

A Thousand Wisdoms

An Encyclopaedia of Ta'wīl

‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai

A Thousand Wisdoms
An Encyclopaedia of Ta'wīl
(Hazār Ḥikmat)

By
°Allāmah Naṣīr al-Dīn Naṣīr Hunzai

Translated from Urdu into English
by
Faquir Muhammad Hunzai
Rashida Noormohamed-Hunzai

Layout/Printing
Zahir Lalani

Published by
Dānishgāh-i Khānah-i Ḥikmat/Idārah-i °Ārif

Orthography and the system of transliteration

This work which is originally written in Urdu deals with the *ta'wīl* of the words and phrases of the Qur'ān and the *Hadith* and the sayings of the Imams. Since the words are in Arabic, therefore in the transliteration of all the entries, we have followed the rules of Arabic orthography. In Arabic a fully declinable indefinite word ends in **un**, **an** or **in** and a definite word in **u**, **a**, **i**, depending on the cases (subjective, objective, possessive or prepositional). In the text itself, however, we have transliterated the Arabic words and phrases in accordance with the orthographical rules of Urdu.

We have used the system of transliteration of the Encyclopaedia of Islam with the following exceptions: **j** instead of **dj**, **z** instead of **zh**, **z** instead of **ḏ**, **q** instead of **k**, **iyy** instead of **īy** and **uww** instead of **ūw**.

[click here for Index](#)

Preface

In the name of Allah, the Beneficent, the Merciful

The holy Lord says in a wisdom-filled verse: “Verily Allah and His angels send blessings through the Prophet (i.e. Muḥammad and his progeny). O you who believe, seek blessings through him (and them) and submit to him (and them) as ought to be.” (33:56)

In verse (33: 43) in the same *sūrah*, prior to the above-mentioned verse, it is also said regarding *ṣalawāt*: “He it is Who sends blessings on you, and His angels also, that He may bring you forth from the darknesses (of ignorance) unto the light (of knowledge and wisdom). And He is merciful to the *mu’mins*.” The combined purport of these two wisdom-filled verses is: O Allah, send blessings on *mu’mins* through Muḥammad (s.a.s.) and his progeny, as you have mentioned in the wise Qur’ān, so that they may attain the light of certainty! *Āmīn*.

The slip of Ādam and Ḥawwā: The Ādam and the Ḥawwā of the personal world are the intellect and the soul. There are countless benefits in knowing the secrets of recognition of the intellect and the soul. God says in verse (2:36): “Then Satan caused them to slip from it (paradise).” That is, Ādam and Ḥawwā (intellect and soul) were strolling with the feet of special *dhikr* (remembrance of God) in the paradise of spirituality, when Satan caused their feet to slip. That is, he interfered in their *dhikr* and they slipped because here by paradise (*‘an-hā*) is meant the supreme Name (*ism-i a‘zam*).

In the recognition of the personal world lies the recognition of the Prophets and *awliyā’* (Imams), in which in turn lies the recognition of God, which is the eternal Treasure or the Treasure of treasures. If you are a true seeker of this Treasure of treasures or the recognition of God, enter the wisdom of the Qur’ān as it ought to be entered through the recognition of your own self (i.e. the personal world). Otherwise, today there are many greater difficulties than previously, because this is the age

of the cycle of *qiyāmat* (resurrection) in which many difficult problems are caused by the enormous stormy revolution of material science and it is impossible to maintain religion and faith intact without *ta'wili* wisdom. I am certain that the solution of these problems is in the Qur'ānic wisdom, that is, *ta'wil*. The Teacher of *ta'wil* is always in this world and so also the special system and way of asking him.

Hidden Favours: It would be a great ingratitude and lack of appreciation if we do not reflect upon the favours of God at least to the extent of the knowledge of certainty (*'ilmu'l-yaqīn*), as mentioned in verse (31:20): “Do you not see that Allah has subjugated to you whatever is in the heavens and whatever is in the earth, and has completed His favours, both apparent and hidden, on you?” This is a representative verse and therefore, it contains within itself all meanings, as the heavens and the earth and the apparent and the hidden mean everything without any exception. In short, the hidden favours are in abundance in the Qur'ān and they are in the form of its *ta'wili* wisdom, which is repeatedly praised in the Qur'ān and the *Ḥadīth*.

Invitation to reflection: It is an indubitable and indisputable fact that many Qur'ānic verses emphatically invite to reflect upon the Qur'ān and the external world (*āfāq*) and the internal world (*anfus*), to the extent that in verse (47:24) God says: “Do they not reflect upon the Qur'ān, or are there locks on (their) hearts?” It is because of this that Ḥakīm Pīr Nāṣir says:

*“Qufl az dil bi-kushā wa Qur'ān rahbar-i khwud kun
Tā rāh shināsi wa kushādah shawadat dar*

Unlock your heart and make the Qur'ān your guide,
so that you may recognise that path and may the door (of
knowledge and wisdom) open to you.” (See Wisdom 964)

Hazār Hikmat: We have named this lovely book “*Hazār Hikmat* (A Thousand Wisdoms)”, because, praise be to God, it consists of a thousand wisdoms. It can also be called *Qāmūsu’l-hikmah* or *Ta’wili Encyclopaedia*. This work, in reality, is not the result and outcome of my humble efforts, but a special gift of the ardent *giryah-u zārī* (shedding of tears with utmost humility) and supplication in the court of the Purveyor of needs by ‘*azizān* (students) who support me. Moreover, according to the law of Monoreality they live in my heart and soul in such a way that they are the ones who do everything for me as the angels of my personal world.

Principles of study: O my dears! If you want to benefit fully from the study of this book, study my other books also. Particularly study very carefully the quotations from the holy Qur’ān and their context (i.e. the verses preceding and following them). Further, you should also use my audio and video cassettes. If there is still a wisdom which you cannot understand, consult our senior scholars. God willing, you will progress in knowledge and spirituality.

I always advise my students to study carefully every sacred *farmān* of the exalted Imam, particularly those which are related to spiritual progress, those which teach heavenly love, those in which attention is drawn to spirit and spirituality and those which are related to the recognition of one’s own self and recognition of God.

Spiritual science: Science whether it is material or spiritual, is revealed from the treasures of one God (15:21). The place of its revelation is also the same, that is, the human heart and mind. Then the science (wisdom) has two branches, material and spiritual, so that ease and comfort may be provided for both body and soul. If a great bounty like science were limited to the body only and the soul deprived of it, it would be a great injustice. However, it is not so, in fact, the science which is for the sake of spiritual ease and comfort is very great indeed.

