کے درمیان دیوار بنی ہے“

There is not much distance between this world and the next

Except that your existence is a wall between them

”الْمَنْ نَشْرَحُ لَكَ صَدْرَكَ“ (۱:۹۴)

ترجمہ: ”کیا ہم نے تمہارا سینہ تمہارے لئے کھول نہیں دیا“





large. This takes many years of study. I do not want you to think that this can be learnt easily or without hard work.”<sup>1</sup>

Let us recite the *Salwat Allāhuma Salli ʿAlā Muhammadin Wa-āli Muhammad*. This Farman is from the printed booklet called Precious Gems.

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 02202022 Video mp4](#)

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 02202022 Audio mp3](#)

### **Transcription Summary by Alwaiza Rashida Noormohamed-Hunzai Sahibah:**

I shall now try to give a summary in English. So the topic today is Holy Qur'ān, its challenges and difficulties. The Qur'ān itself tells us in some *ayats* that it is difficult and in some *ayats* it tells us that it is very easy and *inshā'a'llāh* when I do the follow-up session next Sunday, I shall show you some examples from the Qur'ān's own language and verses. So, many scholars in Islam have written books about the difficulties of the Qur'ān and there is a very famous one called “*Mushkil-al Qur'ān*” by Ibn-i Qutaybah. This is only one example there are many more such books.

What is the reason for this? Whereas in the Qur'ān, God says it is very easy. The Qur'ān is very easy to learn, remember and understand. So we have been given examples from the Holy Qur'ān itself that in *surah 22 ayat 78*: “*Wama jaAAalaAAalaykum fee addeeni min haraj*. Translation: And has imposed no difficulties on you in religion;”<sup>2</sup>

God says that there are no difficulties in religion. He has created ease for the *mu'minin* and, in *surah 54 and ayat 17* but not only 17. There are 4 *ayats* in *surah 54:17, 22, 32, and 40*. “*Walaqad yassarna alqur-ana liththikrifahal min muddakir*. Translation: And We have indeed made the Qur'ān easy to understand and remember: then is there any that will receive admonition?”<sup>3</sup> In these verses, it says God himself states that he has made the Qur'ān easy for *zikr*, to remember but is there anybody who remembers? And so to round off this point, Dr. Faquir Sahib quoted the *surah 3 ayat 7*, which is a very key *ayat* for us Isma'ilies because our whole *tariqah* is based on the *ta'wil* of the Qur'ān. In this verse, God says: “*Wama yaAAalamu ta/weelahu illa Allahuwarrasikhoona fee alAAilmi*. Translation: No one knows its hidden

<sup>1</sup> *Precious Gems* MHI Bombay 22<sup>nd</sup> November 1967.

<sup>2</sup> *surah-yi Al-Ĥaj* (22:78)

<sup>3</sup> *Surah-yi Al-Qamar* (54:17, 22, 32, 40)

meanings except Allah. And those who are firmly grounded in knowledge.”<sup>4</sup> Nobody knows the *ta’wil* the inner meaning of the Qur’ān except God. And those who are well grounded in knowledge, plural! those who are well grounded in knowledge. What does that mean? That means that the Qur’āns’ door, the door to its meaning many, many meanings are open for those whom God has chosen to do this work of *ta’wil*.

To come back to the difficulties of the Qur’ān, there are many verses in the Holy Qur’ān which appear to contradict each other and so we have to ask ourselves why is it like this. Therefore we have to focus on the fact that the Holy Qur’ān has two domains or two dimensions which are included in its subject matter. In surah 7 ayat 54: “*Inna rabbakumu Allahu allatheekhalaqa assamawati wal-ardafee sittati ayyamin thumma istawa AAalaalAAarshi yughshee allayla annahara yatlubuhatheethan washshamsa walqamara wannujoomamusakhkharatin bi-amrihi ala lahu alkhalqu wal-amrutabaraka Allahu rabbu alAAalameen*. Translation: “Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it, not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds.”<sup>5</sup>

You have heard this before as well, that as far as God is concerned, there are two realms<sup>6</sup>

1- ‘*Alam-i amr*

2- ‘*Alam-i khalq*

‘*Alam-i amr* is the world of command and ‘*alam-i khalq* is the world of creation and there are fundamentally different from each other. In the world of command i.e. the spiritual world, it transcends time and space and the Qur’ān actually says that in the case of ‘*alam-i amr*, you can experience *Kalam-i-bil basar*, which means things happen quicker than the twinkling of the eye, meaning instantaneously. Whereas in the world of creation, we all know that, that everything is determined everything operates under the law of time and space there is no instant creation. So, the Qur’ān contains verses related to the ‘*alam-i amr*, the world of command and for example, you may all be aware that many a time in the Qur’ān, God says that when he wants to create something, all he does is to say “*Kun Fayia Kun*”<sup>7</sup> be and it is. Here, Dr. Faquir Sahib pointed out that the word “*kun*” is in the sense of the Arabic word and not the Persian word because there are differences there.

<sup>4</sup> Surah-yi ‘Āl-i ‘Imrān (3:7)

<sup>5</sup> Surah-yi Al-‘A`rāf (7:54)

<sup>6</sup> Paradise of Submission Tasawwur 1 Point 5, P. 17

<sup>7</sup> Surah-yi Al- Baqarah (2:117)

But on the other hand, the creation, the Qur'ān tells us that Allah took six days to create the world of creation, the Heavens and the earth. And on the seventh day, he then establishes “*Musāwāt-i Rahmāni*”<sup>8</sup> which according to the Isma’ili interpretation, would be called creating equality or equity on the throne because normally, if you look at translations of the Qur'ān they simply say that God created his creation in six days and then on the seventh he sat on the throne.<sup>9</sup> Our concept is that Allah is *Allāhu’s-Samad*. He does not need to sit or stand or anything. These things don’t apply to Him, so our meaning of “*musāwāt-i Rahmāni*” is very different because when the Qur'ān mentions *musāwāt-i Rahmāni* or *khalq-i Rahman* it’s actually talking about the ‘*alam-i amr*. Then, we have to ask that if God takes six days then you know this is about the physical world but where he says “*kun*” and it happens or becomes this is about the ‘*alam-i amr*. That is the first example of apparent contradictions.

In the second example in the Holy Qur'ān, in the ‘*alam-i amr* the Qur'ān is described as the “*kitab-i munir*”<sup>10</sup> the luminous book or the book of *nur*, light and as well as the Qur'ān talks about a “*kitab-i natiq*”<sup>11</sup> a speaking book. So if you look at the exoteric Qur'ān, which we all *inshā’a’llāh* have a copy of, it doesn’t speak. We know that it doesn’t speak. And we also know, if we know something about our history, that when *mu’āwiyah* wanted to trick people into defeating Mawlana Ali (a.s.) in the battle of Siffin, then what did he do? He used the subterfuge of taking the pages of the Qur'ān and putting them on the spearheads and that way, he confused people. Mawlana Ali (a.s.) at that time said that this external book cannot decide it cannot speak it takes the treasure of the Qur'ān to make any decision.<sup>12</sup> But you know that did not work with people and many people unfortunately were led astray by *mu’āwiyahs’* subterfuge.

In the Qur'ān there is in *surah 45 ayat 29*: “*Hatha kitabuna yantiquAAalaykum bilhaqqi inna kunnanastansikhu ma kuntum taAAamaloon*. Translation: This Our Record speaks about you with truth: For We were wont to put on Record all that ye did.”<sup>13</sup> We have a book which speaks the truth and there is a very famous story that when Mawlana Ali (a.s.) was reading the Qur'ān with the group of people when he came to this *ayat* he stopped and he took the Qur'ān and he put it on his head and three times, three times he said to it “*Ya Kitab-ul-Allah Intik Yantiko Intik*” “speak, oh the book of God speak, Oh the book of God speak, Oh the book of God speak but there was no answer or no speaking from that book.”<sup>14</sup> What was he indicating? He was indicating that this external book doesn’t speak because it is made of paper. The book that

<sup>8</sup> *Caskets of Pearls* p. 129, Q.262

<sup>9</sup> Surah-yi Hūd (11:7)

<sup>10</sup> Surah-yi ‘Āli ‘Imrān (3:148)

<sup>11</sup> Surah-yi Al-Jāthiyah (45:29)

<sup>12</sup> *Peak of Eloquence*, Amir al-mu’minin said after Arbitration, Sermon 35

<sup>13</sup> Surath-yi Al-Jāthiyah (45:29)

<sup>14</sup> *al-Majalis al-Mu’ayyadyiya*, Vol. 2 p. 217

speaks is Mawlana Ali (a.s.) himself. So, in the *'alam-i amr* the book is in the form of light and there it speaks in a luminous way, not in the way we are speaking now. In *'alam-i khalq* all the Prophets receive revelation from this source of the *kitab-i munir*, the luminous book.

Dr. Faquir Sahib said that all of these books have another name in the Qur'ān, they are called "*Suhuf-i Ibrahim, Suhuf-i Musa*" etc., etc. but all these books are separate in the physical world but in the world of command in the spiritual world, there are all united in the one book. The book "*Kitab-i munir*" and from it, the luminous book is where all the Prophets receive their *ta'lim*, their instruction and it is in the *nurani* form because we know that it is brought down to their hearts. The Qur'ān clearly says about the Qur'ān that Hazrat-i jabrā'il brought it down to the Prophet's heart.<sup>15</sup> So when it came down to the Prophet's heart, it was in the luminous form and then each of the Prophets, according to his time, reveals from that luminous book whatever is necessary for the guidance of the people of that time.

*Kitab-i munir* contains everything all *'ilmu'l awaleen* and *'ilmu'l-akhireen*. It sounds so beautiful in Arabic. In English, how would we just translate that? We would say that the luminous book, the book in the *'alam-i amr* contains the past, the present, and the future. There is nothing that is not in it. It is a complete, perfect absolute book. The letters in the words are the material form of the light when the prophet brings that light to his tongue and speaks in the language of his people, then this becomes material in the form of words and phrases and sentences etc.

Then in the case of Hazrat *Nabi* Muhammed Mustafa (s.a.s.), there were *Katibin-i wahy*, they had a special name they were called the scribes of the revelation and they wrote it down as a Prophet was reciting it on whatever was available papyrus, animal skins whatever. There were collected in each of the Prophet's times. Then they were given a distinct name, such as the Old Testament Torah or the New Testament *ingil* or the Bible, Zabur, the book of Hazrat-i Daw'ud and the Qur'ān or the *Furqān* which is the book of Nabi Muhammed Mustafa (s.a.s.). And then the Qur'ān tells us very clearly that nobody can touch the Qur'ān unless they are pure from every type of sin.<sup>16</sup> You know that in many exoteric interpretations, you have to wash your hands and do all sorts of ceremonies before you can touch the Qur'ān because, it is understood as a very external, very physical material thing. Whereas this is talking about the *'alam-i amr* the *kitab-i munir*, nobody can touch it unless they are pure.

Dr. Faquir Sahib gave the example that Qur'āns are printed in communist Russia they don't even believe in God. He also gave the example that it is very famous that there was a Hindu who had beautiful calligraphy in Lucknow. He actually calligraphs the Qur'ān so it shows that it has

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<sup>15</sup> Surah-yi Al-Baqarah (2:97)

<sup>16</sup> Surah-yi Al-Wāqi'ah (56:77-79)



nothing to do with the '*alam-i khalq* the luminous book and nobody being able to touch it except the ones chosen by God like the Prophets and *Imams*. That luminous book is in the '*alam-i amr* and it is that luminous book that nobody can alter in any way. Whereas the book which is the paper book in the physical world, can be altered or interpolated.

Then he has given us some other examples that the Qur'ān talks about *Insanan-i Kamil* perfect man. That is the Prophets, *Imams* and those who through their *ta'lims* have become pure in knowledge, in their intellect like our great *hujjats* and *pirs* and *dai's*. All those people whose inner eye has opened for them can have access because they have been purified completely.<sup>17</sup> So again, to just repeat that the Qur'ān is protected from every aspect in the hearts, in the hearts of the prophets, the *Imams*, the *hujjats*, and *arif's*. However, when the book comes among the people, there is what it's called *tah'reef* the technical word is *tah'reef* which means interpolation, which means changing the place of *ayats* or changing the chronological order in which the *surahs* are revealed or making or inserting punctuation mark where there was none etc. But this cannot happen in the *nurani* book so, that is one example.

Then the second example about the perfect man is what God says about them in the Qur'ān *Wama tashaoona illa anyashaa Allahu*. And you do not will except that Allah wills.<sup>18</sup> You wish only that which Allah wishes. It is a very difficult ayat if you apply this ayat to ordinary, common people, then what it would mean is that whatever sins we commit, some very mortal ones like murder etc. we would, all of us say, oh that's what God wished that's why we did it. So, this is not the case but we ordinary human beings commit many unethical things and we cannot claim that these are all can be attributed or blamed on God. Because that *ayat* about you wish only what Allah wishes is about those prophets and *Imams* and *arif's* who have reached *fanā' fi'llāh* and who have merged in God.

And Pir Nasir criticizes in his Diwan in his poetry saying that

*"Uqoobat muhal ast agar butparast Ba farman-i lyzid parastad sanam."*<sup>19</sup>

If God makes people worship idols and then on top of that he punishes them! what can you say about God's justice, it's not correct to say that. So, those verses about "you wish only what Allah wishes" is about the perfect man, not about the ordinary man.

In fact in *surah 2 ayat 286* "*laha ma kasabatwAAalayha ma iktasabat*. Translation: It gets every good that it earns, and it suffers every ill that it earns."<sup>20</sup> Sometimes there is a little bit of

<sup>17</sup> Surah-yi Al-'Aḥzāb (33:33)

<sup>18</sup> Surah-yi Surat Al-'Insān (76:30)

<sup>19</sup> [ganjoor.net](http://ganjoor.net) (ganjoor.net) «ناصر خسرو» دیوان اشعار «قصاید» قصیدہ شماره ۱۴۹

<sup>20</sup> Surah-yi Al-Baqarah (2:286)



difference. God says about common people that their own souls are responsible for their own deeds. So if common people do good deeds, they will attain reward and if they do evil deeds, then there will be punishment. But not punishment the way ordinary people understand. The punishment in the sense that when you sin, when you go against the *farmans* of the *Imam* of the time, what do you do? you damage your soul, you stain it, you dirty it, you impurify it so then the punishment means that you have to go through certain exercises in order to purify your soul in order to return to God.

These types of verses then, they have created factions in the world of Islam. You know there are two factions called "*jabriyya* and *qadaryiah*" about these verses. They disagree, so one group has taken *Jabar* verses and the other group has taken the *Qadar* verses.

A third example is from surah 67 ayat number 3: "*Allathee khalaqa sabAAa samawatintibaqan ma tara fee khalqi arrahmanimin tafawutin farjiAAi albasara hal taramin futoor*" Translation: "[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?"<sup>21</sup> So here *khalq-i Rahmān* again just like we have seen already also equates to '*alam-i amr* wherever it is *khalq-i Rahmān* or *musāwāt-i Rahmāni* this is about the '*alam-i amr* and What is it means? That you will not find any difference in the '*alam-i amr* because you know that in the physical world, there is but difference. There is nothing else but difference, difference, difference everywhere you look. This is not about the physical world. In the physical world, we have ranks, grades, levels, we have *darjaat* And when we are talking about the '*alam-i amr*. As Mawlana Sultan Mohammed Shah (s.a.) has said, that is the stage where *Mawla* and the *banda* becomes ONE, one *haqiqat*. They attain spiritual liberation; *ruhani azadi* and Imam used to encourage his murids to struggle for this spiritual liberation.<sup>22</sup>

So, on the one hand, there is no *tafawut* (disagreement) in *khalq-i Rahmān* but there are *ayats* where God says I raised the ranks of those who I wish to raise.<sup>23</sup> So you see, Allah is talking about the physical world here that He can raise ranks of people whom he wishes to raise. So these type of double language or two-dimensional languages causes a lot of perplexities. People are not sure how to understand the Qur'ān and we know that nothing in the Qur'ān can be wrong or faulty it's simply that it is talking about both the domains, both the realms, the spiritual world ('*alam-i amr*) and the physical world the ('*alam-i khalq*). So when people do not know how to distinguish the '*alam-i khalq* verses from the '*alam-i amr* verses when they become confused and that is proof that we need a teacher of the Qur'ān who can tell us what it is that each of the verses means.

<sup>21</sup> Surah-yi Al- Mulk (67:3)

<sup>22</sup> *Kalam-i Imami Mubin*. Part 1. Daresalam 29 September, 1899

<sup>23</sup> Surah-yi Al-Mujādila (58:11)

In the Holy Qur'ān, the Prophet does two types of *ta'lim*. He recites the Qur'ān and “*yuAAallimuhumu alkitaba walhikmat*”<sup>24</sup> he also teaches us the Hikmat of the Qur'āns so there is simply the reciting of the revelation but there is also a group to whom the Prophet used to teach the *hikmat*, the inner meaning of the Qur'ān. And this is the responsibility now of the *Imams* from his successor.

So we are on for the next lecture, not next Sunday but the following Sunday. It will be about the *ta'wil* of the Qur'ān because it is through the *ta'wil* of the *Imam* of the time that we can resolve all these what appear to be contradictions.

Finally, Dr. Faquir Sahib ended with a very beautiful piece of poetry from Pir Nasir-i Khusraw you know that in Islam, there are people who say that they have constructed the whole jurisprudents *fiqh* on the basis that if you can't find something in the Qur'ān than you should find it in the *hadis* and if you can't find it in the *hadis*, then you find it in your *Ejmā*- consensus and if you can't find it in the way of the consensus, then you find in *Qia's*- or analogy. Immediately our *dai's* and *hujjats* would say how can you say I can't find it in Qur'ān? The Qur'ān itself says that everything is in the Qur'ān.

“*Wayawma nabAAathu fee kulli ommatinshaheedan AAalayhim min anfusihim waji/na bika shaheedanAAala haola-i wanazzalna AAalaykaalkitaba tibyanan likulli shay-in wahudan warahmatanwabushra lilmuslimeen*” Translation: “One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.”<sup>25</sup> The very famous phrase “*Tibyanan likulli shay-in*” Everything is in the Qur'ān. The explanation of everything is in the Qur'ān and then in another ayat, everything wet or dry, nothing is missing in the Qur'ān so how come there are people who say that things are missing in the Qur'ān? And so keeping that in mind, he says in his poetry if you say this and that is not in Qur'ān, I would definitely, say to you, you do not understand the Qur'ān at all.

The Qur'ān has a treasurer, a *qazi* a treasurer and therefore, for the sake of teaching, God has entrusted to him the treasurer, all of humankind and *jinn*. It is the *Imam's* duty as a treasurer of the Qur'ān to teach the real meaning of the Qur'ān to humankind and to *jinn*. And then he says;

“*Bar a'an barguzidai khuda- wo Payumbar, Guzidi fulano, fulano, fulanra*”<sup>26</sup>

<sup>24</sup> Surah-yi Baqarah (2:129)

<sup>25</sup> Surah-yi An-Naĥl (16:89)

<sup>26</sup> [ganjoor.net](http://ganjoor.net) (ناصر خسرو « دیوان اشعار » قصاید « قصیدہ شمارہ ۲ »)

In the very sorry way he says that instead of choosing the one was chosen by God and the Holy Prophet (a.s.) i.e. Mawlana Ali (a.s.) you have chosen *fulano fulano fulanra* you have chosen so and so and so and so and so and so. So it is no wonder that you have lost the real meaning of the Qur'ān.

That's where we stop and *inshā'a'llāh* we will discuss the same lecture with slides of the Qur'ānic ayats next Sunday with your prayers I shall try to do that and then the following week, we will be looking at the *ta'wil* of the Qur'ān.

Thank you very much all of you for your attention and we pray that Mawla should give us all the strength to follow the treasure of the Qur'ān so that all the secrets of the Qur'ān become part and parcel of our existence and that way, we can achieve spiritual enlightenment.

*Āmīn! Yā Rabba'l- 'alamīn*

*Ya Ali madad*

*Transcription by your friends in knowledge:*

*Anila Surani, Karim Virani, Navin Kaisani & Niamat Chandani*

**Note:** Global Lecture series started on January 9th, 2022. Above is the transcription of the summary of the fourth lecture. Readers stay tuned for the next release of transcription.

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# The Holy Qur'an: Challenges and Difficulties

Review presented by Al-Wāīzah Rashida Noormohamed Hunzai

## ARABIC

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ  
 اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ  
 مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ  
 سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا  
 لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا  
 شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ  
 وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ  
 مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

## TRANSLITERATION

Wa Jāhidū Fī Allāhi Ḥaqqā Jihādihī Huwa  
 Ajtabākum **Wa Mā Ja`ala `Alaykum Fī**  
**Ad-Dīni Min Ḥarajin** Millata 'Abikum  
 'Ibrāhīma Huwa Sammākumu Al-  
 Muslimyna Min Qablu Wa Fī Hādhā  
 Liyakūna Ar-Rasūlu Shahīdān `Alaykum  
 Wa Takūnū Shuhadā'a `Alá An-Nāsi  
 Fa'aqīmū Aṣ-Ṣalāata Wa 'Ātū Az-Zakāata  
 Wa Aṭaṣīmū Billāhi Huwa Mawlākum  
 Fani`ma Al-Mawlá Wa Ni`ma An-Naṣīru

## ENGLISH

And strive for Allah with the endeavour which is His right. He hath chosen you **and has not laid upon you in religion any hardship**; the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be witnesses against mankind. So establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting friend. A blessed Patron and a blessed Helper!

## ARABIC

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۝

## TRANSLITERATION

Wa Laqad Yassarnā Al-Qur'āna  
Lildhdhikri Fahal Min Muddakirin

**See also verses 22, 32 and  
40 in this Surah**

## ENGLISH

And in truth We have made the Qur'an  
easy to remember; but is there any  
that remembers?

## ARABIC

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ  
 آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ  
 وَأُخَرُ مُتَشَابِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي  
 قُلُوبِهِمْ زَيْغٌ ۖ فَيَتَّبِعُونَ مَا تَشَابَهَ  
 ۚ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ  
 إِلَّا اللَّهُ ۗ ۙ وَمَا يَعْلَمُ تَأْوِيلَهُ  
 وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ  
 ۖ كُلٌّ ۖ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ  
 إِلَّا أُولُو الْأَلْبَابِ

## TRANSLITERATION

Huwa Al-Ladhī 'Anzala `Alayka Al-Kitāba  
 Minhu 'Āyātun Muḥkamātun Hunna  
 'Ummu Al-Kitābi Wa 'Ukharu  
 Mutashābihātun Fa'ammā Al-Ladhīna Fī  
 Qulūbihim Zayghun Fayattabi`ūna Mā  
 Tashābaha Minhub-tighā'a Al-Fitnati  
 Wabtighā'a Ta'wīlihi **Wa Mā Ya`lamu**  
**Ta'wīlahu 'Illā Allāhu Wa'r-**  
**Rāsikhūna Fī Al-`Ilmi Yaqūlūna**  
**'Āmannā Bihi Kullun Min `Indi**  
**Rabbīnā Wa Mā Yadhdkkaru**  
**'Illā 'Ūlū Al-'Albābi**

## ENGLISH

He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations - they are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. **None knows its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.**



Our Focus Today will be on some Difficulties

## First Example: CREATION &amp; COMMAND

7:54

## ARABIC

نَّ رَبَّكُمْ اللهُ الَّذِي خَلَقَ السَّمَاوَاتِ  
 وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ۖ ثُمَّ اسْتَوَى  
 عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ  
 يَطْلُبُهُ ۗ حَثِيثًا ۖ وَالشَّمْسَ وَالْقَمَرَ  
 الْأَ ۖ وَالنُّجُومَ مُسَخَّرَاتٍ ۖ بِأَمْرِهِ  
 لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللهُ رَبُّ  
 الْعَالَمِينَ

## TRANSLITERATION

'Inna Rabbakumu Allāhu Al-Ladhī  
Khalaqa As-Samāwāti Wa Al-'Arḍa Ft  
 Sittati 'Ayyāmin Thumma Astawá `Alá  
 Al-'Arshi Yughshī Al-Layla An-Nahāra  
 Yaṭlubuhu Ĥathīthāan Wa Ash-Shamsa  
 Wa Al-Qamara Wa An-Nujūma  
 Musakhkharātin Bi'amrihi '**Alā Lahu**  
**Al-Khalqu Wa Al-'Amru** Tabāraka  
 Allāhu Rabbu Al-Ālamīna

## ENGLISH

**Lo! Your Lord is Allah Who created the heavens and the earth in six days, then mounted He the Throne. He covers the night with the day, which is in haste to follow it, and has made the sun and the moon and the stars subservient by His command. His verily is the creation and the command. Blessed be Allah, the Lord of the worlds!**

## ARABIC

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ ۖ مِنْ  
 قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ  
 وَالكِتَابِ الْمُنِيرِ

## TRANSLITERATION

Fa'in Kadhdhabūka Faqad  
 Kudhdhiba Rusulun Min Qablika  
 Jā'ū Bil-Bayyināti Wa Az-Zuburi  
 Wa Al-Kitābi Al-Munīri

## ENGLISH

And if they deny thee, even so  
 did they deny messengers who  
 were before thee, who came with  
 miracles and with the Psalms and  
 with the Luminous Book

## ARABIC

وَلَا نُكَلِّفُ نَفْسًا ۖ إِلَّا وُسْعَهَا وَلَدِينَا  
 كِتَابٌ ۖ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا  
 يُظْلَمُونَ

## TRANSLITERATION

Wa Lā Nukallifu Nafsāan 'Illā  
 Wus`ahā Wa Ladaynā Kitābun  
 Yanṭiqu Bil-Ĥaqqi Wa Hum Lā  
 Yužlamūn

## ENGLISH

And we task not any soul beyond  
 its scope, and with Us is a Book  
 which speaks the truth, and they  
 will not be wronged.

## ARABIC

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا  
نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ

## TRANSLITERATION

**Hādhā Kitābunā Yanṭiqu**  
**`Alaykum Bil-Ĥaqqi 'Innā Kunnā**  
**Nastansikhu Mā Kuntum**  
**Ta`malūna**

## ENGLISH

**This Our Book pronounces**  
**against you with truth. Lo! We**  
**have caused (all) that ye did to be**  
**recorded.**

## ARABIC

إِذِ سَوَّاهُمْ قَدْرًا وَاللَّهُ حَقُّ قَدْرِهِ  
 قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ  
 شَيْءٍ ۚ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي  
 جَاءَ بِهِ ۖ مُوسَى نُورًا ۖ وَهُدًى  
 ۖ لِلنَّاسِ تَجْعَلُونَهُ ۙ قُرْآنًا  
 تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۖ وَعَلَّمْتُمْ مَا  
 لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ  
 ذَرَّهُمْ فِي خَوَاصِمِهِمْ يَلْعَبُونَ

## TRANSLITERATION

Wa Mā Qadarū Allāha Ḥaqqā Qadrihi  
 'Idh Qālū Mā 'Anzala Allāhu `Alá  
 Basharin Min Shay'in **Qul Man**  
**'Anzala Al-Kitāba Al-Ladhī Jā'a**  
**Bihi Mūsá Nūrāan Wa Hudáan**  
**Lilnnāsi Taj`alūnahu Qarāṭīsa**  
**Tubdūnahā** Wa Tukhfūna Kathīrāan  
 Wa `Ullimtum Mā Lam Ta`lamū `Antum  
 Wa Lā `Ābā'uukum Quli Allāhu Thumma  
 Dharhum Fī Khawḍihim Yal`abūna

## ENGLISH

And they measure not the power of  
 Allah its true measure when they say:  
 Allah hath naught revealed unto a  
 human being. **Say (unto the Jews**  
**who speak thus): Who revealed**  
**the Book which Moses brought, a**  
**light and guidance for**  
**humankind, which you have put**  
**on parchments which you show,**  
 but ye hide much (thereof), and (by  
 which) ye were taught that which ye  
 knew not yourselves nor (did) your  
 fathers (know it)? Say: Allah. Then leave  
 them to their play of cavilling.

## SECOND EXAMPLE: PERFECT MEN &amp; COMMON MEN - 81:29

ARABIC

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ  
الْعَالَمِينَ

TRANSLITERATION

Wa Mā Tashā'ūna 'Illā 'An  
Yashā'a Allāhu Rabbu Al-'Ālamīna

ENGLISH

And you will not, unless (it be)  
that Allah wills, the Lord of  
Creation.



## ARABIC

أَيْكَلِفُ اللّٰهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا  
 مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا  
 لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا  
 ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا  
 حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا  
 وَلَا تُحَمِّلْنَا مَا لِأَطَاقَةِ لَنَا بِهِ  
 ۗ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَإِرْحَمْنَا  
 ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا  
 عَلَى الْقَوْمِ الْكَافِرِينَ

## TRANSLITERATION

Lā Yukallifu Allāhu Nafsāan 'Illā  
 Wus`ahā ۞ Lahā Mā Kasabat Wa  
 `Alayhā Mā Aktasabat ۞ Rabbanā  
 Lā Tu`uāk<sup>h</sup>idhnā 'In Nasīnā 'Aw  
 'Akhta'nā ۞ Rabbanā Wa Lā Taḥmil  
 `Alaynā 'Iṣrāan Kamā Ḥamaltahu  
 `Alá Al-Laḏhīna Min Qablinā ۞  
 Rabbanā Wa Lā Tuḥammilnā Mā Lā  
 Ṭāqata Lanā Bihi ۞ Wa A`fu `Annā  
 Wa Aghfir Lanā Wa Arḥamnā ۞ 'Anta  
 Mawlānā Fānṣurnā `Alá Al-Qawmi  
 Al-Kāfirīna

## ENGLISH

Allah tasks not a soul beyond its  
 scope. For it (is only) that which it  
 has earned, and against it (only)  
 that which it has deserved. Our  
 Lord! Condemn us not if we forget, or  
 miss the mark! Our Lord! Lay not on us  
 such a burden as thou didst lay on  
 those before us! Our Lord! Impose not  
 on us that which we have not the  
 strength to bear! Pardon us, absolve us  
 and have mercy on us, Thou, our  
 Protector, and give us victory over the  
 disbelieving folk.

## ARABIC

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ ۖ طِبَاقًا ۗ  
 مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن  
 تَفَافُوتٍ ۚ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ  
 مِن فُطُورٍ ۚ

## TRANSLITERATION

Al-Ladhī Khhalaqa Sab`a Samāwātin  
 Ṭibāqāan **Mā Tará Fī Khalqi Ar-**  
**Raĥmāni Min Tafāwutin** Fārjī`i Al-  
 Baṣara Hal Tará Min Fuṭūrin

## ENGLISH

Who hath created seven heavens  
 in harmony. **You (Muhammad)**  
**can see no fault in the Beneficent**  
**One's creation;** then look again:  
 Canst thou see any rifts?

## ARABIC

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا  
خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ  
لآيَاتٍ لِّقَوْمٍ يَتَّقُونَ

## TRANSLITERATION

'Inna Fī Akhtilāfi Al-Layli Wa An-  
Nahāri Wa Mā Khalaqa Allāhu Fī  
As-Samāwāti Wa Al-'Arđi  
La'āyātin Liqawmin Yattaqūna

See also verses 3:190 (same  
as above)

30:22 - differences in Colour  
and Languages

## ENGLISH

Lo! in the difference of day and  
night and all that Allah has  
created in the heavens and the  
earth are portents, verily, for folk  
who ward off (evil).

## FOURTH EXAMPLE: ANTHROPOMORPHISM &amp; DENIAL OF PHYSICAL ATTRIBUTES - 112:4

ARABIC

وَلَمْ يَكُنْ لَهُ ۖ كُفُوًا أَحَدٌ

TRANSLITERATION

Walam Yakun Lahu Kufūan  
'Aḥadun

ENGLISH

And there is none comparable  
unto Him.

## ARABIC

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا ً آخَرَ لَا  
 إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ ۖ سِوَا  
 إِلَهِهِ وَجْهَهُ ۖ لَّهُ الْحُكْمُ وَإِلَيْهِ  
 تُرْجَعُونَ

## TRANSLITERATION

Wa Lā Tad`u Ma`a Allāhi 'Ilahāan  
 'Ākhara Lā 'Ilāha 'Illā Huwa **Kullu**  
**Shay'in Hālikun 'Illā Wajhahu** Lahu  
 Al-Ĥukmu Wa 'Ilayhi Turja`ūna

## ENGLISH

And cry not unto any other god along  
 with Allah. There is no Allah save Him.  
**Everything will perish save His**  
**countenance.** His is the command,  
 and unto Him ye will be brought back.

## ARABIC

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ  
 يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا  
 يَنْكُثُ عَلَى نَفْسِهِ ۖ وَمَنْ أَوْفَى بِمَا  
 آجَرَ ۖ عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ  
 عَظِيمًا

## TRANSLITERATION

'Inna Al-Ladhīna Yubāyi'ūnaka 'Innamā  
 Yubāyi'ūna Allāha **Yadu Allāhi Fawqa**  
**'Aydīhim** Faman Nakathā Fa'innamā  
 Yankuthu `Alá Nafsihi Wa Man 'Awfá  
 Bimā `Āhada `Alayhu Allāha Fasayu'utīhi  
 'Ajrāan `Aẓīmāan

## ENGLISH

Lo! those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah. **The Hand of Allah is above their hands.** So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keepeth his covenant with Allah, on him will He bestow immense reward.

## ARABIC

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ  
 نُورِهِ ۖ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ  
 ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ  
 كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ ۙ يُوقَدُ مِنْ  
 شَجَرَةٍ ۚ مُبَارَكَةٌ ۚ رَيْثُونَةٌ ۚ لَا  
 شَرْقِيَّةٍ ۚ وَلَا غَرْبِيَّةٍ ۚ يَكَادُ زَيْتُهَا  
 يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۙ نُورٌ  
 عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ ۖ  
 مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ  
 لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

## TRANSLITERATION

**Allāhu Nūru As-Samāwāti Wa Al-**  
**'Arđi Maṭḥalu Nūrihi**  
**Kamiṣhkāatin Fihā Miṣbāḥun** Al-  
 Miṣbāḥu Fī Zujājatin Az-Zujājatu  
 Ka'annahā Kawkabun Durriyyun Yūqadu  
 Min Shajaratin Mubarakatin Zaytūniatin  
 Lā Sharqiyatin Wa Lā Gharbiyyatin  
 Yakādu Zaytuhā Yuḍī'u Wa Law Lam  
 Tamsas/hu Nārun Nūrun `Alá Nūrin  
 Yahdī Allāhu Linūrihi Man Yashā'u Wa  
 Yaḍribu Allāhu Al-'Amṭhāla Lilnnāsi Wa  
 Allāhu Bikulli Shay'in `Alīmun

**Nur-i Mujarrad = Absolute Light**

**Nur-i mujassam = Embodied Light**

## ENGLISH

**Allah is the Light of the heavens**  
**and the earth. The similitude of**  
**His light is as a niche wherein is a**  
**lamp.** The lamp is in a glass. The glass  
 is as it were a shining star. (This lamp is)  
 kindled from a blessed tree, an olive  
 neither of the East nor of the West,  
 whose oil would almost glow forth (of  
 itself) though no fire touched it. Light  
 upon light. Allah guideth unto His light  
 whom He will. And Allah speaketh to  
 mankind in allegories, for Allah is  
 Knower of all things.



# Dangers in Translations

## ARABIC

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۖ هُدًى  
لِّلْمُتَّقِينَ

## TRANSLITERATION

**Dhālika Al-Kitābu Lā Rayba Fihi,**  
Hudāan Lilmuttaqīna

## ENGLISH

**This is the Book, wherein is no  
doubt,** a guidance to the God-fearing

*See Slide 9 referring to Surah  
45:29*

## ARABIC

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ ۖ وَالَّذِينَ  
 آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ  
 الزَّكَاةَ وَهُمْ رَاكِعُونَ

## TRANSLITERATION

'Innamā Wa Līyukumu Allāhu Wa  
 Rasūluhu Wa Al-Ladhīna 'Āmanū  
 Al-Ladhīna **Yuqīmūna Aṣ-Ṣalāata**  
**Wa Yu'utūna Az-Zakāata Wa Hum**  
**Rāki`ūna**

## ENGLISH

Your friend is only God, and His  
 Messenger, and the believers **who**  
**perform the prayer and pay the**  
**alms, and bow down.**

## ARABIC

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ  
 أُوتِيَ كِتَابَهُ ُ بِرِيْمِيْنِهِ ِ فَأُوْلَئِكَ  
 يَفْرَحُوْنَ كِتَابَهُمْ وَلَا يُوْظَلَمُوْنَ فَتِيْلًا ً

## TRANSLITERATION

**Yawma Nad`ū Kulla 'Unāsin**

**Bi'imāmihim** Faman 'Ūtiya Kitābahu

Biyamīnihi Fa'ulā'ika Yaqra'ūna

Kitābahum Wa Lā Yužlamūna Fatīlāan

## ENGLISH

(Remember) **the day when We will call every people with their Imams;** then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.

**‘There is many a slip betwixt the  
Text and the Translation’**

**An analysis of selected Qur’anic  
verses**

**[www.monoreality.org](http://www.monoreality.org)**

## ARABIC

وَعِنْدَهُ ۞ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا  
 إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ  
 وَمَا تَسْقُطُ مِنْ وَرَقَةٍ ۞ إِلَّا يَعْلَمُهَا  
 وَلَا حَبَّةَ ۞ فِي ظُلُمَاتِ الْأَرْضِ وَلَا  
 رَطْبٌ ۞ وَلَا يَابِسٌ ۞ إِلَّا فِي كِتَابٍ  
 ۞ مُبِينٍ ۞

## TRANSLITERATION

Wa `Indahu Mafātiĥu Al-Gĥaybi Lā  
 Ya`lamuhā 'Illā Huwa Wa Ya`lamu Mā Fī  
 Al-Barri Wa Al-Baĥri Wa Mā Tasquṭu  
 Min Waraqatin 'Illā Ya`lamuhā Wa Lā  
 Ĥabbatin Fī Ḥulumāti Al-'Arḍi **Wa Lā**  
**Raṭṭbin Wa Lā Yā Bisin 'Illā Fī**  
**Kitābin Mubīnin**

## ENGLISH

And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, **naught of wet or dry but (it is noted) in a clear record.**

## ARABIC

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ  
 مُشْفِقِينَ مِمَّا فِيهِ ۖ وَيَقُولُونَ  
 يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ  
 صَغِيرَةً ۖ وَلَا كَبِيرَةً ۚ إِلَّا  
 أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا  
 ۚ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

## TRANSLITERATION

Wa Wuḍī`a Al-Kitābu Fatará Al-  
 Mujrimīna Muṣḥfiqīna Mimmā Fīhi Wa  
 Yaqūlūna **Yā Waylatanā Māli**  
**Hādhā Al-Kitābi Lā Yughādiru**  
**Ṣaghīratan Wa Lā Kabīratan 'Illā**  
**'Aḥṣāhā** Wa Wajadū Mā `Amilū  
 Ḥāḍirāan Wa Lā Yaḏlimu Rabbuka  
 'Aḥadāan

See also 16:89 (tibyanan li-kulli shay'in = an explanation of all things)

6:114 (He it is Who has revealed to you this Book, fully explained)

78:29 We have encompassed everything in a Book

## ENGLISH

And the Book (of Deeds) will be placed and thou wilt see the guilty in great terror because of what is therein; they will say, **“Ah woe to us! What a Book is this! It leaves out nothing small nor great, but has counted it.”** And they will find all that they did, placed before them: And thy Lord will not treat anyone with injustice.

## Pir Nasir-i Khusraw in his Diwan says:

*Agar gū'ī in dar Qurān nīst, gūyam*

*Hamānā nikū mī nādānī Qurān rā*

If say you this is not in the Quran

Certainly I would say you understand not the Quran well

*Qurān rā yakī khāzinī hast kīzid*

*Hawālat badū kard mar ins-ū jān rā*

The Quran has a Treasurer

To whom God has entrusted humankind and jinn

*Tū bar ān guzīd-ī Khudā-ū payambar*

*Guzīdī fulān-ū fulān-ū fulān rā*

Instead of choosing the one chosen by God and the Prophet

You chose so and so, so and so and so and so



## ARABIC

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ  
 اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ  
 مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ  
 سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا  
 لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ  
 وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا  
 الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا  
 بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ  
 النَّصِيرُ

## TRANSLITERATION

Wa Jāhidū Fī Allāhi Ḥaqqa Jihādihī Huwa  
 Ajtabākum **Wa Mā Ja`ala `Alaykum Fī**  
**Ad-Dīni Min Ḥarajin** Millata 'Abikum  
 'Ibrāhīma Huwa Sammākumu Al-  
 Muslimyna Min Qablu Wa Fī Hādhā  
 Liyakūna Ar-Rasūlu Shahīdān `Alaykum  
 Wa Takūnū Shuhadā'a `Alá An-Nāsi  
 Fa'aqīmū Aṣ-Ṣalāata Wa 'Ātū Az-Zakāata  
 Wa Aṭaṣīmū Billāhi Huwa Mawlākum  
 Fani`ma Al-Mawlá Wa Ni`ma An-Naṣīru

## ENGLISH

And strive for Allah with the endeavour which is His right. He hath chosen you **and has not laid upon you in religion any hardship**; the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be witnesses against mankind. So establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting friend. A blessed Patron and a blessed Helper!