The comparison of material and spiritual sciences: Just as there is a world of difference between the body and the soul, similarly, there is a difference between material science and spiritual science. This is because material science is only a symbol and example of the real science, which is the spiritual science. Material science is a fleeting sign to that permanent and everlasting bounty; it is a desire and feeling to attain that supreme goal, just as an aeroplane though apparently very useful for travelling, in comparison to a flying saucer which is the product of spiritual science, is quite insignificant. In this comparison I do not intend to give only this brief introduction, I have already spoken and written quite a lot about this subject.

Some discoveries of the Personal World:

- (1) There are subtle human beings on the stars.
- (2) Flying saucer, in reality, is the astral body by using which man will be able to travel through the stars.
- (3) That which is called a human soul is a sum of countless souls.
- (4) A flying subtle particle has been seen which is a compound of matter and soul.
- (5) *Jinn* and *pari* are the same creature and the same community.
- (6) In subtle or astral body man can comfortably live on any star in the universe, because it is free from heat, cold, dryness and wetness.
- (7) There are subtle nourishments hidden in the air in the form of various fragrances.
- (8) The concept of higher “I” and lower “I” is very amazing.
- (9) There is going to be absolute and universal accord among the nations of the world, then all of them will be united.
- (10) Soon, first a great war and later on, small wars will cease to take place.
- (11) The cycle of spiritual science is coming.
- (12) Audio and video instruments of material science will be replaced in spiritual science by one spiritual power which will function as everything.
- (13) Until there is the subjugation of the self, the subjugation of the universe is not possible.

- (14) Just as an insect after a certain period turns into a moth and flies, man in a certain age will also turn from dense into subtle or from human being into an angel and is going to fly.
- (15) It is only Adam and man who is the tremendous and unique workshop in which all marvels and wonders of God are prepared.
- (16) Astral body (i.e. the subtle luminous man) is like a cold flame, because he is free from the elemental body.

Board of Governors: Although literally this is an ordinary phrase, it is special, rather unique in meaning, because the governors of this board are the *mu'mins* (men and women) who have high ambition and accomplish an unprecedented and lasting sacred service which is the sovereign of all services. This service is the tremendous feat of the gradual spreading everywhere of Qur'ānic wisdom. It is a matchless service. This Qur'ānic wisdom is the spiritual science and the knowledge of the Imam as well. Thus, how fortunate and eminent are our governors!

Army of knowledge: Ḥazrat Mawlānā Imam Sultān Muḥammad Shāh, *ṣalawātu'llāhi 'alayhi*, has said: "Now I will fight with the *Dhu'l-faqār* of knowledge and wisdom and not with the *Dhu'l-faqār* of steel." Since it is now the cycle of *qiyāmat* and the age of *ta'wil*, therefore the Imam is waging the war of *ta'wil* against ignorance externally and internally and inviting his army of knowledge to take part in this war necessarily and compulsorily.

Office-bearers and members: I salute all office-bearers and members of Khānah-i Hikmat, ARIF and B.R.A. in such a fond and affectionate way that it embraces all exalted meanings of Monoreality, because the progress which we and our organisations have made is due to their support and efforts. God willing, the secrets of recognition will be divulged to them and He in His infinite mercy will bless them in this world and in the next and will keep them attached to the service of knowledge of the holy Imam, generation after generation. *Āmin!*

Shirts (*sarābīl*): They are the celestial miraculous bodies which are affected neither by heat, cold, dryness and wetness, nor by war, including nuclear war. These cosmic shirts or garments according to the Qur’ān (16:81) are specifically for the people of faith. Another name of this garment according to the Qur’ān (16:5) is *dif* (warm clothing made of camel’s hair). Our *‘azizān* have an ample store of the knowledge of certainty, therefore, they are aware of the secret that those miraculous shirts, namely, the copies of the Perfect Man are made in the destination of ‘Izrā’īl and at the rank of Intellect. Here, the wonderful wisdom should be noted that *dif* comes from lawful animals, which are one of the Qur’ānic similitudes for the *ḥudūd-i dīn* (the ranks of religion) (16:5).

The world of creation and the world of command: It is mentioned in verse (7:54): “Verily, His is the creation and the command. Blessed be Allah, the Lord of the worlds.” By the creation is meant the physical world in which everything comes into existence after a certain time and by the command is meant the spiritual world where everything comes into existence instantaneously without any delay by the command of “Be (*kun*)”. There is diversity and abundance of mercy and knowledge in both these ways of coming into existence of things.

Whether God says “Be!” to a thing or just wills it, the willed thing comes into existence. Here the interesting point should also be noted that every decree (*ḥukm*) of God is exactly like the “command of Be”. That is, He is omnipotent and doer of what He wills (85:16). Therefore, when He commands a thing to be done, it is instantaneously and immediately accomplished in the world of command without any delay, even though it takes time to be accomplished in the world of creation.

Treasure of a Sacred *Ḥadīth*: God says: “O the son of Ādam! I have created you for eternity. I am everliving and I do not die. Obey me in what I have commanded you and refrain from what I have forbidden you. I will make you everliving and you will never die. O son of Ādam! I have the power that if I say to a thing “Be”! it becomes; obey me in what I have commanded you and refrain from what I have forbidden you, so that

I may make you powerful that if you say to a thing “Be!”, it becomes.”
(*Rasā'il Ikhwān aş-Şafā'*, I, 298).

Laden Ark: It is mentioned in verse (36:41): “And a sign unto them is that He bore their off-spring in the laden ark.” Esoteric translation: “And a miracle for them is that We bore the particles of their soul in the laden ark.” The off-spring of a person are not in the past, rather in the present and in the future. Therefore, here it is correct to say that by off-spring (*dhurriyyat*) are meant the particles of soul which by the command of God, were borne in the spiritual ark of Ḥaẓrat Nūh and in this lies a very great secret.

O my dears! Try to ascend higher and higher in the ranks of true knowledge to attain complete certainty of the secret that in your higher “I” you are always merged in the origin, and you have also come to this world with respect to the lower “I”. Thus, when by the mercy of God, you will see the ark and the captain of the ark on the ocean of knowledge, gradually the secret of recognition will be revealed to you that the captain of the ark is the Single Soul (*naḥs-i wāḥidah*) who encompasses everyone. And in this sense the Single Soul is the laden ark, that is, the pure personality who is in the ark is perfect and complete and full of higher “Is”. Thus the meaning of embarking on the laden ark is that you become certain that you are already in it.

Throne or Ark?: In the light of the wise Qur'ān and the recognition of the personal world, the earthly throne of God was/is/will be on the water (11:7). The same symbolic throne is also the ark, and in such Qur'ānic similitudes there is a great test for our knowledge and actions. According to another similitude, God's throne is in the higher world. It should be noted that the ultimate destination of the true religion is recognition (*ma'rifat*), recognition is not possible without *didār* (vision), *didār* is not possible without the recognition of self, recognition of self is not possible without the spiritual journey, the spiritual journey is not possible without the beautiful names and the beautiful names can be attained only by the

teaching of the true successor of the holy Prophet. Praise be to Allah, the Lord of the worlds!

N.N. (Ḥubb-i ʿAlī) Hunzai,
Karachi,
Thursday, 3 Jumādā II,
1417/17th October, 1996.

Service of *Hazār Hikmat*

It is said in verse (47:12): “O you who believe, if you help Allah, He will help you, and make your foot-hold firm.” The value of every kind of religious service has been elevated to the heaven in this verse. It is not possible for a man of frail constitution to help God, but this is a proof of the paramount importance of religious service that He, in His kindness, has raised the slavery of His slaves to such a lofty rank and promised to grant them success in their good deeds with His heavenly and spiritual help.

This Qur’ānic teaching shows that religious service is a great *‘ibādat*, particularly the service of knowledge which has an all-reaching and all-inclusive scope and is the most effective and powerful *jihād* against ignorance. It is important to reflect that in this verse (47:7) such martial terms as “help (*nuṣrat*)” and steadfastness (*thibātu’l-qadam*)” imply the *jihād* of knowledge. The word “*nuṣrat*” in the Qur’ān, is used both before (110:1) and after (48:1-3) victory (*fath*). Thus *nuṣrat* is that help of Allah which is granted to *mu’mīns* through the heavenly and the spiritual army, and steadfastness means to advance without stumbling or slipping. This implies to progress in good deeds with unshakeable resolve, particularly in the *jihād* of knowledge.

Helpers of Allah (*anṣāru’llāh*): It is mentioned in verse (3:52): “And when ‘Īsā perceived their disbelief, he said: Who will be my helpers unto Allah? The disciples said: We will be Allah’s helpers.” How exalted the title of *anṣāru’llāh* is! Such *mu’mīns* were in the time of Prophethood and are in the time of every Imam too. Thus, *anṣār* or helpers mean those who serve [the Prophet and the Imam in their respective time]. In short, there are many Qur’ānic verses in which religious service is praised. Therefore, there cannot be any doubt about its significance.

Question: If one of the names of Satan is *muḍill* (misleading), can he mislead whoever he wants?

Answer: Satan mainly attacks those who walk on the straight path, however he entices and misleads only those *mu'mins* who are weak and do not have true knowledge, but his fraudulent trap is just like a cobweb in front of those *mu'mins* who have high ambition and who are equipped with the arms of true knowledge.

According to the noble Qur'ān, there is knowledge in everything. First of all, this applies to the Qur'ān itself. That is, there is no verse or word in the meaning of which the marvels and wonders of knowledge and wisdom are not hidden. For instance, take the word "*la'nat*" which is mentioned forty-one times in different forms in the Qur'ān. I am absolutely sure that it is not ordered to curse Satan or any other creature in any of these places. Literally *la'nat* means driving away, banishment, expulsion and *al-la'in* means a scarecrow which is made in a field to drive birds away from the crop, which in Burūshaskī is called *ghah-qali* and in Turkish *ghah-quli*.

This means that *la'nat* is the name of banishment or expulsion from the Divine mercy, which happens as a result of grave disobedience. One alone is accountable for the result of one's own misdeeds. Thus, the meaning of verse (33:64): "*Inna'llāha la'ana'l-kāfirin*", is (that the unbelievers were driven away from God's mercy, therefore) He kept them away (from His mercy). God does not use the word "*la'nat*" in the sense of imprecation, because prayer is an expression of needfulness, and He is free from any need. Further, *la'nat* is not an abuse, it is rather a mention, declaration and lesson about Satan and others who, according to the law of retribution, are driven away or banished from Divine mercy.

It is said in verse (2:159): "Verily, those who conceal the clear proofs and the guidance that We have revealed after We have made clear in the Book for mankind, they are the ones whom Allah banishes and the banishers (*lā'inūn*) (also) banish them." The word "*lā'inūn*" in this verse is worth pondering upon. Who are they? Are they angels or human beings? If they are human beings, are they the common or the chosen ones? The answer is that with respect to any attribute, the Prophet and

then his successors come after God. Thus those who banish the banished ones, are in reality the holy Prophet and his progeny, who are the treasures of God's mercy and knowledge. And in reality closeness to and remoteness from God can be determined with respect to closeness to and remoteness from them.

It is said in verse (5:78): "Banished were the unbelievers of the children of Israel by the tongue of Dāwūd and ʿĪsā." That is, when they committed unbelief, they immediately automatically became banished from God's mercy. Now, their banishment (*laʿnat*) by the tongue of a Prophet merely means the declaration of what has already happened, so that the people of faith may protect themselves from them.

Every wise person can estimate from the preceding example that many intricate problems cannot be solved without *taʿwili* wisdom. Thus, we try to solve some of the uttered and unuttered questions in the light of *taʿwili* wisdom, the charity of which we receive from the holy door of the Imam from the progeny of the holy Prophet. Whether someone believes it or not, it is a fact that the wisdom, with which is linked the abundant goodness mentioned in verse (2:269), can be received only and only from the luminous rank of the Imam. Dear friends! It is true that there are countless miracles of knowledge of the ʿAlī of the time, *ṣalawātu ʿllāhi ʿalayhi*. The purpose of showing them to some fortunate ones is that they should render service to the knowledge of the Qurʾān and the Imam. Therefore, this humble effort is made to fulfil this sacred *farmān* related to service and our friends are invited to help in this virtuous deed.