## ARABIC

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ  
مُدَّكِرٍ ۝

## TRANSLITERATION

Wa Laqad Yassarnā Al-Qur'āna  
Lildhdkri Fahal Min Muddakirin

**See also verses 22, 32 and  
40 in this Surah**

## ENGLISH

**And in truth We have made the Qur'an  
easy to remember; but is there any  
that remembers?**

## ARABIC

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ  
 آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ  
 وَأُخَرُ مُتَشَابِهَاتٌ ۖ فَأَمَّا الَّذِينَ فِي  
 قُلُوبِهِمْ زَيْغٌ ۖ فَيَتَّبِعُونَ مَا تَشَابَهَ  
 ۖ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ  
 إِلَّا اللَّهُ ۖ وَمَا يَعْلَمُ تَأْوِيلَهُ  
 وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ  
 ۖ كُلٌّ ۖ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ  
 إِلَّا أُولُو الْأَلْبَابِ

## TRANSLITERATION

Huwa Al-Ladhī 'Anzala `Alayka Al-Kitāba  
 Minhu 'Āyātun Muḥkamātun Hunna  
 'Ummu Al-Kitābi Wa 'Ukharu  
 Mutashābihātun Fa'ammā Al-Ladhīna Fī  
 Qulūbihim Zayghun Fayattabi`ūna Mā  
 Tashābaha Minhub-tighā'a Al-Fitnati  
 Wabtighā'a Ta'wīlihi **Wa Mā Ya`lamu**  
**Ta'wīlahu 'Illā Allāhu Wa'r-**  
**Rāsikhūna Fī Al-`Ilmi Yaqūlūna**  
**'Āmannā Bihi Kullun Min `Indi**  
**Rabbīnā Wa Mā Yadhhdhakkaru**  
**'Illā 'Ūlū Al-'Albābi**

## ENGLISH

He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations - they are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. **None knows its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.**

Our Focus Today will be on some Difficulties

## ARABIC

نَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ  
 وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ۖ ثُمَّ اسْتَوَى  
 عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ  
 يَطْلُبُهُ ۗ حَثِيثًا ۖ وَالشَّمْسَ وَالْقَمَرَ  
 الْأَسْوَدَ وَالنُّجُومَ مُسَخَّرَاتٍ ۖ بِأَمْرِ  
 لَهُ الْخَلْقِ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ  
 الْعَالَمِينَ

## TRANSLITERATION

'Inna Rabbakumu Allāhu Al-Ladhī  
Khalaqa As-Samāwāti Wa Al-'Arḍa Fī  
 Sittati 'Ayyāmin Thumma Astawá `Alá  
 Al-'Arshī Yughshī Al-Layla An-Nahāra  
 Yaṭlubuhu Ḥathīthāan Wa Ash-Shamsa  
 Wa Al-Qamara Wa An-Nujūma  
 Musakhkharātin Bi'amrihi '**Alā Lahu**  
**Al-Khalqu Wa Al-'Amru** Tabāraka  
 Allāhu Rabbu Al-'Ālamīna

## ENGLISH

Lo! Your Lord is Allah Who created the  
 heavens and the earth in six days, then  
 mounted He the Throne. He covers the  
 night with the day, which is in haste to  
 follow it, and has made the sun and  
 the moon and the stars subservient by  
 His command. **His verily is the  
 creation and the command.**  
 Blessed be Allah, the Lord of the  
 worlds!

## ARABIC

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ ۖ مِنْ  
 قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ  
 وَالكِتَابِ الْمُنِيرِ

## TRANSLITERATION

Fa'in Kadhdhabūka Faqad  
 Kudhdhiba Rusulun Min Qablika  
 Jā'ū Bil-Bayyināti Wa Az-Zuburi  
 Wa Al-Kitābi Al-Munīri

## ENGLISH

And if they deny thee, even so  
 did they deny messengers who  
 were before thee, who came with  
 miracles and with the Psalms and  
 with the Luminous Book

## ARABIC

وَلَا نُكَلِّفُ نَفْسًا ۖ إِلَّا وُسْعَهَا وَلَدِينَا  
 كِتَابٌ ۖ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا  
 يُظْلَمُونَ

## TRANSLITERATION

Wa Lā Nukallifu Nafsāan 'Illā  
 Wus`ahā Wa Ladaynā Kitābun  
 Yanṭiqu Bil-Ĥaqqi Wa Hum Lā  
 Yužlamūn

## ENGLISH

And we task not any soul beyond  
 its scope, and with Us is a Book  
 which speaks the truth, and they  
 will not be wronged.



## ARABIC

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا  
نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ

## TRANSLITERATION

**Hādhā Kitābunā Yanṭiqu**  
**`Alaykum Bil-Ĥaqqi 'Innā Kunnā**  
**Nastansikhu Mā Kuntum**  
**Ta`malūna**

## ENGLISH

**This Our Book pronounces**  
**against you with truth. Lo! We**  
**have caused (all) that ye did to be**  
**recorded.**

## ARABIC

إِذِ سَوَّاهُمْ قَدْرًا وَاللَّهُ حَقُّ قَدْرِهِ  
 قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ  
 شَيْءٍ ۚ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي  
 جَاءَ بِهِ ۖ مُوسَى نُورًا ۖ وَهُدًى  
 ۖ لِلنَّاسِ تَجْعَلُونَهُ ۙ قُرْآنًا  
 تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۖ وَعَلَّمْتُمْ مَا  
 لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ  
 ذَرَّهُمْ فِي خَوَاصِمِهِمْ يَلْعَبُونَ

## TRANSLITERATION

Wa Mā Qadarū Allāha Ḥaqqa Qadrihi  
 'Idh Qālū Mā 'Anzala Allāhu `Alá  
 Basharin Min Shay'in **Qul Man**  
**'Anzala Al-Kitāba Al-Ladhī Jā'a**  
**Bihi Mūsá Nūrāan Wa Hudáan**  
**Lilnnāsi Taj`alūnahu Qarāṭisa**  
**Tubdūnahā** Wa Tukhfūna Kathīrāan  
 Wa `Ullimtum Mā Lam Ta`lamū `Antum  
 Wa Lā `Ābā'uukum Quli Allāhu Thumma  
 Dharhum Fī Khawḍihim Yal`abūna

## ENGLISH

And they measure not the power of  
 Allah its true measure when they say:  
 Allah hath naught revealed unto a  
 human being. **Say (unto the Jews**  
**who speak thus): Who revealed**  
**the Book which Moses brought, a**  
**light and guidance for**  
**humankind, which you have put**  
**on parchments which you show,**  
 but ye hide much (thereof), and (by  
 which) ye were taught that which ye  
 knew not yourselves nor (did) your  
 fathers (know it)? Say: Allah. Then leave  
 them to their play of cavilling.

## SECOND EXAMPLE: PERFECT MEN &amp; COMMON MEN - 81:29

ARABIC

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ  
الْعَالَمِينَ

TRANSLITERATION

Wa Mā Tashā'ūna 'Illā 'An  
Yashā'a Allāhu Rabbu Al-'Ālamīna

ENGLISH

And you will not, unless (it be)  
that Allah wills, the Lord of  
Creation.

## ARABIC

أَيْكَلِفُ اللّٰهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا  
 مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا  
 لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا  
 ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا  
 حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۗ رَبَّنَا  
 وَلَا تُحَمِّلْنَا مَا لِإِطَاقَةِ لَنَا بِهِ  
 ۗ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَإِرْحَمْنَا  
 ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا  
 عَلَى الْقَوْمِ الْكَافِرِينَ

## TRANSLITERATION

Lā Yukallifu Allāhu Nafsāan 'Illā  
 Wus`ahā ۞ Lahā Mā Kasabat Wa  
 `Alayhā Mā Aktasabat ۞ Rabbanā  
 Lā Tu`uāk<sup>h</sup>idhnā 'In Nasīnā 'Aw  
 'Ak<sup>h</sup>ṭa'nā ۞ Rabbanā Wa Lā Taḥmil  
 `Alaynā 'Iṣrāan Kamā Ḥamaltahu  
 `Alá Al-Laḏ<sup>h</sup>īna Min Qablinā ۞  
 Rabbanā Wa Lā Tuḥammilnā Mā Lā  
 Ṭāqata Lanā Bihi ۞ Wa A`fu `Annā  
 Wa Aghfir Lanā Wa Arḥamnā ۞ 'Anta  
 Mawlānā Fānṣurnā `Alá Al-Qawmi  
 Al-Kāfirīna

## ENGLISH

Allah tasks not a soul beyond its  
 scope. For it (is only) that which it  
 has earned, and against it (only)  
 that which it has deserved. Our  
 Lord! Condemn us not if we forget, or  
 miss the mark! Our Lord! Lay not on us  
 such a burden as thou didst lay on  
 those before us! Our Lord! Impose not  
 on us that which we have not the  
 strength to bear! Pardon us, absolve us  
 and have mercy on us, Thou, our  
 Protector, and give us victory over the  
 disbelieving folk.

## ARABIC

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ ۖ طِبَاقًا ۗ  
 مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن  
 تَفَافُوتٍ ۖ فَإِذْجِعِ الْبَصَرَ هَلْ تَرَىٰ  
 مِن فُطُورٍ ۖ

## TRANSLITERATION

Al-Ladhī Khalāqa Sab`a Samāwātin  
 Ṭibāqāan **Mā Tará Fī Khalqi Ar-**  
**Raĥmāni Min Tafāwutin** Fārjī`i Al-  
 Baṣara Hal Tará Min Fuṭūrin

## ENGLISH

Who hath created seven heavens  
 in harmony. **You (Muhammad)**  
**can see no fault in the Beneficent**  
**One's creation;** then look again:  
 Canst thou see any rifts?

## ARABIC

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا  
خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ  
لآيَاتٍ لِّقَوْمٍ يَتَّقُونَ

## TRANSLITERATION

'Inna Fī Akhtilāfi Al-Layli Wa An-  
Nahāri Wa Mā Khalaqa Allāhu Fī  
As-Samāwāti Wa Al-'Arđi  
La'āyātin Liqawmin Yattaqūna

See also verses 3:190 (same  
as above)

30:22 - differences in Colour  
and Languages

## ENGLISH

Lo! in the difference of day and  
night and all that Allah has  
created in the heavens and the  
earth are portents, verily, for folk  
who ward off (evil).

## FOURTH EXAMPLE: ANTHROPOMORPHISM &amp; DENIAL OF PHYSICAL ATTRIBUTES - 112:4

ARABIC

وَلَمْ يَكُنْ لَهُ  
 ۞ كُفُوًا أَحَدٌ

TRANSLITERATION

Walam Yakun Lahu Kufūan  
 'Aḥadun

ENGLISH

And there is none comparable  
 unto Him.



## ARABIC

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا ً آخَرَ لَا  
 إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ ۖ سِوَا  
 إِلَهِهِ وَجْهَهُ ۖ لَهُ الْحُكْمُ وَإِلَيْهِ  
 تُرْجَعُونَ

## TRANSLITERATION

Wa Lā Tad`u Ma`a Allāhi 'Ilahāan  
 'Ākhara Lā 'Ilāha 'Illā Huwa **Kullu**  
**Shay'in Hālikun 'Illā Wajhahu** Lahu  
 Al-Ĥukmu Wa 'Ilayhi Turja`ūna

## ENGLISH

And cry not unto any other god along  
 with Allah. There is no Allah save Him.  
**Everything will perish save His**  
**countenance.** His is the command,  
 and unto Him ye will be brought back.

## ARABIC

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ  
 يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا  
 يَنْكُثُ عَلَى نَفْسِهِ ۖ وَمَنْ أَوْفَى بِمَا  
 آجَرَ ۖ عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ  
 عَظِيمًا

## TRANSLITERATION

'Inna Al-Ladhīna Yubāyi'ūnaka 'Innamā  
 Yubāyi'ūna Allāha **Yadu Allāhi Fawqa**  
**'Aydīhim** Faman Nakathā Fa'innamā  
 Yankuthu `Alá Nafsihi Wa Man 'Awfá  
 Bimā `Āhada `Alayhu Allāha Fasayu'utīhi  
 'Ajrāan `Aẓīmāan

## ENGLISH

Lo! those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah. **The Hand of Allah is above their hands.** So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keepeth his covenant with Allah, on him will He bestow immense reward.

## ARABIC

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ  
 نُورِهِ ۖ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ  
 ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ  
 كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ  
 شَجَرَةٍ مُبَارَكَةٍ ۚ رَيْثُونَةٍ ۖ لَا  
 شَرْقِيَّةٍ ۖ وَلَا غَرْبِيَّةٍ ۖ يَكَادُ زَيْتُهَا  
 يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ  
 عَلَى نُورٍ ۖ يَهْدِي اللَّهُ لِنُورِهِ ۖ  
 مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ  
 لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

## TRANSLITERATION

**Allāhu Nūru As-Samāwāti Wa Al-**  
**'Arđi Mathālu Nūrihi**  
**Kamishkāatin Fihā Mişbāḥun** Al-  
 Mişbāḥu Fī Zujājatin Az-Zujājatu  
 Ka'annahā Kawkabun Durriyūn Yūqadu  
 Min Shajaratin Mubarakatin Zaytūniatin  
 Lā Sharqiyatin Wa Lā Gharbiyatīn  
 Yakādu Zaytuhā Yuđī'u Wa Law Lam  
 Tamsas/hu Nārun Nūrun `Alá Nūrin  
 Yahdī Allāhu Linūrihi Man Yashā'u Wa  
 Yađribu Allāhu Al-'Amthāla Lilnnāsi Wa  
 Allāhu Bikulli Shay'in `Alīmun

**Nur-i Mujarrad = Absolute Light**

**Nur-i mujassam = Embodied Light**

## ENGLISH

**Allah is the Light of the heavens**  
**and the earth. The similitude of**  
**His light is as a niche wherein is a**  
**lamp.** The lamp is in a glass. The glass  
 is as it were a shining star. (This lamp is)  
 kindled from a blessed tree, an olive  
 neither of the East nor of the West,  
 whose oil would almost glow forth (of  
 itself) though no fire touched it. Light  
 upon light. Allah guideth unto His light  
 whom He will. And Allah speaketh to  
 mankind in allegories, for Allah is  
 Knower of all things.

# Dangers in Translations

## ARABIC

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۖ هُدًى  
لِّلْمُتَّقِينَ

## TRANSLITERATION

**Dhālika Al-Kitābu Lā Rayba Fihī,**  
Hudāan Lilmuttaqīna

## ENGLISH

**This is the Book, wherein is no  
doubt,** a guidance to the God-fearing

*See Slide 9 referring to Surah  
45:29*

## ARABIC

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ ۖ وَالَّذِينَ  
 آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ  
 الزَّكَاةَ وَهُمْ رَاكِعُونَ

## TRANSLITERATION

'Innamā Wa Līyukumu Allāhu Wa  
 Rasūluhu Wa Al-Ladhīna 'Āmanū  
 Al-Ladhīna **Yuqīmūna Aṣ-Ṣalāata**  
**Wa Yu'utūna Az-Zakāata Wa Hum**  
**Rāki`ūna**

## ENGLISH

Your friend is only God, and His  
 Messenger, and the believers **who**  
**perform the prayer and pay the**  
**alms, and bow down.**

## ARABIC

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ  
 أُوتِيَ كِتَابَهُ ُ بِوَيْمِينِهِ ۖ فَأُولَٰئِكَ  
 يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ۖ

## TRANSLITERATION

**Yawma Nad`ū Kulla 'Unāsin**

**Bi'imāmihim** Faman 'Ūtiya Kitābahu

Biyamīnihi Fa'ulā'ika Yaqra'ūna

Kitābahum Wa Lā Yužlamūna Fatīlāan

## ENGLISH

(Remember) **the day when We will call every people with their Imams;** then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.

**‘There is many a slip betwixt the  
Text and the Translation’**

**An analysis of selected Qur’anic  
verses**

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## ARABIC

وَعِنْدَهُ ۞ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا  
 إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ  
 وَمَا تَسْقُطُ مِنْ وَرَقَةٍ ۙ إِلَّا يَعْلَمُهَا  
 وَلَا حَبَّةَ ۙ فِي ظُلُمَاتِ الْأَرْضِ وَلَا  
 رَطْبًا ۙ وَلَا يَابِسًا ۙ إِلَّا فِي كِتَابٍ  
 ۙ مُبِينٍ ۙ

## TRANSLITERATION

Wa `Indahu Mafātiĥu Al-Gĥaybi Lā  
 Ya`lamuhā 'Illā Huwa Wa Ya`lamu Mā Fī  
 Al-Barri Wa Al-Baĥri Wa Mā Tasquṭu  
 Min Waraqatin 'Illā Ya`lamuhā Wa Lā  
 Ĥabbatin Fī Ḥulumāti Al-'Arḍi **Wa Lā**  
**Raṭṭbin Wa Lā Yā Bisin 'Illā Fī**  
**Kitābin Mubīnin**

## ENGLISH

And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, **naught of wet or dry but (it is noted) in a clear record.**

## ARABIC

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ  
 مُشْفِقِينَ مِمَّا فِيهِ ۖ وَيَقُولُونَ  
 يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ  
 صَغِيرَةً ۖ وَلَا كَبِيرَةً ۖ إِلَّا  
 أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا  
 ۖ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

## TRANSLITERATION

Wa Wuḍī`a Al-Kitābu Fatará Al-  
 Mujrimīna Muṣḥfiqīna Mimmā Fīhi Wa  
 Yaqūlūna **Yā Waylatanā Māli**  
**Hādhā Al-Kitābi Lā Yughādiru**  
**Ṣaghīratan Wa Lā Kabīratan 'Illā**  
**'Aḥṣāhā** Wa Wajadū Mā `Amilū  
 Ḥāḍirāan Wa Lā Yaḏlimu Rabbuka  
 'Aḥadāan

See also 16:89 (tibyanan li-kulli shay'in = an explanation of all things)

6:114 (He it is Who has revealed to you this Book, fully explained)

78:29 We have encompassed everything in a Book

## ENGLISH

And the Book (of Deeds) will be placed and thou wilt see the guilty in great terror because of what is therein; they will say, **“Ah woe to us! What a Book is this! It leaves out nothing small nor great, but has counted it.”** And they will find all that they did, placed before them: And thy Lord will not treat anyone with injustice.

## Pir Nasir-i Khusraw in his Diwan says:

*Agar gū'ī in dar Qurān nīst, gūyam*

*Hamānā nikū mī nādānī Qurān rā*

If say you this is not in the Quran

Certainly I would say you understand not the Quran well

*Qurān rā yakī khāzinī hast kīzid*

*Hawālat badū kard mar ins-ū jān rā*

The Quran has a Treasurer

To whom God has entrusted humankind and jinn

*Tū bar ān guzīd-ī Khudā-ū payambar*

*Guzīdī fulān-ū fulān-ū fulān rā*

Instead of choosing the one chosen by God and the Prophet

You chose so and so, so and so and so and so

# Acknowledgements

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# The Holy Qur'ān - Ta'wil

## Transcription of Summary 03/06/2022

**Speakers: Dr. Faquir Muhammad Hunzai & Alwaiza Rashida Noormohamed-Hunzai**

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 03062022 Audio mp3](#)

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 03062023 Video mp4](#)

### Transcription Summary by Alwaiza Rashida Noormohamed-Hunzai Sahibah:

#### ***Bismi'llahi'r-Rahmani'r-Rahim***

It is now my task to give a summary of the lecture in English and for which I seek all your prayers. So, today we are doing the first part of [the series of] the *ta'wil* of the Qur'ān. Here we have started with two very important things. First, a quotation from a 1967 *farman* in which Mawlana Hazir Imam says that what is written that is the *zahir*, the *tanzil*, is there for everyone but its *batin*, its esoteric, its *hikmat*, its *ta'wil* can only be there to those who are part of the *jama'at*. Let us recite Salwat; *Alāhuma Salli Alā Muhammadin Wa-āli Muhammad:*

“I have told you on many occasion how important it is that if you learn parts of the Qur'ān, you should understand their meaning. It is important that if you recite or know parts of the Qur'ān, you should be able to explain their meaning. Do not forget that our branch of Islam is an esoteric branch of Islam. Esoteric means that what is written is there, but its meaning is not there to everyone. It is there only to those who are part of our Jamat.”<sup>1</sup>

The second thing which we want to draw your attention to is the preamble of our Constitution of our Shia Imami Ismaili Muslims and this is Paragraph B. “In accordance with Shia doctrine, tradition and interpretation of history, the Holy Prophet <sup>(S.A.S.)</sup> designated and appointed his cousin and son-in-law Hazarat Mawlana Ali *Amiru-l- Mu'minin* (*Alayhi-s-salām*), to be the first Imam to continue the *Ta'wil* and *Ta'lim* of Allah's final message and to guide the murids, and

<sup>1</sup> Mawlana Hazir Imam Shah Karim al-Husayni, Bombay, 22 November, 1967

proclaimed that the Imam should continue by heredity through Hazrat Mawlana Ali <sup>(A.S.)</sup> and his daughter Hazrat Bibi Fatima-az- Zahra, *Khātun-i-Jannat* (‘*Alayhā-s salām*).”<sup>2</sup>

That is the *jama’at* which recognizes the Imam of the time. So it’s a conditional thing that the *ta’wil* of the Qur’ān is available to those who are, who have submitted, who have done the *bayah*, of the Imam of the time. So, in the past, the Imams could do *ta’wil* directly, as we see today that Mawlana Hazir Imam visits all the countries where the *jama’at* is residing and he gives *farmans* directly. But there was a time, a very long span of time, when the *jama’at* were being persecuted and at that time, nobody had direct access to the Imam except a few very very important *hujjats* or *da’is*. Through them, the *ta’wil* or the inner meaning of the Qur’ān would reach the *jama’at*.

The other introductory point is that *ta’wil* is not static. Every Imam would give the *ta’wil* according to his time and space and whatever exigencies of time and space necessitated. There is a very beautiful verse in our Indian traditional *Ginans* in which *Pir* says: How can I praise food which is from two days or two years earlier? This food is not good anymore. I can only praise fresh food nourishment; this nourishment is the *farmans*, the guidance of the Imam. He is not talking about the physical food.

*Satgur kahere: ugyaa tene dhyaai-e  
ane vaaro tenee aa(n)nn  
kaal bhojan je jamyaa  
bhaai tenee aaj shee vakhaann re.....101*

The True Guide says: Adore the one who has grown and shun it's left over. The food that was consumed yesterday, brother, of what use is it's praise today.<sup>3</sup>

How is the *ta’wil* dynamic? It is well known that Mawlana Sultan Muhammed Shah <sup>(S.A.)</sup> who had an *Imamat* of 72 years, he said that in 70 years of his *Imamat* he has changed some *farmans*, some of them 70 times because a living faith has to have dynamism. There must be fresh *hidayat* and this is why it is so necessary to have the Imam of the time.