New Dedication: This excellent book is dedicated to the three fortunate families of Atlanta, U.S.A., who are enriched with the wealth of faith:

(1) Mukhi Nizar Ali Alibhai, Life Governor, Mukhiani Almas Nizar Ali, Life Governor, Nayab Nizar Ali, Life Governor, Hina Nizar Ali, Life Governor and Saba Nizar Ali, Life Governor;

(2) Nasiruddin Khanjee, Life Governor, Khayrunissa Nasiruddin, Life Governor, Hina Nasiruddin, Life Governor, Kashif Nasiruddin, Life Governor, Komal Nasiruddin, Life Governor;

(3) Sultan Ali Ladji, Life Governor, Shaukat Banu Sultan Ali, Life Governor, Azim Ali Sultan Ali, Life Governor.

There is no doubt that every useful book is an evergreen and fruitful orchard from which innumerable *mu'min* men and women will continue to attain the fruits of intellect and soul and (God willing) the reward and recompense of this meritorious work will continuously be given to those who serve knowledge and wisdom.

Friendship and love based on faith and knowledge is unique as well as everlasting. Indeed, it is a very great bounty of Almighty Allah that when I went to Atlanta, by His grace and benevolence, this favour increased enormously. The love of students works like wireless. True students are as dear as children and in this there is a great wisdom. *al-Hamdu li'llāh!*

Intercede with a good intercession: That is: Seek pardon and forgiveness of God for all the people of the world as do the angels for the people of the earth (42:5). And do not intercede with a bad intercession, that is, you must never be malevolent, abusive and imprecate with heart and tongue. Read and listen to what the Qur'ān says about this: "Whoever intercedes with a good intercession shall receive a share of it, and whoever intercedes with a bad intercession shall receive the like of it." (4:85).

Our university: By the grace of God, our university is now rendering a tremendous and unique service to Qur'ānic wisdom. Qur'ānic wisdom is the abundant goodness, therefore no matter how much we praise it, it will not be possible to do justice to it. Thus, how blessed and fortunate are those *ʿazīzān* who are rendering honorary service day and night to this university of wisdom and who learn and teach others, and also spread the light of knowledge through books in numerous countries. In such a case, why should they not make tremendous progress in their knowledge?

Translation of *Hazār Hikmat*: Countless thanks to Almighty Allah that now *Hazār Hikmat* has been translated into the universal language

English, and this feat has been accomplished by my great friend, who is like my soul, rather dearer than it. The reason for this is that he is a great lover of true knowledge and he is very learned. This all-embracing virtue encompasses many qualities and accomplishments, such as: He is a very great asset to the nation, a treasure of knowledge of the exalted Imam, a repository of *pīrs*, an example of living books, a unique pearl of the ocean of knowledge, a phoenix of his time in high ambition, a moth of the lamp of the light of imamat, a symbol of the success of friends and a signet ring of the sovereignty of pen. This is the pleasing description of Dr. Faquir Muhammad Hunzai.

The personality of his learned *begum Ṣamṣām* Rashida Noormohamed-Hunzai is greatly amazing. Her every lecture strews flowers of meanings and scatters pearls of realities. If a fortunate *mu'min* has to explain knowledge in the choking voice of the miracle of the love for *Mawlā*, then he should learn this unique skill from *Ṣamṣām*. However, this is not a mere skill, this in fact is a miracle which is a Divine gift. Such pure souls and such great angels have come to this world from the higher world to together spread the light of Qur'ānic knowledge and wisdom on the face of the globe. *al-Ḥamdu li'llāh!*

We are extremely happy with the ever-increasing progress in knowledge of all the *ʿazīzān* of *Markaz-i ʿIlm-u-Ḥikmat* of London. Nevertheless, it is an appropriate opportunity to appreciate Zahir Lalani's services. He is a Record Officer, Life Governor and Chairman of Material Science Institute. He is endowed with numerous virtues and has rendered many services, therefore he is going to have a golden and bright history. Dr. Faquir Muhammad Hunzai and *Ṣamṣām Ṣāhibah* admire him greatly. I am sure that my dear Zahir Lalani has spiritually become an angel of the time due to his service to knowledge. Now, God willing, his house is going to be the cradle of knowledge.

The work of *Hazār Ḥikmat* or *Ta'wīlī Encyclopaedia* has given our *ʿazīzān* in the east and in the west great happiness. This book is unique and its usefulness is universal and all-inclusive, because it is about

Qur'ānic wisdoms. Their happiness is very befitting, because Almighty God has enriched this reputed army of the ʿAlī of the time with everlasting and unprecedented wealth of victory and help in the battle of *ta'wīl*. It is possible that some ʿazīz may not be able to estimate how strangely Ḥaẓrat qā'imū'l-qiyāmat, ʿalayhi afḡalu't-taḥiyyati wa's-salām does his work.

The ʿazīzān of the east and the west are sincerely grateful to the resolute, sagacious and reputed office-bearers and members of Gilgit Regional Branch and sub-branches, because not only have they made their branch strong and respected, but they have also duly enhanced the eminence of the Ismāʿīlī jamāʿat in the eyes of the government and the public. Indeed, in all those meritorious deeds which our sagacious friends have accomplished, the incentive was pure zeal of devotion to and love for God, and God willing, this will always continue. It is because of this that by the grace of God, they receive spiritual help. They do not begin any deed without supplication in the court of God, the Purveyor of all needs. We humbly pray that may God continue to help them in all their religious and worldly good deeds and may He always be kind to them. *Āmin!*

O my ʿazīzān! Sincere congratulations on behalf of all the ʿazīzān living in Pakistan, London, France, America, Canada and other countries. The field of work which God has granted you is unprecedented and the powers and qualities given to you are also unique. *al-Ḥamdu li'llāh*, all of us are one, and this is not a formal statement, it is a reality. That is, it is an allusion to Monoreality, which is the treasure of *azal* (timelessness). How many people in this world are aware of this supreme secret?

O dear friends! Living in the east and in the west, continue to serve Qur'ānic wisdom with heart and soul, because the unbounded treasure of abundant goodness is in this wisdom. The time has come that a fortunate university may excel others in paying attention to Qur'ānic wisdom and spiritual science. God willing, Senior University in Canada and United States of America is fortunate to pioneer and excel in this direction. We pray that may the external and internal worlds echo with the voice of

spiritual science and may the people of the world attain its countless benefits! *Āmīn!* O the Lord of the worlds!

Naṣīr al-Dīn Naṣīr (Ḥubb-i ʿAlī) Hunzai,
Karachi,
Wednesday, 16 Jumādā II,
1417/30th October, 1996.