So in the previous lectures on the *tanzil*, on the revelation of the Qur’ān we had discussed that there are two dimensions the Qur’ān itself tells you that one side of it is difficult. Why? because the *zahir* is full of symbols, similitude, examples, and allegories. Dr. Faquir Sahib has just mentioned that if you have access to Islamic literature, there is plenty of that. Hazir Imam in a

<sup>2</sup> 1998-The Constitution of The Shia Imami Ismaili Muslims.pdf

<sup>3</sup> Sloko Naano - Satgur Kahere | Ismaili.NET - Heritage F.I.E.L.D. Verse 101

*farman* has said that you know that there are thousands of interpretations of the Qur'ān.<sup>4</sup> And these *mufasirs*, these people who do the *tafsir*, they take one word of the Qur'ān and give you 30 meanings by looking up different dictionaries etc. Still, nobody knows which is the real meaning. So that is a difficult aspect, that the Qur'ān uses so many, so many symbols.

On the other hand, God also says that he has made the Qur'ān easy to remember but are there any who remember?<sup>5</sup> So how is it easy? And so the question was posed, how does God make this Qur'ān easy for people? And for that, Dr. Sahib has referred you to the *Hadith al-Thaqalayn* the *hadīs* the prophetic tradition about the two weighty things this *hadīs* has been recited throughout Diamond Jubilee and Golden Jubilee on every big important occasion in the *jama'at*.

The prophet at the Gadir-i Khumm said I am leaving behind me two weighty things; weighty in what sense? Neither the book Holy Qur'ān is a single volume you can't even compare it to an encyclopedia which has many, many volumes, so it is not weighty in the sense of physical weight. Neither is the Imam you know in that situation. They are not weighty in that sense they are weighty in the sense of significance, of importance, in the sense of the meanings and the secrets which are in there. And we all know that the Qur'ān tells us that Imam is wakulla shay-in everything is in him. This concept is very difficult for people to understand and the best example we can have is from nature. You can have a huge tree-like in Britain like an oak tree or back in Afghanistan, Badakhshan, etc. Walnut trees are huge but the whole of that tree with its roots, its trunk, its bark, its branches, its leaves, its flowers, fruit etc. Everything is condensed into a seed, and the seed is the symbol of the unity or *wahdat*. In the same way, the *nur* of the Imam, which is a subtle reality, contains knowledge of everything.

The Prophet had said that if I am leaving behind me two things, the book of God "Kitab Allah wa Itrati" my progeny if you hold fast to them both, then you will never go astray. He even said that these two will never separate until they come to me at the pond of *Kawthar*. So the Qur'ān and the Imam always go together. There are questions in the *jama'at*, sometimes they say that we have the speaking Qur'ān, so we do not need the written one but that's not what the Holy Prophet said. The Holy Prophet said these two things are always together and we have to hold fast to them because the *zahiri* Qur'ān is for the sake of people it is in a physical state. It can be in many different countries whereas the Imam physically can only be in one country at a time. Therefore, we need both. The book Qur'ān praises the *Imamat* and praises the Imam and tells us about his significance. The Imam contains the *nur* of that book because he is the *nurani* book.

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<sup>4</sup> Mawlana Hazir Imam Shah Karim al-Husayni, Dar es Salaam, Tanzania. 2007-08-17

<sup>5</sup> Surah-yi Al-Qamar (54:17)



Now, we are going to have two lectures on *ta'wil*. We had planned to have one, but we are now going to have two lectures, so today we are concentrating on how the Qur'ān is easy but there will be a second lecture that will be delivered after next Sunday. Next Sunday will be a follow-up of this session. In the second series, we will talk about the necessity of *ta'wil*. So today, how is the Qur'ān easy? So let's look at what the Qur'ān itself says and we ask the question.

The Qur'ān says that God has the knowledge of the invisible, of "*gaiba*" of the invisible world, of the spiritual world. There is also an *ayat* which says that all the treasures of everything are with God this is *surah 15 ayat 21* "*Wa-in min shay-in illa AAindanakhaza-inuhu wama nunazziluhu illa biqadarinmaAAloom*" and he only sends it when he wants to and in a limited capacity<sup>6</sup> so we have invisible knowledge, we have treasures, and God says that he has all the secrets of the heavens and the earth he also says he has *makali* meaning keys. He says that I have the keys to the secrets of the heavens and the earth.<sup>7</sup> Moreover, He says that he has secrets and their keys, but nobody knows except Him.<sup>8</sup>

Dr. Sahib also asked this question, if God has all these things, secrets, treasures, keys, what good are that to Him? As we all know that He is free from any need. He is "*Allāhu's-Samad*." He transcends all need, so then why does He keep these treasures, this invisible knowledge and the keys to himself?

It's because they are conditional. They are conditional on obedience and God gives these treasures to somebody who follows his requirements and his conditions. So we have *surah 72 ayat 26-27* "*AAalimu alghaybi fala yuthhiruAAala ghaybihi ahada, illa mani irtada min rasoolinfa-innahu yasluku min bayni yadayhi wamin khalfihi rasada*." He (alone) knows the Unseen, nor does He make anyone acquainted with His Mysteries, - "Except a messenger whom He has chosen: and then He makes a band of watchers march before him and behind him"<sup>9</sup> is very key one in which God says that he is the *nur* of the invisible, he does not share with anybody except those who please him. Who are these who have his pleasure and his happiness they are the Prophets and the Imams. The word which is used in Arabic is "*rasoolin*" and Dr. Sahib says that *rasoolin* is used for both Prophets and Imams.

So these are the exceptional cases, Prophets and Imams. They are what the Qur'ān says they are the chosen ones of God. This is the *surah 3 ayah 33-34* "*Inna Allaha istafa adamawanoohan waala ibraheema waala AAimranaAAala alAAalameen Thurriyyatan baAAaduhamin baAAadin wallahu sameeAAun AAaleem*. Allah did choose Adam and Noah, the family of Abraham, and

<sup>6</sup> Surah-yi Al-Ĥijr (15:21)

<sup>7</sup> Surah-yi Al- Ash-Shūraá (42:12)

<sup>8</sup> Surah-yi Al-'An`ām (6:59)

<sup>9</sup> Surah-yi Al-Jinn (72:26-27)

the family of 'Imran above all people,-Offspring, one of the other: And Allah heareth and knoweth all things."<sup>10</sup> God chose Adam, and Noah, and the progeny of Ibrahim, and the progeny of Imran, above all his creatures and they are descendants one of the other. So there is a chain a *silsila* a chain of light, and they have the knowledge of *gaib* [unseen] God has shared his knowledge with them.

Then try to understand another key ayat, Who has knowledge of the invisible? The secrets, the treasures, the keys. There is *surah 13 ayat 43* "*Wayaqoolu allatheena kafaroo lastamursalan qul kafa billahi shaheedan bayneewabaynakum waman AAindahu AAilmu alkitab*" The Unbelievers say: "No messenger art thou." Say: "Enough for a witness between me and you is Allah, and such as have knowledge of the Book."<sup>11</sup> In which the Prophet is being challenged by the *kafirs*, by the ones who do not accept his authority and they are saying to him, you are not a Prophet, so God tells the Prophet to tell them. "*Qul*" Say to them whether I am a Prophet or not is something whether you say it or not is not important. What is important is that I have two witnesses of my Prophethood.<sup>12</sup> Who are these two witnesses?

One is God himself and the other is the one who has knowledge of the book. Who is this other one? Who has the knowledge of the book? That is Mawlana Ali <sup>(A.S.)</sup> the one who has the knowledge of the book, the book which was been revealed to the Holy Prophet. So, here Dr. Sahib emphasized that the Qur'ān itself gives Mawlana Ali <sup>(A.S.)</sup> the Imam, the *asas* of the Holy Prophet, the same status as that of God. That is, they are both witnesses and in Islam it is very important to have two witnesses of anything. Now made quite clear what the Qur'ān itself says. We now come to what the Prophet says in addition to what he said in *Hadith-i Thaqaalayn*, a very famous *hadith*, which I think many people may even know by heart "I am the house of the wisdom and Ali is the door." Or "I am the city of knowledge and Ali is the gate. *Ana Madinatul ilm wa`aliyyun babuha*."<sup>13</sup> and whoever has intention, the desire to have knowledge, then they should come through the door, through the gate.<sup>14</sup>

So this coming through the door or the gate means that we need to do *bayah* to the Imam or if it was a Prophet in his time to do *bayah* to him and obey them. Then this door becomes open to us or the gate becomes open to us, and the Qur'ān tells us in many places that the Holy Prophet used to do two things. He not only recited the Qur'ān as the revelation came to him but he used to also teach the *hikma* and the *hikma* in the Qur'ānic sense is also another name for *ta'wil*.

<sup>10</sup> Surah-yi 'Āl-i 'Imrān (3:33-34)

<sup>11</sup> Surah-yi Ar-Ra'd (13:43)

<sup>12</sup> Surah-yi Ar-Ra'd (13:43)

<sup>13</sup> *The Holy ahl-i Bayt the Prophetic Tradition*. 32978 & 32889 p. 13

<sup>14</sup> Surah-yi Al-Baqarah (2:189)

There are two to three names, another one is *bayan*. So we come to now Mawlana Ali <sup>(A.S.)</sup> what does he say about the Qur'ān and his knowledge and his *hikma* and his *ta'wil*?

This one is from *Khutbat-ul Bayan* which is a collection of very special *faramdeen* and it has been translated into Urdu its title in the Urdu version is *Kawkab-i Durri* and Mawlana Ali <sup>(A.S.)</sup> in this *Khutbat-ul Bayan* says I am that person who has the keys of the invisible. Nobody knows except Prophet Mohammed.<sup>15</sup> So, he is on the path with the Holy Prophet. The Holy Prophet knew the inner meaning of the Qur'ān, and so did Mawlana Ali (A.S.), which continues in their progeny.

Dr. Faquir Sahib gave another reference: *Nahj al- Balagh*, a collection of the Mawlana Ali's <sup>(A.S.)</sup> own speeches and writings. In which he says that there is not a single *ayat* or verse of the Holy Qur'ān about whose revelation he didn't know. Hazrat Ali <sup>(A.S.)</sup> is recorded as having said: `Ask me regarding the Book of God for verily there is not a verse but I know whether it was revealed by night or day, in the plains or no the mountains.<sup>16</sup> He says I know how it reveals, what it reveals about, when did it reveal and where did it reveal? Was it in the mountain or was it on the plane? And I am the one who can tell people what is in the Qur'ān from **end to end**, from its beginning to its end.<sup>17</sup>

I mean, Mawlana Ali <sup>(A.S.)</sup> is repeating exactly what is in that *ayat* which is *surah 30 ayat 43* "*Faaqim wajhaka liddeeni alqayyimimin qabli an ya/tiya yawmun la maradda lahu mina Allahiyawma-ithin yassaddaAaon*" But set thou thy face to the right Religion before there come from Allah the Day which there is no chance of averting: on that Day shall men be divided (in two).<sup>18</sup> There is *another saying of Mawlana Ali* <sup>(A.S.)</sup> from which he also has a title "*Saluni qabla an tafqiduni saluni `amma kana wa `amma yakunu ila yawmi'l-qiyamah*" i.e., "*Ask me before you will lose me about what was and what will be till the Day of Resurrection.*"<sup>19</sup> so he is known as "*Sahib-i Saluni.*" In English, it means that He, Mawlana Ali <sup>(A.S.)</sup> used to say to people "Ask me, ask me", who has the courage to say, "ask me" when you do not have the knowledge. He used to say "ask me before you lose me" because He was aware that people were going to give up! Give him up for the greed of the world. So He said ask me about anything that has happened in the past or that is going to happen in the future, up to the time, up to the day of *qiyamat*, ask me I will give you the answer!

This last one is actually quoted in the book of Sayyidna Al-Mu'ayyad fi'l-Din al-Shirazi in *al-Majalis*, his lectures in the first one hundred lecture volume. So, Mawlana Ali <sup>(A.S.)</sup> was very clear

<sup>15</sup> *Khutbat-ul Bayan*

<sup>16</sup> *Hazrat Ali* Rashida Noormohamed-Hunzai, p. 35

<sup>17</sup> *Nahju'l-balÀdah – Sermons of Ali*

<sup>18</sup> *Surah-yi Ar-Rūm* (30:43)

<sup>19</sup> *Al-Majalis*, Sayyidna Al-Mu'ayyad fi'l-Din al-Shirazi- Quoted in '*Hazrat `Ali*', Rashida Noormohamed -Hunzai, p.38, 2021

as well if you want knowledge of the Qur'ān, the inner knowledge, the *ta'wil*, the *hikma*, the invisible knowledge, then we have to go to the Imam. So here, The conclusion is that when God chooses people, then He also gives them, He endows them with all the knowledge so that they can guide people correctly according to their time. In other words, God gives them the *nur*, the light of both the *zahir* and the *batin*.

This is also *nurun AAala nur*.<sup>20</sup> It's not something which disappears, it continues and all this will come in that second lecture when we will look at the necessity of *ta'wil*. This *nur* of the *zahir* and the *batin* is something which the Qur'ān guarantees God in the Qur'ān guarantees that it cannot be extinguished because God is going to perfect it. It is very interesting that while Dr. Sahib was speaking, I recalled a speech which, I do not know how many of you have read. Mawlana Hazir Imam's speech at the Asia Society in 1979. He talked about Islamic architecture to the Asia Society of New York and at the end, he quoted the *surah* of *Nur*, the *ayat* of *nur* and then he just said a very short sentence. "As we work towards that vision of the future we will remember the Sura of Light from the Qur'an. It tells us that the oil of the blessed olive tree lights the lamp of understanding, a light that belongs neither to the East nor West. We are to give this light to all."<sup>21</sup>

He said we are to give this light to all. So, I would like to finish that summary at this point and *inshā'a'llāh* next Sunday Azeem Ali Lakhani will do a follow-up of today's lecture. He will have the PowerPoint presentation of the relevant *ayats*, and sayings, i.e. *hadith*. Revising what has been said today will be very good because all of this knowledge may be quite new to some of you. Therefore, if you hear it more than once and in more than one language, it is all good.

Thank you very much all of you, and next time of course there will also be time for questions so if you like, listen to this lecture recording again and also the next follow-up lecture. After that, you can ask any questions about how the Qur'ān becomes easy through *ta'wil*? We will also then go on to discuss the necessity of the *ta'wil*. Dr. Sahib is reminding me that if any of you are interested in the English translation of the *Khutab-al Bayan* you will find it on the monoreality website and of course even the book of *The Holy Ahal-al-Bayat in the prophetic traditions* it is also on our website.

Thank you very much all of you! May Mawla bless us all with his *nur* in the form of true knowledge so that we can all enter the city of knowledge and the house of wisdom.

*Āmīn! Yā Rabba'l-'alamīn.*

<sup>20</sup> Surah-yi An-Nur (24:35)

<sup>21</sup> [Asia Society, Islamic architecture: a revival - AKDN](#)

**GLOBAL LECTURE SERIES- 5**

8

Ya Ali madad

*Transcription by your friends in knowledge,  
Anila Surani, Navin Kaisani & Niamat Chandani*

**Note:** Global lectures series started on January 9th, 2022. Above is the transcription of the summary of the fifth lecture. Readers stay tuned for the next release of transcription.

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# **The *Ta'wīl* of the Qur'ān**

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**Sunday, March 13, 2022**

**The content being presented in this lecture is purely based on the teachings of great Ismaili dignitaries, especially our revered teacher  
°Allāmah Naṣīr al-Dīn Naṣīr Hunzai**

# Sequence

1. Literal meanings of *tanzil* and *ta'wil*
2. How was Qur'ān revealed to the holy Prophet(s)?
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4. The *tanzil* and *ta'wil* of the holy Qur'ān
5. Sources of *ta'wil*
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**Literal meanings of  
*tanzīl* and *ta'wīl***

# Literal meanings of *tanzīl* and *ta'wīl*<sup>111</sup>

- ❑ Both words **تنزيل** and **تأويل** are on the pattern of **تفعيل**
- ❑ The root of **تنزيل** is: **ن ز ل**
- ❑ The root of **تأويل** is: **أ و ل**
- ❑ *Tanzīl* (**تنزيل**) means to bring something down from its origin
- ❑ *Ta'wīl* (**تأويل**) means to take something back to its origin

# **How was Qur'ān revealed to the holy Prophet(ﷺ)?**

# How was Qur'ān revealed to the Prophet(ṣ)?<sup>113</sup>

- ❑ The holy Prophet(ṣ) used to do *z̤ikr-ū ʿibādat* in the Cave of Ḥirā.
- ❑ Had this *z̤ikr-ū ʿibādat* come automatically to his mind or someone taught him? Had he followed a religion?
  - The holy Prophet(ṣ) followed *dīn-i ḥanīf* (the religion of his forefather Ḥaẓrat Ibrāhīm<sup>(c)</sup>)
  - He used to do *z̤ikr-ū ʿibādat* of the *ism-i aʿẓam*, which was taught to him by Ḥaẓrat Abū Ṭālib<sup>(c)</sup>, the *imām-i muqīm*

# How was Qur'ān revealed to the Prophet(s)?<sup>114</sup>

- ❑ As a result of successful *zīkr* of *ism-i a'zam*, the door of spirituality opened to the holy Prophet(s)
- ❑ The spirituality of the Qur'ān initially appeared as a silent but extremely luminous world
- ❑ Later on the world of spiritual epiphanies started to speak and he began to hear angelic and sacred voices
- ❑ The Holy Qur'ān was 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

# How was Qur'an revealed to the Prophet(s)?

□ The holy Qur'an (42:52) says:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَا نُورًا لَّنَهْدِيَ بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

And thus We revealed to you a Spirit from Our command. You knew not what the Scripture was, nor what the (final stage of) faith. But We made it (Spirit) a Light whereby We guide whom We will of Our servants. And verily you guide unto a straight path

# **The Spirit / Light of the Qur'ān**

# The Spirit / Light of the Qur'an<sup>117</sup>

- The holy Qur'an (5:15) says:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Indeed there has come to you from Allāh a light and a manifest Book

- Where did this Light (*nūr*) go after the physical demise of the Holy Prophet(s)?
  - The Light or the Spirit of Qur'an was transferred in the Prophet(s)'s successor & legatee, i.e., Ḥazrat 'Alī(c) & will always remain in the chain of holy Imāms



# The Spirit / Light of the Qur'an<sup>118</sup>

□ The holy Prophet(s) has said:

إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ: كِتَابُ اللَّهِ وَعِزَّتِي، مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي

□ The last verse of *sūrah-yi Ra'ad* (13:43) says:

وَيَقُولُ الَّذِينَ كَفَرُوا أَلَسَتْ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ  
عِلْمُ الْكِتَابِ

And those who disbelieve say: You are not a messenger.

Say: Allāh, and the one who has the knowledge of the Book, is sufficient as a witness between me & you

# The Spirit / Light of the Qur'an<sup>119</sup>

- ❑ During the spiritual journey, a *sālik* follows the same path, i.e., the straight path (*ṣirāṭ-i mustaqīm*)
- ❑ It is on this path that the Perfect Men (*insānān-i kāmil* i.e., Prophets and Imāms) guide the people
- ❑ On successful spiritual journey, a *mu'min* also attains the same spirituality, as the holy Qur'an (29:49) says:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

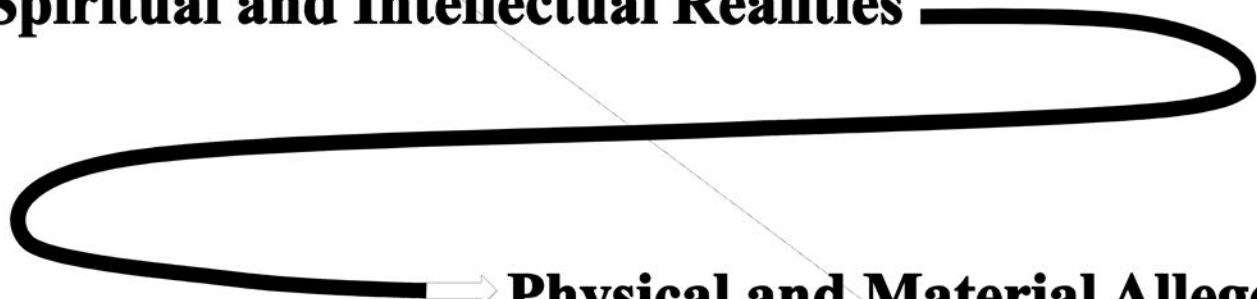
But it is clear signs (miracles) in the hearts of those who have been given knowledge

**The *tanzīl* and *ta'wīl*  
of the holy Qur'ān**

# The *tanzīl* and *ta'wīl* of the holy Qur'ān

- The holy Prophet(s) gave those spiritual and intellectual realities an attire of allegories & parables

**Spiritual and Intellectual Realities**



**Physical and Material Allegories**

- The sending down (*tanzīl*) of the holy Qur'an was not spatial (مكاني), rather it was in excellence (شرفي)

# The *tanzīl* and *ta'wīl*<sup>122</sup> of the holy Qur'ān

- The *ta'wīl* of the Qur'ān is the unveiling of the intelligible spiritual realities and miracles which are hidden behind the perceptible material allegories and parables



# The *tanzīl* and *ta'wīl* of the holy Qur'ān

- An example from *sūrah-yi 'Ādiyāt* (100:1-5):

وَالْعَادِيَاتِ ضَبْحًا	(By the snorting coursers)
فَالْمُورِيَاتِ قَدْحًا	(Striking sparks of fire)
فَالْمُغِيرَاتِ صُبْحًا	(Scouring to the raid at dawn)
فَأَثَرُنَّ بِهِ نَقْعًا	(Blazing a trail of dust)
فَوْسَطِنَّ بِهِ جَمْعًا	(Penetrating into a host)

- If we take its literal meanings then what implication does it have in the modern age?

# The *tanzīl* and *ta'wīl* of the holy Qur'ān

- The *ta'wīl* of *sūrah-yi 'Ādiyāt* (100:1-5) refers to the spiritual *jihād* (باطنی جهاد) or greater *jihād* (جهاد اکبر):
- Verse # 1:

وَالْعَادِيَاتِ ضَبْحًا (By the snorting coursers)

*Ta'wīl:*

By the rapid *zīkr* (*zīkr-i sarī*<sup>c</sup> = ذکرِ سریع) that puts pressure on the carnal soul through its vehemence

# The *tanzīl* and *ta'wīl*<sup>125</sup> of the holy Qur'ān

- The *ta'wīl* of *sūrah-yi 'Ādiyāt* (100:1-5) refers to the spiritual *jihād* (باطنی جهاد) or greater *jihād* (جهاد اکبر):
- Verse # 2:

فَالْمُورِيَاتِ قَدْحًا (Striking sparks of fire)

*Ta'wīl:*

**Creating sparks of the dissolving of the carnal soul  
(نفس اماره) by striking on it**



# The *tanzīl* and *ta'wīl* of the holy Qur'ān

- The *ta'wīl* of *sūrah-yi 'Ādiyāt* (100:1-5) refers to the spiritual *jihād* (باطنی جهاد) or greater *jihād* (جهاد اکبر):
- Verse # 3:

فَالْمُغِيرَاتِ صُبْحًا (Scouring to the raid at dawn)

*Ta'wīl:*

Doing special *'ibādat* of the *ism-i a'zam* in the morning (*kār-i buzurg* / *baytu'l-khayāl*)

# The *tanzīl* and *ta'wīl*<sup>127</sup> of the holy Qur'ān

- The *ta'wīl* of *sūrah-yi 'Ādiyāt* (100:1-5) refers to the spiritual *jihād* (باطنی جهاد) or greater *jihād* (جهاد اکبر):
- Verse # 4:

فَأَثَرُنَ بِهِ نَقْعًا

(Blazing a trail of dust)

*Ta'wīl:*

**Seizing all the particles of souls through the act of 'Izrā'il (*'amal-i 'Izrā'īlī*)**

# The *tanzīl* and *ta'wīl* of the holy Qur'ān

- The *ta'wīl* of *sūrah-yi 'Ādiyāt* (100:1-5) refers to the spiritual *jihād* (باطنی جہاد) or greater *jihād* (جہاد اکبر):
- Verse # 5:

فَوَسَطْنَ بِهِ جَمْعًا

(Penetrating into a host)

*Ta'wīl:*

**Penetrating into the army of religious enemy to gain intellectual victory (after the spiritual triumph)**

# The *tanzīl* and *ta'wīl* of the holy Qur'ān

- ❑ *Tanzīl* = the process of explaining intelligible spiritual realities in the form of perceptible material parables
- ❑ *Ta'wīl* = the process of removing the veils of parables and allegories from the realities to explain them in their pure, original, spiritual state
- ❑ Thus *tanzīl* and *ta'wīl* are the reverse processes of each other – the former gives a physical form to spiritual realities while the latter gives spiritual meaning to physical parables and allegories

# Sources of *ta'wīl*

# Sources of *ta'wīl*

- The preamble of the Ismaili Constitution says:
- (A) The Shia Imami Ismaili Muslims affirm the *Shahādah* ‘*lā ilāha illa’llāh, Muḥammadu’r-Rasūlu’llāh*’, the *Tawḥīd* therein and that the Holy Prophet Muḥammad<sup>(s)</sup> is the last and final Prophet of Allāh. Islam, as revealed in the Holy Qur’ān, is the final message of Allāh to mankind, and is universal and eternal. The Holy Prophet<sup>(s)</sup> through the Divine revelation from Allāh prescribed rules governing spiritual and temporal matters

# Sources of *ta'wīl*

□ The preamble of the Ismaili Constitution says:

(B) In accordance with Shia doctrine, tradition and interpretation of history, the holy Prophet designated and appointed his cousin and son-in-law Ḥaẓrat Mawlānā ʿAlī, *amīru'l-Mu'minīn*<sup>(c)</sup>, to be the first Imām to continue the *Ta'wīl* and *Ta'lim* of Allāh's final message and to guide the *murīds*, and proclaimed that the Imāmat should continue by heredity through Ḥaẓrat Mawlānā ʿAlī, and his daughter Ḥaẓrat Bībī Fāṭimatu'z-Zahrā, *Khātūn-i Jannat*

# Sources of *ta'wīl*

- The preamble of the Ismaili Constitution says:
  - (F) Historically and in accordance with Ismaili tradition, the Imām of the time is concerned with spiritual advancement as well as improvement of the quality of life of his *murīds*. The Imām's *Ta'lim* lights the *murīd's* path to spiritual enlightenment and vision. In temporal matters, the Imām guides the *murīds* and motivates them to develop their potential



# Sources of *ta'wīl*

- A *mu'min* can:
  - At first stage acquire *ta'wīl* from the teachings / writings of the Imāms & their *ḥudūds* (کتابی تاویل)
  - As a result of successful journey on the straight path be given the spirituality of Qur'ān (عملی تاویل)
- Acquired knowledge (اكتسابی علم) /  
Given knowledge (عطائی علم) as mentioned in (29:49)
- As the holy Prophet(s) said:

تَعَلَّمُوا مِنْ عَالِمِ أَهْلِ بَيْتِي أَوْ مِنْ تَعَلَّمَ مِنْ عَالِمِ أَهْلِ بَيْتِي تَنْجُوا مِنَ النَّارِ

**The word *ta'wīl* in  
Qur'ān / Aḥādīṣ / Sayings**

# Was Ḥazrat Yūsuf<sup>(c)</sup> taught *ta'wīl* ?

- The holy Qur'ān (12:21) says:

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Thus we established Yūsuf in the earth so that we teach him the *ta'wīl* of sayings. And Allāh is the master of His affairs but most people do not know

- In which earth was Yūsuf<sup>(c)</sup> established?
- Yūsuf<sup>(c)</sup> was established in the earth of his personal world wherein he was taught *ta'wīl*

# Who else knows *ta'wīl* ?

- The holy Qur'ān (3:7) says:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ

- Analysis of word “رَاسِخُونَ”:

رَاسِخٌ (واحد)      رَاسِخَانِ (ثنية)      رَاسِخُونَ (جمع)

- Imām Muḥammad al-Bāqir<sup>(c)</sup> said:

رَسُولُ اللَّهِ أَفْضَلُ الرَّاسِخِينَ فِي الْعِلْمِ، قَدْ عَلَّمَهُ اللَّهُ جَمِيعَ مَا أَنْزَلَ عَلَيْهِ مِنَ التَّنْزِيلِ وَ  
التَّأْوِيلِ وَمَا كَانَ يُنْزَلُ عَلَيْهِ شَيْءٌ إِلَّا يَعْلَمُ تَأْوِيلَهُ. ثُمَّ الْأَوْصِيَاءُ مِنْ بَعْدِهِ الرَّاسِخُونَ  
فِي الْعِلْمِ يَعْلَمُونَ تَأْوِيلَهُ كُلَّهُ

# Is *ta'wīl* a holy war?

- The holy Prophet(ﷺ) said:

إِنَّ مِنْكُمْ مَنْ يُقَاتِلُ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ،  
قِيلَ: ابوبكر وعمر؟ قال: لا، ولكنَّهُ خَاصِفُ النَّعْلِ

- In Ismaili literature this *ḥadīṣ* is known as:

*ḥadīṣ-i khāṣifu'n-naʿl* (حديث خَاصِفِ النَّعْلِ)

- On another occasion the holy Prophet(ﷺ) said:

أَنَا صَاحِبُ التَّنْزِيلِ وَعَلِيٌّ صَاحِبُ التَّأْوِيلِ

- Imām Sulṭān Muḥammad Shāh<sup>(c)</sup> said:

اب میں لو ہے کی ذوالفقار سے نہیں بلکہ علم کی ذوالفقار سے لڑتا ہوں (مفہوم)۔

# Are there many *ta'wils* of the holy Qur'ān?

- ❑ Ḥadīṣ: “Indeed, the Qur'ān has a *ẓāhir* and a *bāṭin*, and every *bāṭin* has seven *bāṭins*”; according to another version, “seventy *bāṭins*”.
- ❑ Imām Ja'far al-Ṣādiq<sup>(c)</sup> told multiple *ta'wils* of a verse
- ❑ *Ta'wil* is related to the entire cycle of the sixth *nāṭiq*
- ❑ Since a chain of changes continues to occur, therefore, the *ta'wil* evolves during this entire cycle, which has a duration of around a thousand years, according to the exigencies of time and space

# On which day does *ta'wīl* come?

- The holy Qur'ān (7:53) says:

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ

- The analysis of word “يَأْتِي”:

يَأْتِي = { comes ( آتی ہے )  
will come ( آئے گی ) } Aorist tense ( فعل مضارع )

- Qur'ān's *ta'wīl* **comes** to a successful personal world after the personal resurrection in all times
- Qur'ān's *ta'wīl* **will come** to the world as a whole in the cycle of resurrection

**Absolutely Pure *Ta'wīl***  
**(*ta'wīl-i mahẓ-i mujarrad*)**



# Absolutely<sup>142</sup> Pure *Ta'wīl* (*ta'wīl-i mahẓ-i mujarrad* = تاویل محض مجرد )

- ❑ Luminous (*nūrānī*) *ta'wīl* = Unveiled (*kashfi*) *ta'wīl*
- ❑ The pure *ta'wīl* which is given to someone in their personal world, in which the real spiritual and intellectual manifestations and miracles are described without the attire of allegories and the veil of parables
- ❑ The final *ta'wīl* of the cycle of resurrection (*dawr-i qiyāmat / dawr-i kashf*) in which all the allegorical veils by which the reality (*ḥaqīqat*) was covered in the cycle of concealment (*dawr-i satr*) are removed

# References / Bibliography

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  - *Qurʾān awr Rūḥāniyyat*, English trans: *Qurʾān & Spirituality*
  - *Miʿrāj-i Rūḥ*, English trans: *The Ascent of Soul*
  - *Qurratuʾl-ʿAyn*, English trans: *The Coolness of Eye*
- ❑ “The Holy *Ahl al-Bayt* in the Prophetic Traditions” by Dr. Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai.
- ❑ Articles by Dr. Faquir Muhammad Hunzai:
  - The Necessity of *Taʾwīl* ([www.monoreality.org](http://www.monoreality.org))
  - *Nūrānī taʾwīl yā kashfi taʾwīl*, English translation by Rashida Hunzai: Luminous *taʾwīl* or Unveiled *taʾwīl*

# Q&A

## **The Holy Qur'ān –Necessity of Ta'wil**

### **Transcription of Summary 03/20/2022**

**Speakers: Dr. Faquir Muhammad Hunzai & Alwaiza Rashida Noormohamed-Hunzai**

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 03222022 Audio mp3](#)

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 03222022 Video mp4](#)

#### **Transcription Summary by Alwaiza Rashida Noormohamed-Hunzai Sahibah:**

##### ***Bismi'llahi'r-Rahmani'r-Rahim***

Today's topic is the necessity of the *ta'wil* of the Holy Qur'an and the emphasis is on the word necessity. There are two schools in the Ummah regarding *ta'wil*. There is one group called the Shi'a of Hazrat Ali (s.a.), that is, the group of Hazrat Ali (s.a.) and the other group, the Sunni or the *ahl-i zahir*. We are all Muslims, but because we are branches of the same tree of Din-i Islam, we have different interpretations, which is part of the pluralistic world in which we live. Amongst the *Shi'an-i Ali*, there are Twelver Shia's or *Itnā`asariyyah* and we Isma'ili believe in *ta'wil*. Amongst the *ahl-i zahir*, there are two groups. The majority say *ta'wil* is not possible and the minority says that *ta'wil* is possible. So the question arises when God sent the Qur'ān down to the Prophet's heart, did he send the Qur'ān to help and guide his servants or did he send it to confuse them?

In the previous lectures, we have heard that Islam is a religion of ease. It is not a religion where God imposes difficulties on his servants<sup>1</sup> and the whole purpose of Islam is that we, the Muslims, should all attain the light of God. So we turn to a key *ayat* for *ta'wil* in the Qur'an, surah 3-Āl-i'Imrān *ayat* number 7. Transliteration: *Huwa allathee anzala AAalayka alkitabaminhu ayatun muhkamatun hunna ommualkitabi waokharu mutashabihatun faammaallatheena fee quloobihim zayghun fayattabiAAoona matashabaha minhu ibtighaa alfitnati wabtighaata/weelihi wama yaAAalamu ta/weelahu illa Allahuwarrasikhoona fee alAAailmi yaqooloona amannabihi kullun min AAindi rabbina wama yaththakkaruilla oloo al-albab* Translation: He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others

<sup>1</sup> Surah-yi Al-Ĥaj (22:78)

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are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding."<sup>2</sup>

In this key *ayat* there is of course a key sentence which is *wama yaAAalamu ta/weelahu illa Allahuwarrasikhoona fee aAAailmi*. Those who do not believe in *ta'wil*, they put a big full stop, which they called *waqf-i lazim* after the word Allah, so they would stop by saying *wama yaAAalamu ta/weelahu illa Allah*. The *ta'wil* of this Qur'ān is only known to Allah. So they put a full stop. In fact, some of them are so determined that they put two full stops. This is called a necessary full stop and another one called *waqf-i mutlaq* an absolute full stop.

In this same *ayat surah 3 ayat 7*, there are two types of verses. There are the *muhkamat*, which are clear and unambiguous. An example of that is where the Qur'ān says things like establish the *salat* and pay the *zakat* which is unambiguous. All Muslims know what that means but there are *mutashabihat*, many many *mutashabihat* and for instances, a good example is *surah 3 ayat 103*: Transliteration: *WaAAtasimoo bihabliAllahi jameeAAan wala tafarraqoo*. Translation: And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves.<sup>3</sup> Hold fast, all of you to the rope of Allah and do not be divided. In different interpretations and in different translations of the Qur'ān, the word *habliAllahi* has a different meaning. We also know that if we take it literally and look around now, where humankind has made tremendous progress in the world, in space, in the scientific world and we have gone into space. Still, nobody has seen a rope visible so that people can hold to it firmly. So in such *ayats*, which are called the *mustahabihat* allegorical, parabolic verses, there is definitely a difference of meaning. One point to note is that there is *ta'wil* in the clear verses as well as, in other words, the Prophet's *hadīs* and every verse of the Qur'ān has a *zahir* and a *batin* but the difficult ones are where there are *mithal*, examples, symbols, parables, allegories. So why is it necessary to have this *ta'wil*?

Necessity is something without which one cannot survive. In our physical life, it is necessary for human beings to have water, air, and food. In the same way, there are also certain necessities in our faith of Islam, which is the faith of nature. God says that whatever he has created is in the form of pairs. This is in *surah 36 ayat 36*: Transliteration: *Subhana allathee khalaqaal-azwaja kullaha mimma tunbitu al-arduwamin anfusihim wamimma la yaAAlamoon*. Translation: "Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge"<sup>4</sup>

Allah himself is *Subhan*, and that is usually translated as Glory be to God, which is not the correct meaning *Subhana allathee* means, God is that who is above all descriptions, physical or spiritual, *zahiri* or *batin*. The example Dr.

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<sup>2</sup> Surah-yi Ali `Imran (3:7)

<sup>3</sup> Surah-yi Ali `Imran (3:103)

<sup>4</sup> Surah-yi Yā-Sīn (36:36)

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Faquir Saheb gave is from *Pir Sadru'd-Din*. In his *ginans*, he says God is one, who has no name, no place, no color, and no form, so pairs in everything else.

*Re tu(n)hee....  
jene ra(n)g ne rup nahi,  
nahee kuchh naam ne tthaam re,  
so guptaa pragatt bhayaa,  
laakh dharee tab naam re.....ll*

O You, my True Lord, You are indeed my Beloved  
He has no colour nor any form; He has no name nor an abode; so secret is he  
yet millions worship Him, it assumes hundreds of thousands of names.<sup>5</sup>

According to this *ayat* 36:36, there are pairs in everything which grows from the earth and within ourselves and many other things that are unknown to us. Please study that! So everything is in pairs. It is one of the fundamental principles, one of the *kulliyat* of the Qur'ān and is very helpful in understanding God's creation. Then we have a *Hadīs* which confirms this *kulliyat* or the principle of the Qur'ān where the Holy Prophet says that "*Khalaqa'llahu'l-ashya'a kullaha muzdawijatan li-yakunu dalalatan `ala wahdaniyatihī*" = Allah created all things in pairs so that each one of them may be a proof of His oneness.<sup>6</sup>

The question is, why did God do this? That he created everything in pairs according to this *Hadīs*. He did that so that all these pairs prove that only God is one! Nothing compares to Him. The Qur'ān is full of examples of pairs. It is given in *surah* Luqman *ayat* 31:20, which talks about *zahiri* and *batini*. Transliteration: *Alam taraw anna Allaha sakhkharalakum ma fee assamawati wamafee al-ardi waasbagha AAalaykum niAAamahu thahiratanwabatinatan*. Translation: Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen?<sup>7</sup> So that [seen and unseen] is the pair; there are external blessings and internal blessings of whatever is in the heavens and the earth. The heavens and the earth are another pair. All these things God has made for his servants, so any *mu'min*, through following the *Imam's* Guidance can, after developing the external senses, reach the inner senses and experience the *batini ni'amat* or the invisible blessings.

Prophets, *Imams* and *Pirs* all have developed those inner eyes and can see the spiritual world simultaneously with being in the physical world. So, the *batini* blessings are for our soul's progress. Allah, on the other hand, He is

<sup>5</sup> Pir Sadardin. *Buj Niranjan* - Translation | Ismaili.NET - Heritage F.I.E.L.D.

<sup>6</sup> *Faharisaal-Majalis al-Mu'ayyadiyyah*, I, 48

<sup>7</sup> *Surah-yi Luqmān* (31:20)

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*Allāhu's-Samad*. He transcends the *zahir* and the *batin*. Allah is above *zahiri* and *batini ilm* or anything else.

According to Dr. Faquir Sahib it is through true *ibadat* that *mu'mins* following the guidance of the *Imam* of the time can attain *ilmu'l-yaqin*, the knowledge of certainty and then progress onto *aynu'l-yaqin* and *haqqu'l-yaqin*. Now the Prophet's *da'wat*, his mission was both *zahir* and *batin*. Therefore, his *Asās*, his pair, was also very important from the beginning of their mission; please note it. The Prophet and Hazrat Ali's relationship is described in one section of the *Da'āim al-Islām*, which is called *Kitabu'l-Walaya* the book of faith (*Walāyat Nāmah*)<sup>8</sup> which has been published. The *Da'āim al-Islām* is in two volumes, it is in English and it is also available online.<sup>9</sup>

Another reference is *Surah 26 ayat 214-215*; Transliteration: *Waanthir AAasheerataka al-aqrabeen*. Translation: And admonish thy nearest kinsmen. Transliteration: *Wakhfid janahakalimani ittabaAAaka mina almu/mineen*. Translation: And lower thy wing to the Believers who follow thee.<sup>10</sup> That God commands the prophet to call his nearest relatives to a dinner, invite them and then introduce the religion of Islam to them. It is called the *Da'watu'l-Ashirah al-Aqrabi*. Dr. Faquir Sahib went into detail about the meal and you know how even though there was only one leg of lamb and one jug of water, these forty very strong men ate their fill but there was still remaining. So Abu Jahal who was an uncle of the Holy Prophet but was also a bitter enemy, what does he say? He says; Oh you see, Mohammad is practicing magic on us but the importance of this *Da'watu'l-Ashirah al-Aqrabi* and you will find it in this book as well *Hazrat Ali*<sup>11</sup> this book is also on our website.<sup>12</sup> You will see that the Holy Prophet said to them; O children of `Abd al-Muttalib (Banu `Abd al-Muttalib), so they were all the nearest. They were not distant relatives but all were close relatives. He addresses them, the Prophet "O Children of `Abd al-Muttalib (Banu `Abd al-Muttalib), follow me and you will be the kings and rulers of the earth."<sup>13</sup> So he promised them that if you follow me, you will get the *niramat* the blessings, the everything of this world as well as of the spiritual world. "God has surely never sent a Prophet without appointing his vicegerent (*wasī*), Minister (*wazir*), heir (*waris*) brother, (*akh*), and legatee (*wali*). Who among you then will be my vicegerent, my heir, brother and minister?"<sup>14</sup> He asked this question three times and none of them replied except Mawlana Ali <sup>(a.s.)</sup> who was either only eleven or thirteen years old, according to history. He said that he would help the Prophet in his mission.