O Pen! You are the movement of *azal* !

In the Name of Allah, the Beneficent, the Merciful

The holy Qur’ān says in verse (31:27): “And if all the trees in the earth were pens, and the sea with seven more seas to help it (were ink), the words of Allah could not be exhausted.” That is, the perfect words which are the infinite treasures of Divine knowledge cannot be exhausted.

O Lord of the worlds! For the sake of the reverence of your beloved Prophet, bless us humble slaves, with the tears of heavenly love and enable us to be grateful to you for your countless favours. O the Knowing, the Seeing! We are terribly ill, feeble and humble. We are in need of a potent and effective medicine like heavenly love. That is, the pure, wisdom-filled, sacred and blessed love for God, the Prophet and the Imam of the time, in which are hidden countless mercies and blessings for the prosperity and happiness of intellect and soul.

O dear friends! Let us together offer our prayers, supplication and *giryah-u zārī*, shed the tears of love profusely and in that state prostrate in the Divine court. Let us forget every kind of annoyance, pray for the well-being of all people and be prepared for more and more service of knowledge, which is the most eminent, rather the sovereign service, which renders the servant not only unto the master, but also God willing, unto the king tomorrow in paradise. You can reflect well in the light of the Qur’ān and the *Ḥadith* and discover the reason why the service of knowledge has such a great reward.

The unique service in this domain: It is agreed that no service in this world can be compared with the sacred service of Qur’ānic wisdom. Our *‘azizān* have to understand which service in this domain has priority over the rest and therefore the greatest importance. Truly speaking it is the golden services of the translators. There is no doubt that every translation is a very useful feat, yet the universal and ever-reaching service is the translation into the international language English, which has brought us

numerous successes. For this translation we are all indebted to Professor Dr. Faquir Muhammad Hunzai and his angel-like *begum* Rashida Noormohamed-Hunzai (*Ṣamṣām*) and their devoted and dedicated companions.

Today I would like to state that Dr. Faquir Muhammad Hunzai is the greatest *rabbānī ʿālim* in the world. He has a great treasure of the secrets of the Qurʾān and the codes of *ʿirfān*. He is a *darwīsh* who rises at night spending it in prayers and prostration. His dawn prayer rises higher than the heavens, because he is a lover of the light and does *giryah-u zāri* as an innocent suckling child. He has the good opinion that I am his teacher. However the teacher is someone else, and both of us and many more are students of his school. God willing, more such treasures of the knowledge of the exalted Imam will be born.

A part of the holy Prophet's testament: “O groups of people! This is ʿAlī bin Abī Ṭālib who is the *khalīfah* (vicegerent) of God within you (*ḥikum*) and the *khalīfah* of His Book, which is revealed to you and is its door and veil, in which nobody can enter without him and he is the *qāʾim* after me and is the *qāʾim* among you in my place. Thus, listen to him and obey him. He who obeys him and loves him is among the exalted ones and will ascend to the higher world and he who stays away from him and disobeys him will be among the greatest losers.” (*Sarāʾir*, p.115).

The wisdom of Ḥaḥrat Nūḥ's prayer: The prayer is mentioned in verses (71:26-29): “And Nūḥ said: O my Lord, do not leave a single dweller from the disbelievers on the earth. Verily, if you leave them, they will lead Your servants astray, and they will not beget except immoral ingrates.” That is, by the power of the spiritual resurrection, the representative particles of the people of the age in Ḥaḥrat Nūḥ's personal world began to live in such a way that not a single disbeliever was left among them.

“O my Lord, forgive me, my parents and he who enters my (spiritual) house as a believer, and believing men and believing women, and

increase not the wrong-doers in except ruin.” A great wisdom in this verse is that some true *mu'mins* by attaining the perfection of faith, enter the spiritual and luminous house of their Prophet and become one of the people of his house, such as Salmān-i Fārsī, who had attained this rank.

Naṣīr al-Dīn Naṣīr (Ḥubb-i °Alī) Hunzai,
Karachi,
Tuesday, 8 Jumādā II,
1417/22nd October, 1996.

Chapter: Alif

1

Ātākum**He gave you:**

God says in verse (14:34): "And He gave you of all that you asked Him." Asking God is by means of speech and also by mute expression. Similarly God's giving is also an actual reality and a possibility. In any case, God has given countless bounties to His servants, which are impossible to enumerate.

2

**Ādam
(1)****The father of man:**

The holy Prophet was asked: Was Ādam a Prophet? He said: "Yes, God had spoken to him and created him with His own hand". (*Lughāt, Nūn*, p. 4)

3

**Ādam
(2)****One of many Ādams:**

Qur'ānic wisdom categorically establishes that angels are not created from anything other than human souls who are sufficiently advanced in knowledge and *‘ibādat*. In this case no Ādam, who has become the object of prostration of angels, can prove to be the first or primordial man. However, it is true that he can be the first man and the father of man with respect to his cycle only.

4

Āfāq wa anfus**The physical world and the spiritual world:**

If the external signs of God are called material science, then His internal or spiritual signs can certainly be called spiritual science, because the external world and the spiritual world and the signs which appear in them, all belong to Him (41:53).

5

Āl Ibrāhīm**Progeny of Ibrāhīm:**

God says in verse (4:54): "Indeed, We gave to Ibrāhīm's progeny the Book and wisdom and We gave them a great kingdom." The inheritance of the heavenly Book, the *ta'wili* wisdom and spiritual kingdom continue in this cycle in the holy chain of the Imams of the progeny of Muḥammad (s.a.s.).

6

**Āyāt (sing. āyah)
(1)****Signs, miracles:**

Approximately fourteen hundred years ago, the holy Qur'ān had prophesied in clear and unequivocal language that soon Allah will start to show the signs of His power, both in the external world and in the internal world. Thus, without any doubt we can say that those signs of

God have appeared today in front of people in the form of material science and its inventions and tomorrow the same signs are going to do their work astonishingly in the personal world in the form of spiritual science (41:53).

7

Āyāt (2)

Signs of Divine power:

It is mentioned in verses (51:20-21): "And there are signs (miracles) in the earth for the people of certitude (*mūqinīn* i.e. the people of recognition) and within yourselves (also). Will you not then see?" The second verse is the exegesis and the *ta'wīl* of the first one, as well as a wisdom-filled invitation to the personal world. This is because the *mūqin* or *ʿarīf* is the one who first attains his own recognition and then the recognition of God which is hidden in the secrets of his own recognition.

8

Āyāt (3)

Imam, who is the compendium of all the signs of God:

Question: There are more numerous signs of God in the heaven in comparison to the earth, such as the sun, the moon, the stars, etc., so what then is the secret in alluding to the importance of His signs in the earth?

Answer: The secret is that every human being should recognise the compendium of the signs in the universe and the revealed light (5:15), who has descended on the earth for the sake of guiding him and is present here and he is the *Imām-i mubīn*, the manifest Imam, in whose pure personality there is everything.

9

Āyāt (4)

Miracles of knowledge:

According to verse (36:12) God, by His perfect power, has encompassed every subtle and inner thing of His magnificent and unprecedented kingdom in the *Imām-i mubīn*. These things are the quintessence of the universe and the existents and the compendium of His signs. Thus, alluding to this fountainhead of knowledge and wisdom and treasure of the secrets of recognition (i.e. the *Imām-i mubīn*), it is said: "And there are signs (miracles) in the earth for the people of certitude and within yourselves (potentially). Will you not then see?" (51:20-21).

10

Āyāt
(5)**The luminous personality of the Imam in which all signs are encompassed:**

Mawlā ʿAlī has said: "*Anā āyātu'llāhi wa amīnu'llāh*, i.e. I am Allah's signs and I am the trustworthy of Allah." (*Kawkab*, p. 208). *Āyāt* in the sense of the signs of Divine power or miracles, are in four places: (i) The higher world, (ii) the wise Qur'ān, (iii) the external universe and (iv) the personal world, but according to the Qur'ān (36:12) all these *āyāt* are encompassed in the light of the *Imām-i mubīn*. That is, his light is the higher world, he is the speaking Qur'ān, the quintessence of the universe and a luminous personal world in true sense.

11

Āyāt bayyināt

Clear miracles:

It is said in verse (29:49): "Nay, it (the Qur'ān) is (the sum of) clear miracles in the breasts of those who are granted knowledge." These blessed personalities in whose breasts the holy Qur'ān is in luminous form are the holy Imams from the *ahl-i bayt*. (*Daʿā'im*, I, 22)

12

Abad (pl. ābād)
(1)

Timelessness, *ḥaẓīratu'l-quḍus*:

The recognition of everything is in abad or the sacred Sanctuary (*ḥaẓīratu'l-quḍus*) of the personal world, because there the universe of knowledge and wisdom is gathered together and enfolded in the hand of God. Thus, wherever *abad* is mentioned in the Qur'ān, *azal* is also mentioned at the same place. God willing, by the help of the Imam of the time, we will explain this below.

13

Abad
(2)

Timelessness, *ḥaẓīratu'l-quḍus*:

The sacred Sanctuary, i.e. the greatest treasure of secrets is in the light of the forehead of the manifest Imam, where God has gathered together all things related to intellect, knowledge, recognition and spirituality. The same sacred light also rises in the forehead of the perfect *‘arīf* for the sake of recognition. Thus, *azal*, *abad* and other realities are gathered together and centred in the enclosure of the light of the forehead.

14

Abad
(3)

Timelessness, *ḥaẓīratu'l-quḍus*:

Another wisdom-filled Qur'ānic word in

which *azal* and *abad* mean the same is *dahr* (76:1). *Dahr* means immovable time, which you can call *azal* from one aspect and *abad* from another, although in reality they both mean the same. O my dears! it is extremely useful to recognise *dahr*.

Note the wisdom of the word "*maf'ūl*" in seven places of the holy Qur'ān (4:47; 8:42, 44; 17:5, 108; 33:37; 73:18), which is that every work of God is accomplished and every promise fulfilled in the higher world. The people who are mentioned as being pre-eternally and post-eternally in paradise are there without any beginning and any end. Thus, this is an excellent definition of *azal* and *abad*.

15

Ibdā^c (1)

Origination, to bring into existence a new thing:

Ibdā^c means to originate something by God through the command "Be". It becomes clear from the wise Qur'ān that this act of God is continuous and perpetual. Study carefully those eleven places in the Qur'ān where the word "Be" is mentioned.

16

Ibdā^c
(2)

**Origination, to bring into
existence a new thing:**

Since the recognition of everything is in the personal world, then the recognition of *ibdā^c* and "Be" is also hidden in it. Thus, the meaning of the word "Be" in the personal world is in one's own language in the most perfect form, because whatever is said in the Qur'ān is applicable to the personal world, which is a complete universe and an everlasting kingdom hidden in everybody.

17

Ibrāhīm (a.s.)

**Ibrāhīm (a.s.), Imam, Single
Soul:**

God by His perfect power gathers everything in the Perfect Man, as mentioned in verse (16:120): "Verily, Ibrāhīm was an *ummat* (in his personal world), obedient to God and inclined only towards Him." Such a perfect and consummate person is called the Single Soul, who unites all human souls and this is an extremely great favour of God upon the people.

18

Abṣār (sing. baṣar)**Eyes:**

By eyes is meant the *asās*, because it is he through whom spirituality can be observed. Reflect carefully upon verse (32:9).

19

Abū Ṭālib (a.s.)**Ḥaẓrat Abū Ṭālib (a.s.):**

He has said about the holy Prophet:

*Wa laqad ʿalimtu bi-anna dīna
Muḥammadin,
Min khayri adyāni'l-bariyyati dīnā*
"Indeed, I have known that
Muḥammad's religion,
as a religion is the best of the
religions of the people."

(*Abū Ṭālib - Mu'minu Quraysh*, p. 161)

20

Abawa'l-mu'minin**Parents of the *mu'mins*:**

The holy Prophet has said: "I and you, O ʿAlī, are the (spiritual) parents of *mu'mins*." That is, *nāṭiq* and *asās* are the spiritual parents of *mu'mins*, then *asās* and Imam, then Imam and *ḥujjat* and in the cycle of resurrection, the Imam himself is both the spiritual father and mother of the *mu'mins* (male and female). (*al-Majālis*, I, 27).