It is confirmed in the Qur'ān elsewhere in the story of *surah Tāhā* the story of Hazrat Musā<sup>(a.s.)</sup> and Hazrat Hārūn,<sup>(a.s.)</sup> that Hazrat Hārūn<sup>(a.s.)</sup> was the brother of Hazrat Musā<sup>(a.s.)</sup> and Hazrat Musā<sup>(a.s.)</sup> supplicates to God, praise to God please send my brother, my *akh*. The word is *akh* the same as in the quotation I read out that please send him so that we can continue your mission together.<sup>15</sup> This is why there is a famous *hadīs* which all Muslims of all

<sup>8</sup> [Walayat-Namah-English.pdf \(ismaililiterature.com\)](http://ismaililiterature.com/Walayyat-Namah-English.pdf)

<sup>9</sup> [Daaim-al-Islam-The-Pillars-of-Islam-vol-1.pdf](http://ismaililiterature.com/Daaim-al-Islam-The-Pillars-of-Islam-vol-1.pdf) [Daaim-al-Islam-Pillars-of-Islam-volume-II.pdf](http://ismaililiterature.com/Daaim-al-Islam-Pillars-of-Islam-volume-II.pdf)

<sup>10</sup> *Surah-yi Ash-Shu`arā` (26:215)*

<sup>11</sup> <https://ismaililiterature.com/wp-content/uploads/2022/04/Hazrat-Ali-1.pdf>

<sup>12</sup> <https://ismaililiterature.com/>

<sup>13</sup> Quoted in '*Hazrat `Ali*', by Rashida Noormohamed -Hunzai, p.7, 2021

<sup>14</sup> *Ibid.*, p.7, 2021

<sup>15</sup> *Surah-yi Tāhā (20:29-30)*



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colors accept. The holy Prophet said to *Imam`Ali*: “you are to me as Hārun was to Musā except that there will be no Prophet after me”<sup>16</sup> because obviously, the holy Prophet is a seal of Prophets Why was this pair necessary? Because the Prophet was to do the *tanzil* of God’s message and the *Asās* was to give its *ta’wil*. If God reveals the Qur’ān to the Prophet but does not teach the meanings to anybody, then the question arises, logical question! Why did He reveal the Qur’ān to the Prophet?

Dr. Faquir Sahib also mentions this book which we have compiled it is called “*The Holy Ahl-i-Bayt in the Prophetic Traditions*.”<sup>17</sup> It is also on our website and there are translations in this second edition both in English and Urdu. This book contains all *ahādīs* from the *ahl-i-zahir* collections, called the Canonical books (*Sittah Sahiha*) of the Sunni School of interpretations and all these *hādīs* you will find there. This one, for instance, on one occasion where the Prophet said, there is amongst you somebody who will fight for the *taw’il* of the Qur’ān as I fought for its *tanzil*. So He was asked by a certain companion, is it me? Is it me? The Prophet said No, No! So they said that, well, who is he? The Prophet pointed to Hazrat Ali<sup>(a.s.)</sup>, who was at a short distance away and was repairing the Prophet’s sandal and the Prophet pointed to Hazrat Ali<sup>(a.s.)</sup> and said, “*huwa Khāsifu’n-Na’l*” He is the ‘Mender of the shoe’. Now *Khāsifu’n-Na’l* is very important in Shi’a Islam. In its literal meaning mender of the shoes is a very humble title but this meaning is linked to doing the *ta’wil* of the Qur’an, the *tanzil* which the Prophet wrote. So it’s a very high title and once again, I recommend that you look at this book *Hazrat Ali* there is section 8 is on Hazrat Ali’s titles and you will get all the details there.<sup>18</sup>

There was another one in which Hazrat Ali says his title is *Sahib-i Saluni* because he used to say ‘*Saluni qabla an tafqiduni saluni`amma kana wa`amma yakunu ila yawmi’l-qiyamah*’ i.e., “Ask me before you will lose me about what was and what will be till the Day of Resurrection”.<sup>19</sup> Ask me before you lose me. Ask me anything and everybody should know that there are not many in the world that can say, ask me anything and I will answer you. Who can say that? Unless they are ‘*wakulla shay-in ahsaynahu fee imamin mubeen*.’ So his other title was ‘*Sahib-i Saluni*’, which is also in the *Hazrat Ali* book. So the conclusion is that, without *ta’wil* the Qur’ān, it is very difficult to understand and its meaning is not for everyone. Its meaning should be there for everyone, not just the Prophets’ family and then we repeated. Dr. Faquir Sahib repeated very important Qur’ānic *ayat* which is *surah 13 ayat 43*: Transliteration: *Wayaqoolu allatheena kafaroo lastamursalan qul kafa billahi shaheedan bayneewabaynakum waman AAindahu AAilmu alkitab*. Translation: And those who have disbelieved say, "You are not a messenger." Say, [O Muhammad], "Sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture."<sup>20</sup>

<sup>16</sup> Hunzai, F.M. & R. Noormohamed-Hunzai. *The Holy Ahl al- bayt in the Prophetic Traditions*, Karachi, 2020. P.1

<sup>17</sup> [The Holy Ahl-i-Bayt in the Prophetic Traditions, Ganjinh-yi-Jawaahir-i-Ahaadis.pdf](#)

<sup>18</sup> Quoted in ‘*Hazrat`Ali*’, by Rashida Noormohamed -Hunzai, p.69, 2021

<sup>19</sup> *Ibid.*, p.38, 2021

<sup>20</sup> Surah-yi Ar-Ra’d (13:43)

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The Qur'ān also tells us there was somebody who had the knowledge of the book, not just the Prophet. In this *ayat* the *kafirs* are challenging the Prophet and saying we do not accept that you are the Prophet of God. So God commands the Prophet to tell them qu tell them that it does not matter if you accept my Prophethood or not, but I have two witnesses about my messengership and those two witnesses are Allah and the one who has the knowledge of the book, that is Hazrat Ali <sup>(a.s.)</sup> which is why Hazrat Ali<sup>(a.s.)</sup> He used to say that not a single *ayat* had revealed to the Prophet whether in the mountains, or in the plains, at night or day, on the battlefield or in peacetime, but he knew about that revelation.<sup>21</sup> So you can not be a witness to the Prophet's messengership unless you are present during his revelation and his spiritual journey. That is the position of Mawla Ali<sup>(a.s.)</sup> and then we have another.

You can only be a witness, even in a secular case, if you have been present at the incident or at the event. *Shahid* has two meanings: you have to be there and have experienced what happened. So this is the meaning of *Shahid*. we gave another example of an allegorical verse which is "*shajarah-i tayyibah*" in the *surah Ibrahim* Ayats number 25-26: Transliteration: *Tu/tee okulaha kulla heeninbi-ithni rabbiha wayadribu Allahual-amthala linnasi laAAallahum yatathakkaroon*. Translation: It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition. Transliteration: *Wamathalu kalimatin khabeethatinkashajaratin khabeethatin ijtuththat min fawqi al-ardi malaha min qarar*. Translation: And the parable of an evil Word is that of an evil tree: It is torn up by the root from the surface of the earth: it has no stability."<sup>22</sup>

If you go into any comparative translations, you will see how confused the translators are about this *ayat* because some of them say branches, for *asal* which should be, it's not usool it should be a branch. Some of them say branches for *fur'oha* if it was branches, it should be in Arabic *furu*. So none of them can agree! You will not find a single English translation in which this *ayat* is correctly translated. So that the root is singular and the branch is singular. So ask yourself why? Why is it so difficult? Because allegories are difficult. This tree is not a physical tree; it is a *ruhani* tree. So this is why we need to be very aware of our interpretations and our worldview about the Qur'ān and its *ta'wil*.

Dr. Faquir Sahib also mentioned that the Qur'ān also talks about *ta'wil* being taught to Hazrat Yusuf <sup>(a.s.)</sup>. He gave 3 *ayats* 12:6, 12:21 and 12:101. Transliteration: *Wakathalika yajtabeeka rabbukawayuAAallimuka min ta/weeli al-ahadeethi*. Translation: And thus will your Lord choose you and teach you the interpretation of narratives. Transliteration: *makkanna liyoosufa fee al-ardi walinuAAallimahu mintaweeli al-ahadeethi*. Translation: And thus, We established Joseph in the land that We might teach him the interpretation of events. Transliteration: *Rabbi qad ataytanee mina almulkiwaAAallamtanee min ta/weeli al-ahadeethi*. Translation: O my Lord! Thou hast indeed

<sup>21</sup> Quoted in '*Hazrat 'Ali*', by Rashida Noormohamed -Hunzai, p.35, 2021

<sup>22</sup> *Surah-yi 'Ibrāhīm* (14:25-26)

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bestowed on me some power, and taught me something of the interpretation of dreams and events.<sup>23</sup> In the first one, Hazrat Yaqub is going to teach *ta'wil* to his son, in the second one Hazrat Yaqub <sup>(a.s.)</sup> said to Hazrat Yousef <sup>(a.s.)</sup> God will teach you the *ta'wil* and then in the third reference, *ayat* 101, Hazrat Yousef <sup>(a.s.)</sup> actually says, O God, you have given me knowledge of *ta'wil*.

Similarly, in *surah* 18 *surah* Kahf there are two *ayats* 65 and 82 which mention the word *ta'wil*. Transliteration:

*Fawajada AAabdan min AAibadinaqataynahu rahmatan min AAindinawaAAallamnahu min ladunna AAilma.*

Translation: And they found a servant from among Our servants to whom we had given mercy from us and had taught him from Us a [certain] knowledge. Transliteration: *Wama faAAaltuhu AAan amree thalika ta/weelu malam tastiAA AAalayhi sabra.* Translation: And I did it not of my own accord. That is the interpretation of that about which you could not have patience.<sup>24</sup>

Although the name Khizr is not in the Qur'ān, he is simply referred to as *AAabdan min AAibadina*, meaning he is one of my very staunch servants. Still, in traditions known as Hazrat Khizr<sup>(a.s.)</sup> who taught the special knowledge to Hazrat Musā<sup>(a.s.)</sup> and in this event, he is the possessor of the *'ilm-i ladunni*. The knowledge which is close to God, which means the *ta'wil* of the scripture. It is essential to know that first, there are all the examples. The example of the hole in the boat, the example of killing the young child, the example of rebuilding the broken down wall of two orphans, and then when they are partying Hazrat Khizr<sup>(a.s.)</sup> gives Hazrat Musā<sup>(a.s.)</sup> the meaning, the *ta'wil* of each of his actions.

With all these examples from the Qur'ān, the question is, how can any Muslim ever say that *ta'wil* is not possible? Because when you say that, you are actually contradicting the book of God. You are contradicting the Holy Qur'ān. There is some more detail on the key *ayat* which is *surah* 3 *ayat* 7, that Allah and "Rasikun fil ilm" know what others do not know and they, meaning the *Rasikhun fi'l-'ilm* they can teach this *ta'wil* to their *pirs*, *hujjats* and *buzurgan-i din*, the dignitaries of religion in order to do *da'wah* but apart from God and the *rasikhun fi'l-'ilm* and those selected chosen people, nobody else knows the *ta'wil* but the *ayats* says there. Those who *faammaallatheena fee quloobihim zayghun fayattabiAAoona matashabaha minhu ibtighaa alfitnati wabtighaata/weelihi*. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them].<sup>25</sup>

There are people who deliberately do *ta'wil* even though they are not supposed to in order to cause dissension, *fitna*, discourse, and disunity in the community. Dr. Faquir Sahib said that there is a whole tradition of writing explanations of the Qur'ān called *tafsirs* and if you compare the *tafsirs*, if you pick up one, you will find that there may be twenty meanings and it is always this that it may mean this or it may not mean this etc. Hence, the reader

<sup>23</sup> Surah-yi Yūsuf (12:6, 12:21 & 12:101)

<sup>24</sup> Surah-yi Al-Kahf (18:65 & 82)

<sup>25</sup> Surah-yi Ali 'Imran (3:7)

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is left in confusion which meaning we should follow. On the other hand, the Qur'ān tells us that we should follow the book *Thalika alkitabul larayba feehi*<sup>26</sup>. We should follow the book in which there is no doubt, and this book is not the written book. This book is the *Qur'ān-i natiq*<sup>27</sup>, the speaking book is the one who explains and teaches the *ta'wil* of the Qur'ān. Dr. Faquir Sahib finished by saying that by the time we finish this series, you all be quoting *Pir Nasir-i Khusraw* that he used his intellect because he was a very brilliant man. He knew many languages had studied the Qur'ān thoroughly and would ask what crime or sin have I committed that I was not born in the Prophet's time. If you tell me that there is nobody on whose hand I can do *bayah* today, please tell me what crime I committed that I was not born in the Prophet's time. Why am I deprived of the Prophet? Why am I so distressed? he would say I am spiritually sick, so where is my remedy? We all know that he undertook a seven-year journey of spiritual search. Eventually, he ended up in Cairo, under the tutorship of Sayyidna al-Mu'ayyad fi'd-Din Shirāzi, became an Isma'ili and he did *bayah* on the hand of Mawlana al-Mustansir bi'llāh the first. Though he didn't remain an ordinary Isma'ili, he made progress rapidly and became the *hujjat* of Khurāsān and the Eastern lands and he went all the way back to Central Asia. Today, by his efforts, by his *da'wa*, by his sufferings and sacrifices. That included his house being burnt three times by his enemies but he spent time in the caves of yumgan to the work of *da'wa*. Today, the largest number of Isma'ilies are from the *da'wa* of *Pir Nasir-i Khusraw*. We who have the *ta'wil* of the Qur'ān because we believe in the *rasikhun fi'l'ilm* they are the chain of *Imams*. Therefore, the chains of the *ta'wil* also continue and every time the *Imam* of the time gives the *ta'wil* of the Qur'ān in his *farmans* which is the reason why our *Jama'at* can be peaceful and united. We can progress and can practice our faith no matter in which corner of the world we live in. *Al-hamdu li'llah*.

*Shukran li'llahi wa'l-hamdu li'llah!*

Thank you all for listening and we are going to stop here now. Our next Sunday presentation will be at 2pm London time, led by Zahir Lalani, also from London. He will go into the detail of all these *ayats* that have been mentioned so that there is a revision and extending all this information and this knowledge.

Thank you all for your participation and sacrifice of time to attend these sessions and those who can't attend because of time differences or whatever. Please do follow them up from the website and please listen to these sessions in a systematic sequential way so that you can get a very logical understanding of our faith and of the Isma'ili interpretation of Islam. *Inshā'a'llāh* next week after Zahir's presentation, there will be the questions and answers as usual.

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<sup>26</sup> Surah-yi Al-Baqarah (2:2)

<sup>27</sup> Surah-yi Al-Jāthiyah (45:29)

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Thank you all of you and *Ya 'Ali madad* and tomorrow being *Nawruz* we would also like to wish you a very happy *Nawruz* and may the *Nawruz* in its *batini* sense of a real spiritual and intellectual awakening may that be the blessings which will be all have from *Imam-i Zaman*.

*Āmīn! Yā Rabba'l-'alamīn.*

Ya Ali Madad

*Transcription by your friends in knowledge,  
Anila Surani, Navin Kaisani & Niamat Chandani*

**Note:** Global lectures series started on January 9th, 2022. Above is the transcription of the summary of the sixth lecture. Readers stay tuned for the next release of transcription.

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# The Necessity of TA'WĪL

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SUMMARY OF DR F. HUNZAI'S LECTURE

Summary presented by Zahir Lalani



THE CONSTITUTION  
OF THE SHIA IMAMI ISMAILI  
MUSLIMS

## Preamble

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*In accordance with Shi'ah doctrine, tradition and interpretation of history, the Holy Prophet (S.A.S) designated and appointed his cousin and son-in-law Ḥaẓrat Mawlānā 'Alī Amīru'l-Mu'minīn (A.S) to be the first Imām to **continue the Ta'wīl and Ta'līm** of Allāh's final message and to guide the murīds.....*







## Hidden Treasure

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- “I was a **hidden treasure**, and I wished to be known, so I created a creation, then made Myself known to them, and they recognised Me.”
- “This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I **perfected your religion** for you, completed My favour upon you, and have chosen for you Islam as your religion “ (5:3)
- We have a perfect religion which enables us to recognise God and His hidden treasure.
- Why then has not the entire world not recognised Him and found His treasure?



# Permission

- "Now has come unto you a light from God and a manifest Book, whereby God guides those who seek His good pleasure on paths of peace. He brings them out of darkness unto light by His **permission (idhn)**, and guides them on a **straight path**" (5:15-16).
- "He has made the **two oceans** to flow (so that) they meet together: Between them there is a **barrier** which they cannot pass. Which then of the bounties of your Lord will you deny? **There come forth from them pearls and corals**". (55:19-22)
- Access to the treasures is through permission only – this is the **ṣirāṭa'l-mustaqīm**.

(Precious Treasures - 'Allāmah Naṣīr al-Din Naṣīr Hunzai)



Behold, Moses said to his attendant, "I will not give up until I reach the **junction of the two seas** or (until) I spend years and years in travel.

## Confluence of Two Oceans

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- *majma' u'l-baḥrayn* (18:60)
- Ḥāhir and Bāḥīn
- Unity and Multiplicity
- Universal Intellect and Universal Soul
- Matter and Soul
- Good and Evil
- Light and Book
- **Tanzīl and Ta'wīl ...**

(Casket of Pearls Vol 1 - 'Allāmah Naṣīr al-Din Naṣīr Hunzai)

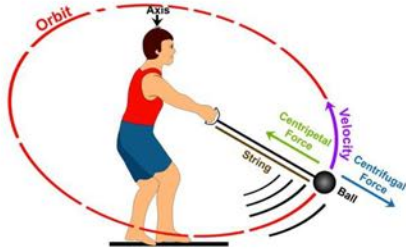


# Duality

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- mention of multiple pairs:
- The principle of duality or pairs (36:36)
  - Glory be to Him, who created in pairs all things that the earth produces, and of themselves, and of what they know not.
- How will I know what Dark means, if I don't know Light?
- How will I know what Cold means, if I don't know Hot?
- How will I know what Evil means, if I don't know Good?
- Relative nature of physical attributes – relative to what?
- God's principles apply to physical and spiritual..

# Motion = Life



- Without the principle of pairs..
- Without the push and pull of opposites..
- No motion = Lifeless
- Push and Pull of heart -> motion of blood
- Push and Pull of lungs -> breathing
- Push and Pull of protons and electrons -> motion of atoms
- Push and Pull of  $e=mc^2$  -> the universe
- Push and Pull of the two oceans – real spiritual life
  - *Tanzīl and Ta'wīl / Zāhir and Bāṭin ...*
- Push and Pull -> Struggle is the meaning of life...



(3:7:8)  
muh'kamātun  
absolutely clear -

مُحَكَّمَاتٌ  
•  
ADJ

(3:7:9)  
hunna  
they (are)

هُنَّ  
•  
PRON

(3:7:10)  
ummu  
the foundation

أُمُّ  
•  
N

(3:7:11)  
l-kitābi  
(of) the Book,

الْكِتَابِ  
•  
N

(3:7:12)  
wa-ukharu  
and others

وَأُخَرُ  
•  
N CONJ

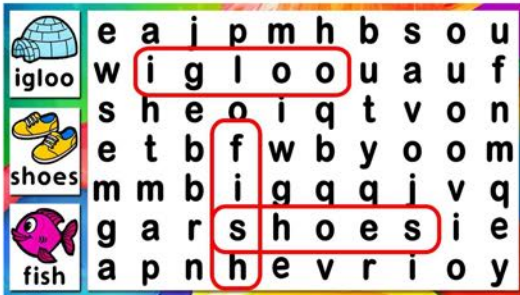
(3:7:13)  
mutashābihātun  
(are) allegorical.

مُتَشَابِهَاتٌ  
•  
ADJ

## Does *Ta'wīl* Exist?

- Many claim that there is no such thing as *Ta'wīl* as everything in the Qur'ān is clear.
- Verse (3:7) makes it abundantly clear that it is not so
  - Clear verses and ambiguous verses
  - Same concept as the parables in the Bible
- This puts the argument about Qur'ān having no need for an interpretation into doubt
- So, if there are allegorical verses – who is able to expound their real meaning?

## Limits of Words



- Why is there a need to use allegorical language?
- Memoirs of the Aga Khan:
  - “Naturally, since our brain is material, and its processes and all the consequences of its processes are material, **the moment that we put either thought or spiritual experience into words, this material basis of the brain must give a material presentation to even the highest, most transcendent spiritual experience.**
  - But men can study objectively **the direct and subjective experiences of those who have had spiritual enlightenment** without material intervention”

(12:6:3)  
rabbuka  
your Lord

رَبُّكَ  
PRON N

(12:6:4)  
wayu 'allimuka  
and will teach you

وَيُعَلِّمُكَ  
PRON V CONJ

(12:6:5)  
min  
of

مِنْ  
P

(12:6:6)  
tawīlī  
(the) interpretation

تَأْوِيلٍ  
N

(12:6:7)  
l-aḥādīthi  
(of) the narratives

الْأَحَادِيثِ  
N

## References to *Ta'wīl*

- Story of Ḥaẓrat Yūsuf (12:6)
- “And thus will your Lord choose you and teach you the **interpretation** of sayings and make His favour complete to you and to the children of Ya‘qub, as He made it complete before to your fathers, Ibrahim and Ishāq; surely your Lord is Knowing, Wise”





# References to *Ta'wīl*



- Story of Ḥaẓrat Khiẓr and Ḥaẓrat Mūsā
- The damaging of the boat of someone who was kind
- The killing of the young boy who did him no harm
- The mending of the wall in the village that shunned them
- In the Qur'ān, all of these are given an interpretation – *ta'wīl!*

# Synonyms

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- *Ẓāhir and Bāṭin*
- Do ye not see that Allāh has subjected to you all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) **seen and unseen**? Yet there are among men those who dispute about Allāh, **without knowledge and without guidance, and without a Book to enlighten them!** (31:20)

# The Straight Path

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- How do we find the correct interpretation of the allegorical verses?
- Verse 3:7
- “He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. **but none knows its interpretation except Allāh and those who are firmly rooted in knowledge** saying: We believe in it, it is all from our Lord; and none do mind except those having understanding”

(3:7:27) wamā And not	وَمَا NEG REM
(3:7:28) ya'lamu knows	يَعْلَمُ V
(3:7:29) tawīlahu its interpretation	تَأْوِيلُهُ PRON N
(3:7:30) illā except	إِلَّا RES
(3:7:31) l-hahu Allah.	اللَّهُ PN
(3:7:32) wal-rāsikhūna And those firm	وَالرَّاسِخُونَ N REM

## What's in a Full-Stop?

- *Saḥīh*: And no one knows its [true] interpretation except Allāh. But those firm in knowledge say
- *Pickthall*: None knoweth its explanation save Allāh. And those who are of sound instruction say
- *Yūsuf 'Alī*: but no one knows its hidden meanings except Allāh. And those who are firmly grounded in knowledge say
- Did the Prophet not know the meaning of the allegorical verses?
- Ḥadīth: "I am the city of knowledge".
- If the Prophet is aware, then the full-stop is incorrect
- And others may then also have the knowledge..