21

Abwāb al-jannah (1)

The doors of collective paradise:

It is said in a *Ḥadīth*: "The gates of paradise are eight." (*al-Muʿjamu'l-mufahras*, I, p. 302; Muslim, I, 57). Since there are eight paradises: 6 *nāʾiqs*, *qā'im* and *khalīfah* of *qā'im*, therefore their *abwāb* (sing. *bāb*), i.e. gates too, are eight. These eight paradises are with respect to the major cycle. With respect to the minor cycle, they are: 6 *imāms*, *mutimm* (the Imam who completes a cycle) and (his) *khalīfah* and their *abwāb* are also eight. (Regarding appointing *khalīfahs*, see verse 24:55).

22

Abwāb al-jannah (2)

Eight gates of paradise:

The above-mentioned eight living paradises are also the bearers of the Throne as mentioned in verse (69:17): "And eight (angels) will uphold the Throne of their Lord that day, above them." This verse shows that the Throne (light of intellect = Kingdom of God) is based on these eight great *ḥudūd* and so they are the bearers of the Throne, as well as eight living paradises. Thus, there are eight gates of the collective paradise.

23

Abwāb al-jannah (3)

Eight *ḥudūd-i dīn*, the eight ranks of religion:

The Throne is based on eight ranks: *Kursī* and seven heavens. They are the same eight bearers of the Throne as well as the eight paradises, whose gates are called *abwābu's-samā'* (gates of the heavens), namely the gates of paradise, as mentioned in verse (7:40): "Verily, those who belie Our signs and turn away in haughtiness from them, the gates of heaven shall not be opened for them, nor shall they enter paradise until the camel passes through the eye of the needle."

24

Abwāb al-jannah (4)

The eight gates of paradise:

God says in verse (78:12): "And We have built above you seven strong (heavens)." According to us these seven strong heavens are spiritual heavens which, due to being with the Holy Spirit and the Perfect Intellect, are also the seven paradises, and when paradise is created in the personal world of the *sālik*, together they become eight paradises.

25

Abwāb al-jannah (5)

Gates of paradise:

Ḥaẓrat Ādam, Ḥaẓrat Nūḥ, Ḥaẓrat Ibrāhīm, Ḥaẓrat Mūsā, Ḥaẓrat ʿĪsā, Ḥaẓrat Muḥammad and Ḥaẓrat Qā'im are the seven spiritual heavens and the seven paradises. In the sense of heaven and paradise they are above all people, therefore the spiritual journey of their recognition, though not impossible, is extremely difficult and arduous. Thus, when the *sālik* attains the treasure of recognition (hidden treasure), then together with it the paradise of deeds (*jannatu'l-a'māl*) is created in his personal world. Thus, in this respect there are eight paradises and their gates, too, are eight.

26

Abwāb al-jannah (6)

The eight gates of paradise:

O the light of my eyes! Study carefully verse (55:33) in which is mentioned the journey of the spiritual heavens and earth. This journey although it is extremely difficult, is not impossible. You can accomplish this journey through "*sulṭān*". "*Sulṭān*" means guide, proof, power, overpowering, authority or king, namely the Imam, in whom all useful meanings are encompassed. That is to say that, it is the luminous

recognition of the Imam which encompasses everything.

27

Ajniḥah (sing. janāḥ)

Wing, arm:

See verse (35:1): "Praise belongs to Allah, the Originator of the heavens and the earth, Who made the angels with wings, two, three and four." Here it is important to note that the wings of angels are not like those of birds. Rather, they fly by (the power of) Divine remembrance (*dhikr-i ilāhī*). Therefore, the two names of *dhikr* are called two wings, three names, three wings and four names, four wings. However, it should be remembered that the *dhikr* of angels is automatic. That is, the *dhikr* of the supreme Name (*ism-i a'zam*) continues automatically in their hearts and souls.

28

Aḥsana

He made it beautiful:

It is mentioned in verse (40:64): "He (God) made your form and made it beautiful and provided you with good things (*ṭayyibāt*, fragrances)." That is, first He created you in the human form, then He will create you in the form of *jinns*, who are beautiful and handsome and your nourishment will be in the form of fragrances.

29

Aḥsanu (1)

The very best:

O my dears! Remember that "*aḥsan*" is one of the magnificent subjects of the Qur'ān. Those who truly love the Book of Allah must reflect on such subjects. It should also be remembered that every *rukū'* of the Qur'ān has a separate heading. Thus, the beginning of the third *rukū'* of the *sūrah* of *Zumr* is related to Divine remembrance (39:22-23). The purport of this is that He expands the breasts of those who remember Him with effacement and annihilation and makes them the place of the light of knowledge and wisdom. It is also said that there is perdition for those who, due to callousness of the heart, are deprived of the countless benefits of Divine remembrance.

30

Aḥsanu (2)

The very best:

In verse (39:23) there is the praise of the holy Qur'ān externally and of the *ism-i a'ẓam* internally, because the chosen ones of God remember Him by His *ism-i a'ẓam*, which is "*aḥsanu'l-ḥadīth* (the best speech)", and is from God. It is a book full of *ta'wīl* which is read repeatedly and by its regular *dhikr*, the bodies of those who fear God tremble,

then their bodies and hearts become tender and tend to the miraculous *dhikr* of Allah.

31

Aḥsanu

(3)

The very best:

It is very amazing that the bodies shake under the influence of the *dhikr* of the *ism-i a'zam* or supreme Name. That is, the state of spiritual quake occurs to them. This shows that one of the *adhkār* (pl. of *dhikr*) is called bodily *dhikr* (*dhikr-i badanī*). However, a question arises: What is in the body? The answer is that the body is composed of cells. Further, what is in the cells? The answer is that there are countless souls. The last question is: whose souls are they? The answer is that they are the souls of the people of the earth, in which all of us are included.

32

Aḥṣā

(1)

He has encompassed them:

One should reflect upon verses (19:93-95) with love and yearning in order to understand the extremely great secret of secrets of how God encompasses all creatures of the heavens and the earth at the place of Intellect, and grants them the integrity and unity of one number and makes them one individual, so that they may have recourse to His unity.

33

Aḥṣā
(2)

He has encompassed them:

It is said in verse (78:29): "And We have encompassed everything in (the form of) a book." The meaning of everything cannot be complete without intellects and souls, nor can a merely silent book possess all intellectual and spiritual (moving) things. Therefore, it is true to say that this is a description of the speaking book, i.e. the *Imām-i mubīn*.

34

Aḥṣā
(3)

He counted:

"And He has counted everything in a (special) number." (72:28) That is, He has encompassed everything in a single number.

35

Adhdhin

Call!:

"And call to pilgrimage among the people (*an-nās*)."