## Imām's Guidance

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About the *rāsikhūn fi'l-ilm* who are the source of *ta'wīl*, Imam Muḥammad al-Bāqir is quoted as saying: “The most excellent of them is the Prophet whom God has indeed taught all that which He has revealed to him of the *tanzīl* and *ta'wīl* and nothing was revealing to him except that he knew its *ta'wīl*, then the *rāsikhūn fi'l-ilm* after him are *awsiyā'* (pl. of *waṣī*), the legatees who know its *ta'wīl* entirely”.<sup>16</sup>

*Ta'wīl of the Qur'ān and Sharī'a according to Ḥakīm Nāṣir-i Khusraw – Dr. F. M. Hunzai*



# Continuity..

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- Preamble: “to continue..”
- verse 7:53 -> Interpretations throughout time
- Form vs Essence = Freshness
- Ḥadīth-i Thaḳalayn:
  - Verily, I am leaving behind two weighty things (thaḳalayn) among you: the Book of God and my progeny (‘ītrat), my household (Ahl al-Bayt), for indeed, the two will never separate until they come back to me by the Pond
  - ‘Alī is with the Qur’ān and the Qur’ān is with ‘Alī and they are inseparable until they come to me at the pond



## Continuity..

---

“Our religion is like a man who gets photographed every ten years. Each time the image is different but the man is the same. He will not look the same at ninety as he looked at ten. Similarly the fundamental principle of our religion remains the same but the outer form changes”.

*The First Anniversary of the Ginan Mandal, C-15 (MSMS)*





## The Heavenly Tree..

- Have you not considered how Allāh sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branch is in heaven (14:24)

(14:24:13)  
wafar'uhā

and its branches

وَفَرَعُهَا  
PRON N CONJ

CONJ – prefixed conjunction *wa* (and)

N – nominative masculine noun

PRON – 3rd person feminine singular possessive pronoun

الواو عاطفة

اسم مرفوع و«ها» ضمير متصل في محل جر بالإضافة



# The Rope of God

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- And hold fast, all of you together, to the Rope of Allāh and be not divided among yourselves (3:103)
- Translations add: (the Qur'ān and His Messenger)
- What is the rope? And how will division occur – simply following the Qur'ān?
- Similar to the tree?
- Thus, such a rope of God can be in the form of the united knowledge of the Qur'ān and the light of Imāmat. This means that the Qur' ān has to be acted upon in the cycle of Prophethood through the Prophet and in the cycle of Imāmat through the Imām. Thus, since the believers in the cycle of Prophethood used to act upon the Qur' ān through the Prophet and hence were not disunited, In the same way if they had understood the Qur' ānic realities through his successor, i.e. the Imām of the time, they would have never been disunited. This is because the centre of the unity of the community is the present Imam, in whose obedience there is no room for any kind of disunity.

*The Holy Qur' ān and the Light of Imāmat - 'Allāmah Naṣīr al-Din Naṣīr Hunzai*

(36:12:10)  
shayin  
thing

شَيْءٍ  
N

(36:12:11)  
ahṣaynāhu  
We have enumerated  
it

أَحْصَيْنَاهُ  
PRON PRON V

(36:12:12)  
fi  
in

فِي  
P

(36:12:13)  
imāmin  
a Register

إِمَامٍ  
N

(36:12:14)  
mubīnin  
clear.

مُبِينٍ  
N

## Everything..

- Mis-translation of Imāmin mubīn
- What is everything and how can it be in a book or register?
  - including living things
- Reference to Personal World of Imām
  - Monoreality



## Face of God

---

- "Everything is perishable except **His Face**" (28:88)
- is this the same "everything" in 36:12?
- And Allah's is the east and the west; therefore, wherever you turn, there is the **face of Allah.**" (2:115)
- "I am the **face of God** in the heavens and the earth" (M. `Alī)
- Only the Imāms are able to provide such deep *ta'wīls*.



# The One Who Does Ta'wīl

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- “I am the city of knowledge and ‘Alī is its gate”
- Most surely it is an honoured Qur’ān preserved in a hidden Book which no one can touch it except the purified ones (56:77-78)
- O you who believe! obey Allāh and obey the Messenger and those in authority from among you (4:59)
  - Related to 3:7 which we know is the Imams
- Kawkab-i Durrī: it is narrated from Ibn Fakhrī that one day the Prince of the faithful, ‘Alī said: “If I wish I can load seventy camels with (the exegesis of) the ba’ of Bismi’llāh”
- “The best among you is the one who will fight for *ta’wīl* as I fought for the sake of *tanzīl*”



## The One Who Does Ta'wīl

---

O Allāh! Befriend him who befriends him and be an enemy to him who is his enemy, and help him who helps him, and forsake him who forsakes him and..

**turn the truth with him wherever he turns.**

= ***ṣirāṭa'l-mustaqīm***



**The Necessity of the Continuity of Divine Guidance**

**Transcription of Summary 04/10/2022**

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 04102022 Video mp4](#)

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 04102022 Audio mp3](#)

[Farman of MHI Session Necessity of Continuity of Divine Guidance.pdf](#)

***Bismi'llahi'r-Rahmani'r-Rahim***

Ya Ali madad to everybody who is online on time and *Insha'a'llah* with the blessings of *Mawla* we will begin and before we start on the actual lecture by Dr. Faquir Sahib, we are going to have two, or three quotations to begin our session today.

This is a very important quotation from Mawlana Hazir Imam's speech which was addressed to both Houses of Parliament of Canada and dated 27<sup>th</sup> of February 2014. So, the *Imam* was explaining His position, and He said;

“The Isma'ili *Imamat* is a supra-national entity, representing the succession of *Imams* since the time of the Prophet. But let me clarify something more about the history of that role, in both the Sunni and Shi'a interpretations of the Muslim faith. The Sunni position is that the Prophet nominated no successor, and the spiritual-moral authority belongs to those who are learned in matters of religious law. As a result, there are many Sunni *imams* in a given time and place. But others believe that the Prophet had designated his cousin and son-in-law Ali, as his successor. From that early division, a host of father distinctions grew up - but the question of rightful leadership remains central. In

time the shi'a were also sub-divided over this question, so that today the Isma'ilis are the only Shi'a community who, throughout history, have been led by a living, hereditary *Imam* in direct descent from the prophet."<sup>1</sup>

The second quotation is the Farman made at the first *Mulaqat* with the Central Asian *Jama'ats* in Moscow, Russia on the 29th of January 1995 and Mawlana Hazir Imam<sup>(s.a.)</sup> said this and I quote: "First let me remind you, that for all *murids* of the *Imam*, whether they are from Central Asia, from India, from Pakistan, from the Western World **the fundamental principle is the recognition of the *Imam* of the Time.**"

Dr. Faquir Sahib has requested that I read a few sentences from *The Memoirs of Aga Khan of Mawlana Sultan Muhammad Shah*<sup>(s.a.)</sup> and this is in chapter eight of *The Memoirs of Mawla* which is in the English publication. The title of this chapter is "The Islamic concept and My Role as *Imam*." On page 174 of the British publication, *Mawla* wrote and I quote:

"All Islamic schools are thought to accept it as a fundamental principle that for centuries, for thousands of years before the advent of Muhammad, there arose from time to time messengers, illumined by Divine grace, for and among those races of the earth which had sufficiently advanced intellectually to comprehend such a message."<sup>2</sup>

That's the end of the quotation which we have read out. Of course, it continues in the book and this chapter is available on the Monoreality website in the file of Mawlana Sultan Muhammed Shah<sup>(s.a.)</sup> and it is simply called an extract from *The Memoirs*.

### **Transcription Summary by Alwaiza Rashida Noormohamed-Hunzai Sahibah:**

The Summary of this lecture is divided into two aspects. The first aspect was that we saw on the screen the Canadian Parliament quotation, we saw the Moscow Farman quotation and we saw the Memoirs quotation. So for us, it's very clear that it is very necessary to have Divine guidance but when it comes to the discussion with members of the *Jama'at* we would definitely use the

<sup>1</sup> [Address to both Houses of the Parliament of Canada in the House of Commons Chamber](#)

<sup>2</sup> [Islam The Religion of My Ancestors: A Chapter from the Memoirs of H. H. The Aga Khan III : ISWLS](#)



Farman and writings of our *Imams*. However, when it comes to the rest of the Ummah we have to use the Holy Qur'an because the Qur'an is accepted by everybody.

Everybody accepts the Qur'an and *Hadith*. There are Sunnis who will not accept some Shia *hadith* and similarly Shias who do not accept some Sunni *hadith* but as far as the Qur'an is concerned, whoever is a Muslim recites a *Shahadah* "*La ilaha il lallah Muhamma-dur-Rasulul-lah*" they all accept the Qur'an. What does the Qur'an say about the necessity of having a continuing Divine guide? The Qur'an tells us that there is an *ayat*, God has not made an Ummat in which there is no *nazir* (warner). Lo! We have sent thee with the Truth, a bearer of glad tidings and a warner; and there is not a nation but a warner hath passed among them.<sup>3</sup> So this warner is that True Guide. Then there are two *ayats* which we quoted *surah 33 ayat 45*. *Yaaa aiyuhan Nabiyyu innaaa arsalnaaka shaahidanw wa mubashshiranw wa nazeeraa* Translation: O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner.<sup>4</sup>

Which makes a list of the Holy Prophet's functions and he is the prophet, is a witness, he is a giver of glad tidings, he is a warner *nazir*, he is the *da'i* who invites by the permission of God and very importantly, he is *Siraj-i munira* [luminous lamp] meaning he is the light, he is a lamp which gives light and this reminds us of this *surah 5 ayat 15 qad jaaa'akum minal laahi noorunw wa Kitaabum Mubeen*. Translation: Certainly, there has come to you a light from Allah and a manifest Book.<sup>5</sup> That from Allah has come unto us light and a manifest book so that is universally accepted because that is in the Holy Qur'an.

Dr. Faquir Sahib also said that it is very important to study the story of Hazrat Adam<sup>(a.s)</sup> and there are many Qur'anic references to this story and the one reference he has given is *surah 2 ayats 30 - 34 - Wa iz qaala rabbuka lil malaaa'ikati innee jaa'ilun fil ardi khaleefatan qaaloo ataj'alu feehaa mai yufsidu feehaa wa yafikud dimaaa'a wa nahnu nusabbihu bihamdika wa nuqaddisu laka qaala innee a'lamu maa laa ta'lamoona* Translation: Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt You place therein one who will make mischief

<sup>3</sup> Surah-yi Fāṭir (35:24)

<sup>4</sup> Surah-yi Al-'Aḥzāb (33:45)

<sup>5</sup> Surah-yi Al-Mā'idah (5:15)

therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He

said: "I know what you know not."(2:30) *Wa 'allama Aadamal asmaaa'a kullahaa summa 'aradahum 'alal malaaa'ikati faqaala ambi'oonee bias maaa'i haaa'ulaaa'i in kuntum saadiqeen*

Translation: And He taught Adam the names of all things; then He placed them before the

angels, and said: "Tell me the names of these if ye are right."(2:31) *Qaaloo subhaanaka laa 'ilma*

*lanaaa illaa maa 'allamtanaaaa innaka antal'aleemul hakeem* Translation: They said: "Glory to

Thee, of knowledge We have none, save what You have taught us: In truth it is You Who are

perfect in knowledge and wisdom."(2:32) *Qaala yaaa Adamu ambi' hum biasmaaa'ihim*

*falammaa amba ahum bi asmaaa'ihim qaala alam aqul lakum inneee a'lamu ghaibas*

*samaawaati wal ardi wa a'lamu maa tubdoona wa maa kuntum taktumoon* Translation: He

said: "O Adam! Tell them their names." When he had told them, Allah said: "Did I not tell you

that I know the secrets of heaven and earth, and I know what ye reveal and what ye

conceal?"(2:33) *Wa iz qulnaa lilmalaaa'i katis judoo liAadama fasajadooo illaaa Ibleesa abaa*

*wastakbara wa kaana minal kaafireen* Translation: And behold, We said to the angels: "Bow

down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of

those who reject Faith.(2:34)<sup>6</sup>

It is important to not only read but study all these verses because the story is sequential it goes

like this, God declares to the angels that he is going to appoint a vicegerent, a *Khalifa*, a

*Janasheen* said if you like somebody who sits in place of God on earth and but the angels said

that; O our Lord this will cause you know blood to be shed in the world this will cause trouble

and God says very clearly to the angels I know that which you do not know and he then tested.

God tested the angels by giving them the names of some spiritual entities, beings but the angels could not answer they could not give the correct names of those spiritual entities.

Whereas Adam, because he had been taught the knowledge of the "*Asma'u'l-husna*" "*kulla*"<sup>7</sup> all

of them, all knowledge he knew the names of these spiritual entities and he was able to answer

God whereas the angels were not. The angels then confess that they did not have all the *ilm*

that Hazrat Adam<sup>(a.s.)</sup> has or had. Therefore, Hazrat Adam<sup>(a.s.)</sup> has two titles; he is known as

<sup>6</sup> Surah-yi Al-Baqarah (2:30-34)

<sup>7</sup> *Ibid.*,

*Mu'allim-i mala'ikah* i.e., the teacher of the angels and *Masjud-i mala'ikah*, the one who accepted the prostration because God asked the angels to prostrate to Adam. Prostration in the sense of obedience not just the physical bowing down.

Dr. Faquir Sahib then made a comment that we should remember, from all these things we have discussed, the quotations we have seen, the Qur'anic *ayats* we have studied, that there is always a guide, a Divine guide on earth amongst human beings as well as his opponents.<sup>8</sup> As in the last lecture which he had delivered, we heard about the universal principle, the fundamental principle, that God has created everything in pairs.<sup>9</sup>

Therefore, the *hadi-i barhaq*, the true guide, verses his opponent. We have, therefore good as well as evil and Mawlana Rumi poeticizes this by saying '*Do alam afrakht asped o siya*' that there are always two banners or flags in the world one is a white one which belongs to the *hadi-i barhaq* and the black one which belongs to the followers of satan, the *muzill* the one who leads us astray.<sup>10</sup> It is important, Dr. Faquir Sahib said, to recognize both because if you recognize the true guide then you are likely to follow him and befriend him but on the other hand, if you do not recognize the shaytan, the *muzill*, the one who leads us astray, then you might fall into the trap of following him.

He also referenced a book called *Paradise of Submission* which is published by the Institute of Ismaili Studies, in which there is a *Hadith* of the Holy Prophet<sup>(s.a)</sup> in which it is said that: "If the earth were devoid of an *Imam*, even for a moment, it would perish with all its inhabitants."<sup>11</sup> If even for just a moment, the world was without or devoid of the *Imam* of the time, it would shake with all its content. It's a very important *hadith* and we should certainly all know this very much and therefore, what does this mean? It means that not only the earth but in fact, the whole of the creation is stable and is at rest because of the presence of the *Imam*. How? How can we talk about it like this? How do we know? So Dr. Faquir Sahib gave the example of a human being that in a human being, our body is controlled by our soul. Everybody knows that

<sup>8</sup> Surah-yi Al-'An`ām (6:112)

<sup>9</sup> Surah-yi Adh-Dhāriyāt (51:49)

<sup>10</sup> Masnavi Manavi, Book 6, section 75, [گنجور « مولانا » مثنوی معنوی « دفتر ششم » بخش ۷۵ - حکمت در انی جاعل فی الارض خليفة](#)

<sup>11</sup> *Paradise of Submission*, p.94

because when the soul leaves this body, the body becomes motionless. That is known by everybody but our soul is controlled by our intellect! How? You only have to see those few unfortunate human beings who become insane or lose their mental capacities that even though they are alive, they have a soul but their actions are very strange, very extraordinary because their *aql* is not working properly. So this is important that in the microcosm, there in the human being, our existence is under the control of the intellect, the innate intellect or *aql*, and in the macrocosm, the universe, that is under the control of the perfect intellect and that perfect intellect is the true guide of the time and he again referenced Mawlana Rumi, who says that;

*Aql-i kull-u nafs-i kull mard-i khuda ast*

*Arsh-u kursi ra madan kaz way juda ask*

The universal soul and the universal intellect is God's vicegerent, (*Khalifa*). Do not think (*Arsh*) the divine throne and (*Kursi*) the divine Seat is ever separate from him.<sup>12</sup>

*Aql-i kul* and *Nafs-i kul* the Universal Soul and the Universal Intellect are the *Mard-i khuda*. They are the men of God, meaning the perfect man, the *Insaan-i mutlaq* or *Insaan-i kamil*. Then Dr. Faquir Sahib also gave the example that our *D'ais* have always used an example from the macrocosm, the *afaq* which is in our solar system, the sun is the origin of all life, particularly here on the earth and in the same way, you know *anfus* we all know that if I may be healthy otherwise but if our heart stops beating then that would be the end of our existence. So in everything, you see that there is something that is the overall control, so this is a background to Divine guidance and its continuity but why is it necessary?

This is the second part of his presentation. Why should this Divine guide always be here? So for that, we need a premise or proposition, which is that what is the reality of the human soul? In the Holy Qur'an the Prophet was asked it is in *surah 17 ayat 85 Wa yas'aloonaka 'anirrooh; qulir roohu min amri rabbee wa maaa ooteetum minal 'ilmi illaa qaleelaa* Translation: They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)"<sup>13</sup>

<sup>12</sup> *Masnavi-i Mauvi Ma'anvi*, daftar-i Awwal

<sup>13</sup> Surah-yi Al-'Isrā' (17:85)



People were curious and they were asking the prophet what is a Soul. Where does it come from etc.? God gives revelation to the Prophet, saying tell them that their soul is from my Lord's command (*amr*) and that we, that is God, has given little knowledge about the soul to people. Why little knowledge? Because, generally speaking, the soul is a hidden reality. It is a subtle reality, it is not like our body, our five senses we can see, touch, feel, etc. So this is where *ayat* says that God has given little knowledge about the soul but also he has kept the doors open for the recognition of the soul. We know that the soul is there because of its actions, our movements, our mobility or everything we do is because of the soul. He referenced Mawlana Ali<sup>(a.s.)</sup> from *Nahj-ul Balagha*, who said, "*Awal-u-Din Ma'rifat-ahu*" which means that; "The first fundamental of the religion is that we should recognize God."<sup>14</sup> God's recognition is only through coming to this world. Many people ask this question why do we come to this world? Why do we take a physical manifestation? This world is like a school, it is for learning about our soul. So Mawlana Ali<sup>(a.s.)</sup> said this and Prophet Muhammad<sup>(a.s.)</sup> also said that *Al-dunya mazrahatul akhira* the world is like a farm he compared it to a farm and agricultural endeavor that you come and you harvest.<sup>15</sup>

Our Pirs have given examples like merchants coming to do business and then acquiring profit. *Pir Hasan Kabiru'd-Din*<sup>(q.s.)</sup> says:

*Eji dur desh thee aayo vann jaaro*

*shaah mil sodaa keejee ejee.....1*

O momin! you are a trader who has come from a distant country (unbounded by space and time). Perform (only) the bargain which will yield the meeting with the Lord (perform acts that will lead you towards unity with the ultimate reality- your origin).<sup>16</sup>

The other thing the beauty of it is, that God hasn't just sent us here and that's the end of the story. No, he also ensures that there is always a true Divine guide here who is going to teach us how to live in this world and in order to recognize our soul, to recognize God and to do this

<sup>14</sup> *Nahj-ul-Balagha*, first sermon

<sup>15</sup> *Pir Pandiyāt-i Jawānmardī* p.34

<sup>16</sup> [Dur Desh Thee Aayo Vannjaaro - Translation | Ismaili.NET - Heritage F.I.E.L.D.](#)

business of earning profit. In the Qur'an *Surah 23:115 Afahasibtum annamaa khalaqnaakum 'abasanw wa annakum ilainaa laa turja'oon* Translation: "Did you then think that We had created you in jest, and that you would not be brought back to Us (for account)?"<sup>17</sup> There are very strong words that God says to us human beings! Do you think that we have created you in play? The Urdu word was *khel kud* meaning a meaningless existence, just fun and play! No, you were not. Then the *ayat* continues that you think that you will not be brought back to us. So we have to return to God as well. At that time, we will be questioned. How did we use our life, which was a great blessing? And everybody's familiar with *innaa lillaahi wa innaaa ilaihi raaji'oon*. "To Allah, We belong, and to Him is our return"<sup>18</sup> So these examples all tell us that we are here for a short period in eternity.<sup>19</sup> As Hazir Imam says in his Farman and *Pirs* have given examples of travelers. What do travelers need when they travel? They need some sustenance and this is in the Qur'an *surah 2 ayat 197 Al-Hajju ashhurum ma'-loomaat; faman farada fehinnal hajja falaa rafasa wa laa fusooqa wa laa jidaala fil Hajj; wa maa taf'aloo min khairiny ya'lamhul laah; wa tazawwadoo fa inna khairaz zaadit taqwaa; wattaqooni yaaa ulil albaab* Translation: For Hajj are the months well known. If anyone undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise.<sup>20</sup>

It is for you, for your next world for *akhirah*, take your means, take your nourishment for the journey and this nourishment is in the form of *taqwa*. *Taqwa* means purity of soul which comes through following the Farmans of the true guide and being ethical etc. There are other examples lots and lots of examples to show the temporality, the impermanence of this life and the longer, the eternal life of the soul that the Prophet has said that people are asleep today when they die they will wake up.<sup>21</sup>

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<sup>17</sup> Surah-yi Al-Mu'minūn (23:115)

<sup>18</sup> Surah-yi Al-Baqarah (2:156)

<sup>19</sup> Mawlana Hazir Imam Lahore, Pakistan 25 November 1964

<sup>20</sup> Surah-yi Al-Baqarah (2:197)

<sup>21</sup> Ibn Arabi's Al-Awasilm min-al-qawasim p.13

You can see that the true guide is somebody who does not, who is not sleeping. There is a very wonderful Ginanic reference here;

*Utth baetth re keeyaa sataa, teraa sonaa bhaleraa naa(n)hee;*

*teraa shaahaa peer kadee naa suve,*

*tujhe sonaa kee(n)v bhaave.*

*teraa molaa kadee naa sove, tujhe sonaa kee(n)v bhaave.....1*

Wake up! Why are you asleep? It is not good for you to sleep. Your Lord and Peer never sleep, so how can you delight in sleeping? Your Lord never sleeps, so how can you find pleasure in sleeping?<sup>22</sup>

Meaning that your *Shah Pir* do not sleep the way you sleep, so you should not sleep too much and for anybody who is interested in spiritual progress, there are three things you should do less. Less sleep, less food, and less talk because these are all draining your soul and the Prophet's *Hadith* also says that *Tanamu aynai wa la yanamu qalbi* my two physical eyes may close but my heart does not sleep<sup>23</sup> which is also out of necessity.

We come to the conclusion that we are really all like small children who need to be nourished and it is very interesting that it is only human children who need this type of nourishment. If you look at the animal Kingdom, a moment a sheep gives birth to a child, or a goat, or a cow, or a camel, that child stands up and immediately finds a nipple of the mother that is not the case with human babies. Human babies have to be guided to the mother's breast that they have to be really looked after and there's a lesson in this that just as physically, we need physical parents who provide food, nourishment etc, for us for our physical upbringing. In the same way, our soul and our aql-i garizi or the innate intellect, need the parents, the spiritual parents.

So Hazrat Adam<sup>(a.s.)</sup> was not alone he had Hazrat Hawa<sup>(a.s.)</sup> and from them comes the term *Bani Adam* the children of Adam. Hazrat Adam<sup>(a.s.)</sup> was a *Natiq* and Hawa<sup>(a.s.)</sup> is the *Asas*. They are in

<sup>22</sup> <http://heritage.ismaili.net/node/23189>

<sup>23</sup> *Siraj-ul-Quloob* Urdu ed. p.23-24

two, again in pairs<sup>24</sup> the *Natiq* gives us the *tanzil* of the Qur'an and the *Asas* gives us the *ta'wil*. That is the spiritual nourishment to bring or nourish our intellect. So the necessity is that! It is the reality of the human soul. The human soul needs spiritual and intellectual nourishment so who can do this? Again the question is, these spiritual parents, what is the distinguishing factor about them? What makes them distinct from the ordinary human beings? As you know that Hazrat Adam<sup>(a.s.)</sup>, Hazrat Nabi Muhammad<sup>(a.s.)</sup> and the *Imam* of the time are all in a physical body like us, but what is the distinction? The distinction is, according to the Qur'an that they are *Insan-i kamil* or the *Insan-i mutlaq*. The true guide has the spirit of God, which is light and he also has complete knowledge. This is the most important thing and we have to keep in mind that this spirit or light and the knowledge is, what is required for our soul and for our *aql*. We have several *hadith* of the Prophet<sup>(a.s.)</sup> where he says, "Oh Ali! You and I are the (spiritual) parents of the *mu'mins*."<sup>25</sup> In another one, "O Ali<sup>(a.s.)</sup>! You were present with all the prophets secretly and with me you are apparent."<sup>26</sup> We are the parents of the ummah. So, finally, a very important *hadith* again and this *hadith* is in the *Lugat-ul-Hadis* in the third volume: "The one about he who dies without recognizing the *Imam* of his time dies the death of ignorance and the ignorance is in hell or in the fire of ignorance."<sup>27</sup> It is not he who will go after that because he is ignorant of the existence of his spiritual and intellectual parents.

Mawlana Ja'fer as Sadiq<sup>(a.s.)</sup> had said that there are two types of ignorance of *Jahiliyyat*. *Al-jahiliyyata jahiliyyataan jahiliyyat kufr wa jahiliyyat zala*<sup>28</sup> he says there is a *Jahiliyyatu'l Kufr* which was what existed in the time of the Holy Prophet. They had to be told about the message of Islam from the very beginning as they were idol worshipers before that. Though Mawlana Ja'fer as Sadiq<sup>(a.s.)</sup> says that afterward, they were *Jahiliyyatu'l Zalala* as people were going astray once they had been told what the *Sirat-al Mustaqeem* was. Still, they did not use their *aql* and they followed the *muzill*, the misleader, the opponent of the *Hadi-i barhaq*, the true guide and so they became the victims of going astray and that is also ignorant.

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<sup>24</sup> Surah-yi An-Naba'(78:8)

<sup>25</sup> *Spiritual Experiences*, p.27

<sup>26</sup> Quoted in *Treasure of Knowledge* Vol.3, p.30

<sup>27</sup> *Lugat-ul Hadis*, Vol.3 - Quoted in *Caskets of Pearls* Vol.1, p. 196

<sup>28</sup> *Faharis Al majalis al muwahidiya*, p.54



This brings us completely back to a statement that has been made several times, which is, that the perfect *Insaan*, the *Insaan-i Kamil*, the perfect man, who has the spirit of God and the complete knowledge of God, is here to perform the task of nourishing our souls and intellects. So that our eternal journey, the journey of the soul, which never ends, which is forever, should be easier and that we can go back to our origin, having understood the reality of our soul.

One additional point that Dr. Faquir Sahib brought in and I skipped it deliberately because perhaps it needs more discussion, is that it was God himself who commanded the angels to prostrate to Hazrat Adam<sup>(a.s.)</sup>. Some people think that prostrating to the *Imam* of the time is *shirk* which is ascribing partners to God though God cannot be ascribed partners.

The point here is that who is it that commanded the angels to prostrate? God himself! Are such people saying that God commanded them to do *shirk*? It is an impossible thing! So the point here is that the perfect man should be followed. His *Farmans*, his guidance should be followed because that is for our own nourishment intellectually and spiritually. So that we too, can reach perfection because the guide, the true guide is perfect in himself but he is here to perfect others like us. That is why the necessity is there for the continuity. As long as human beings exist, there must be this true guide. Those who consider him a human being, that is not correct! He is only a human being in the physical sense but in a spiritual sense, he is the Divine light or the bearer of the Divine soul and the *Sujud* is for that light and soul not the physical body. We finish here and we have taken more time, perhaps today but that's because our review session will be next Sunday. It will be led by Fatima Irfan Verteji and after that, we will have some questions and answers if you want to listen to this lecture again, you know it's available on the website and please look at some of these *ayats* and *hadith* and come with some good questions so that we can have more clarity and understanding about the necessity of the continuity of Divine guidance.

Thank you everybody

*Ya Ali Madad*

*Transcription by your friends in knowledge:*

*Anila Surani, Navin Kaisani & Niamat Chandani*

**GLOBAL LECTURE SERIES- 7**

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**Note:** Global lectures series was started on January 9<sup>th</sup> 2022. Above is the #7 lecture transcript.

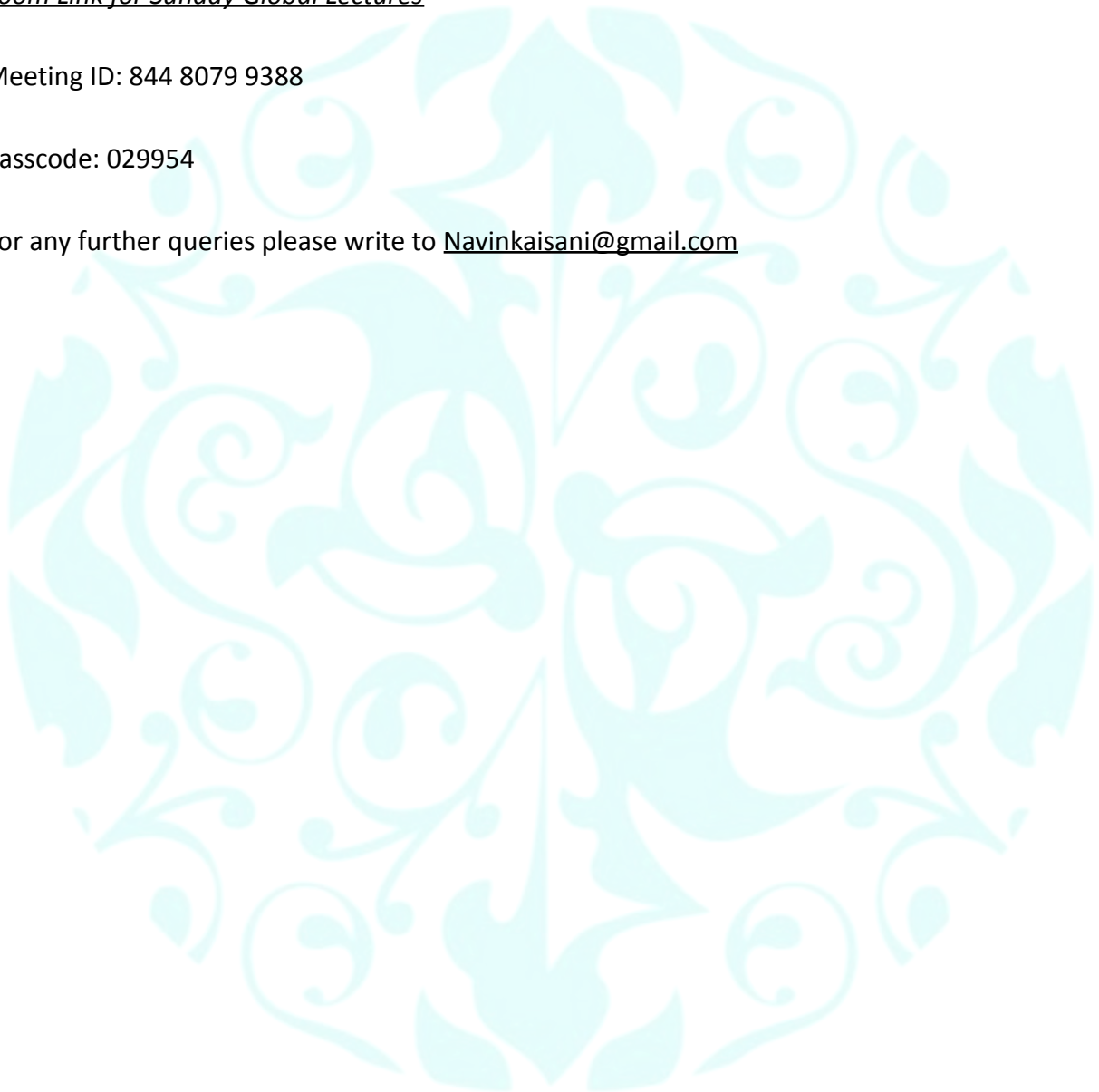
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# Global Lectures Series

<https://global-lectures.com/courses/a-review-necessity-of-the-continuity-of-divine-guidance/lesson/watch-lecture-video-10/>

## Necessity of the Continuity of Divine Guidance

*SUMMARY OF DR. F. HUNZAI'S LECTURE*

**Date: April 17, 2022**

Summary presented by Fatima Irfan

**Lectures recording @:**

<https://tinyurl.com/Global-Lecture>

# What does the Holy Quran tell us about Divine Guide?

## Asma-ul Husna

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

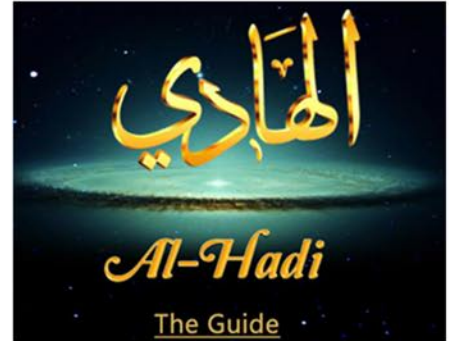
To Allah belong the Best Names, so supplicate Him by them. (Sura 7 verse 180)

Al-Hadi. Guide

Az-Zahir. Manifest

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا

'Our Lord! You embrace all things in mercy and knowledge. (Sura 40 verse 7)



إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

Indeed We have sent you with the truth as a bearer of good news and as a warner; and **there is not a nation but a warner has passed in it.** (Surah 35 Verse 24)

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا  
وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

O Prophet! Indeed We have sent you as a witness, as a bearer of good news and as a **warner** and as a summoner to Allah by His permission, and as a **radiant lamp.** (Surah 33 verses 45 & 46)

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Certainly, there has come to you a light from Allah, and a manifest Book. (Surah 5 verse 15)



وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ  
يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

When your Lord said to the angels, 'Indeed I am going to set a viceroy on the earth,' they said, 'Will You set in it someone who will cause corruption in it and shed blood, while we celebrate Your praise and proclaim Your sanctity?' He said, 'Indeed **I know what you do not know.**' (Sura 2 verse 30)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

And **He taught Adam the Names, all of them**; then presented them to the angels and said, 'Tell me the names of these, if you are truthful.' (Sura 2 verse 31)

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

They said, 'Immaculate are You! We have no knowledge except what You have taught us. Indeed You are the All-knowing, the All-wise.' (Sura 2 verse 32)

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي  
أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

He said, 'O Adam, inform them of their names,' and when he had informed them of their names, He said, 'Did I not tell you that I know the Unseen of the heavens and the earth, and that I know whatever you disclose and whatever you conceal?' (Sura 2 verse 33)

مَعْلَمُ الْمَلَائِكَةِ

He is the teacher of the angels

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And when We said to the angels, 'Prostrate before Adam,' they prostrated, but not Iblis: he refused and acted arrogantly, and he was one of the faithless. (Sura 2 verse 34)

مسجودُ الملائكة

He is the one to whom the angels prostrate





According to Šī'ī traditions, the Prophet said: “Had the world been devoid of an Imām for a moment, it would have shaken with its people”.<sup>8</sup>

**A LIVING BRANCH OF ISLAM  
ISMAILIS OF THE MOUNTAINS OF HUNZA**

AN ARTICLE BY

**DR. FAQUIR MUHAMMAD HUNZAI**



A Living Branch of Islam: The  
Ismailis of the Mountains of  
Hunza

8 – Naṣīr al-Dīn Ṭūsī, *Rawḏatu 'l-Taslīm*, ed. & trans. W. Ivanow, Bombay, 1950, p. 132.

Ḥazrat Mawlānā °Alī has said:

*Wa-taḥsabu annaka jirmun ṣaghīrun*

*Wa-fika 'nṭawa 'l-°ālamu 'l-akbaru*

You think that you are a small body,

While the great universe is contained within you?<sup>16</sup>

<sup>16</sup> °Alī (Imām), *Dīwān* (Karachi, 1971), p. 64.

*°Aql-i kull-u nafs-i kull mard-i khudā ast*

*°Arsh-u kursī rā madān kaz way judā ast*

عقل کُل و نفس کُل مرد خُداست

عرش و کرسی رامدان کزوی جُداست

Masnavi-i Maulvi Ma'anvi, daftar-i Awwal

The universal soul and the universal intellect is God's vicegerent, (Khalifa). Do not think that (Arsh) the divine throne and (Kursi) the divine Seat is ever separate from him.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ

When his Lord tested Abraham with certain words and he fulfilled them, He said, 'I am making you the **Imam** of mankind.' (Sura 2 verse 124)

وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا

We made them **Imams**, guiding by Our command, and We **revealed** to them (Sura 21 verse 73)

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

The day We shall summon every group of people along with their Imam. (Sura 17 verse 71)

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the First and the Last, the Manifest and the Hidden, and He has knowledge of all things. (Sura 57 verse 3)



وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

They question you concerning the Spirit. Say, 'The Spirit is of the **command** of my Lord, and you have not been given of the knowledge except a few [of you].' (Surah 17 verse 85)

أَوَّلُ الدِّينِ مَعْرِفَتُهُ،

The first fundamental of the religion is that we should recognize God.  
(Mawlana Ali (a.s.), Nahj-ul Balagha, first sermon)

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

Did you suppose that We created you aimlessly, and that you will not be brought back to Us?' (Sura 23, verse 115)

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

'Indeed we belong to Allah and to Him do we indeed return.' (Sura 2 verse 156)

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ

And take provision, for indeed the best provision is Piety. So be pious (dutiful), O you who possess intellects!  
(sura 2 verse 197)



# 204 Farman Mubarak

Moscow, Russia, 29th January 1995

“First, let me remind you, that for all murids of the Imam, whether they are from Central Asia, from India, from Pakistan, from the Western World, **the fundamental principle is the recognition of the Imam of the Time.**”

# Necessity of the continuation of the Divine Guidance

is the reality of the human soul, led by  
the Divine Embodied Light





All Islamic schools of thought accept it as a fundamental principle that for centuries, for thousands of years before the advent of Mohammed, there arose from time to time messengers, illumined by Divine grace, for and among those races of the earth which had sufficiently advanced intellectually to comprehend such a message

**ISLAM**  
 THE RELIGION OF MY ANCESTORS  
 A CHAPTER FROM THE MEMOIRS OF  
**H. H. THE AGA KHAN III**



# Perfect Human



Ordinary Human

What is the difference?



Hazrat Imam Muhammad Baqir (a.s.) says that the tiny ant probably imagines his god as having two stings, because it regards the possession of only one sting as a defect.

Risala Dar Haqiqati Din by Pir SHABU'D-DIN SHAH AL-HUSAYNI  
TRUE MEANING OF RELIGION, Translated into English by W. IVANOW

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

So when I have proportioned him and breathed into him of My spirit, then fall down in prostration before him.' (Sura 15 verse 29)

Prophet Muhammad said: "He who dies without the recognition of the Imam of the time, dies the death of jahiliyyah (ignorance before Prophet) and the jahil's place is the hell-fire".

(Lughat-ul Hadis, Volume III)

Before Prophet  
**Jahiliyyah**

KUFR

After Prophet  
**Jahiliyyah**

**ZALALA**



## ADDRESS TO BOTH HOUSES OF PARLIAMENT OF CANADA, OTTAWA, 27TH FEBRUARY 2014



VISIT TO CANADA OF HIS HIGHNESS THE AGA KHAN  
49TH HEREDITARY IMAM OF THE SHIA IMAMI ISMAILI  
MUSLIMS

VISITE AU CANADA DE SON ALTESSE L'AGA KHAN  
49<sup>E</sup> IMAM HÉRÉDITAIRE DES MUSULMANS CHIITES  
ISMAÉLIENS

The Ismaili Imamate is a supra-national entity, representing the succession of Imams since the time of the Prophet. But let me clarify something more about the history of that role, in both the Sunni and Shia interpretations of the Muslim faith.

The Sunni position is that the Prophet nominated no successor, and that spiritual-moral authority belongs to those who are learned in matters of religious law. As a result, there are many Sunni imams in a given time and place.

But others believed that the Prophet had designated his cousin and son-in-law, Ali, as his successor. From that early division, a host of further distinctions grew up – but the question of rightful leadership remains central. In time, the Shia were also subdivided over this question, **so that today the Ismailis are the only Shia community who, throughout history, have been led by a living, hereditary Imam in direct descent from the Prophet."**

<https://www.youtube.com/watch?v=dqNckjIWk1g>

<https://lop.parl.ca/content/lop/About/parliament/Speeches/AgaKhan-e.htm>



يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

They desire to put out the light of Allah with their mouths, but Allah is intent on perfecting His light though the faithless should be averse. (Sura 9 verse 32)

اللَّهُ نُورٌ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِ كَمِشْكَاتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي  
رُجَاجَةِ الرُّجَاجَةِ كَأَنَّهُمَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ  
وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ  
مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Surat An-Noor : 35



سورة النور : ٣٥



Allah is the Light of the heavens and the earth. The parable of His Light is a niche wherein is a lamp—the lamp is in a glass, the glass as it were a glittering star—lit from a blessed olive tree, neither eastern nor western, whose oil almost lights up, though fire should not touch it. Light upon light. Allah guides to His Light whomever He wishes.

Allah draws parables for mankind, and Allah has knowledge of all things.