(22:27). The spiritual revolution (personal resurrection) of Ḥaẓrat Ibrāhīm was the major pilgrimage (*hajj-i akbar*) for all people. Here the word "*an-nās*" is used for the people of the entire world. All spiritual powers did their respective work in his personal world, by the command of God, and the power of Ḥaẓrat Isrāfīl

invited the representative particles of the people of the entire world to it (22:27).

36

Arā'ik (sing. arikah)
(1)

Thrones:

Verse (36:56) says: "They and their wives, will be in pleasant shades reclining on (decorated and bedecked royal) thrones." By these thrones are meant the subtle bodies which are enriched with the everlasting wealth of the Holy Spirit and Perfect Intellect and they can fly like the spiritual royal throne of Ḥaẓrat Sulaymān. Reclining on the royal thrones has three meanings: (i) to depend on the subtle body for cosmic flights, (ii) to depend on the Holy Spirit for spiritual bounties, (iii) to have recourse to the Perfect Intellect for intellectual bounties.

37

Arā'ik
(2)

Royal thrones:

Arā'ik are mentioned in five places of the wise Qur'ān. Since the supreme bounty for the people of paradise is the great kingdom, therefore to translate them as "Royal thrones" is quite correct. Further, there are other blessed verses which testify that there is a great kingdom in paradise for the souls of the first rank.

38

Araba^ʿin
(1)**Forty, *chillah*, *iʿtikāf*:**

It is said in verse (7:142): "And when We did appoint for Mūsā thirty nights (of solitude) and added to them ten, and he completed the whole time of forty nights appointed by his Lord." On this occasion although Ḥaẓrat Mūsā had done the *ʿibādat* of forty days and nights, but in the mention of nights only, there can be many wisdoms. One wisdom, according to the Qurʾān (73:6) is that the vigil of the night is most effective in crushing the carnal soul and in acquiring good speech. The *ʿibādat* of the above-mentioned time is both *chillah* as well as *iʿtikāf*.

39

Araba^ʿin
(2)**Forty, forty days *ʿibādat*, *chillah*, *iʿtikāf*:**

The holy Prophet has said in a *Ḥadith*: "Whoever worships God sincerely for forty days, God opens his heart, expands his chest and loosens his tongue to speak with wisdom even though he may be very weak in speaking and understanding". (*Jāmiʿatu'l-Jāmiʿah*, pp. 28-29; *Aḥādith-i Mathnawī*, p. 196)

40

Arbaʿīn
(3)**Forty, forty mornings:**

It is said in a sacred *Ḥadīth*: "I kneaded the clay of Ādam for forty mornings with both My hands." This sacred *Ḥadīth* is about the inner and spiritual creation of Ḥaẓrat Ādam. By this is meant that special *iʿtikāf* and *chillah* of Ḥaẓrat Ādam in which he was born intellectually, because the Perfect Man is internally born twice: first at the place of soul and then at the place of intellect.

41

Arbaʿīna ḥaddā

Forty *ḥudūd* (ranks) of religion:

When the holy Prophet completed forty years of age, he received revelation, as alluded in verse (46:15). The extremely great wisdom of this number is mentioned in the *Sarā'ir* (p. 83), as follows: The first *nāṭiq*, his *waṣī* and six Imams together are eight, and this law continues in the case of every *nāṭiq*. Thus there were forty great *ḥudūd* of the five *nāṭiqs* from Ḥaẓrat Ādam up to the advent of the holy Prophet. This was the reason why the holy Prophet was granted Prophethood after forty years. That is, when the forty *ḥudūd* of religion had worked for the purpose of his advent.

42

Arḡ**Earth, countless earths of God:**

In verse (7:128) God says: "Mūsā said to his people: Seek the help of Allah and have patience. Verily the earth belongs to Allah. He gives it for an inheritance to whom He wills among His servants. And the good end is (only) for the righteous ones". The earth does not mean only the planet on which man lives, rather the extremely vast earth of paradise consists of the personal worlds, the external world and the internal world. It is because of this that the vast earth of God is praised in the wise Qur'ān (29:56; 39:10).

43

**al-Arḡ al-muqaddasah
(1)****Holy land/earth:**

It is said in verse (5:21): "(Mūsā said:) O my people! Enter the holy land which Allah has assigned to you." By this land is meant the personal world which can be conquered by absolute obedience to the Imam of the time and through spiritual *jihād*.

44

**al-Arḡ al-muqaddasah
(2)****Holy land/earth**

The observations of the inner light and the personal world include the precious treasures of the sacred recognition of the

Prophets and Imams. Reflect upon the wisdom-filled words of verse (5:20): "When He made Prophets from among you, and made you kings."

45

al-Arḡ al-muqaddasah

(3)

Holy land/earth:

How wondrous is this great secret that the luminous manifestation of all Prophets and Imams takes place in the personal world. And it is because of this that it is called the holy land, in which lie innumerable blessings for the *mu'mins* and it is from here that they become kings (5:20).

46

al-Arḡ al-muqaddasah

(4)

Holy land/earth:

One of the Qur'ānic names of the true Imam is *malik* (pl. *mulūk*, 5:20) meaning "king", and the *mu'mins* who become annihilated in the Imam (*fanā' fi'l-imām*), through obedience to and ardent love for him, also become kings in spirituality and in paradise.

47

al-Arḡ al-muqaddasah

(5)

Holy land/earth:

It is said in a *Hadith*: "O the children of °Abdu'l-Muṭṭalib, obey me so that you may become the kings and rulers of the earth". (*Da'ā'im*, I, pp. 15-16). This *Hadith* clearly means that those who

obey the holy Prophet can attain the everlasting kingdom in the personal world and paradise.

48

**Arwāḥ (sing. rūḥ)
(1)**

Souls, souls of every kind of martyrs:

The holy Prophet has said about the souls of martyrs: “The souls of martyrs live in the bodies of green birds, who have lanterns suspended from the Throne. They roam about in paradise wherever they want and come back to their lanterns.” (*Muslim*, III, 1502)

This *Hadith* is like a key to the gates of the wisdom that this great bliss is attainable not only to the external (physical) martyrs, but also to the internal (spiritual) martyrs. Further every *mu'min* also has the status of a martyr. Thus, it is a special favour of God to *mu'mins* that, after their martyrdom or a death similar to it, they are granted the subtle body, the code name of which is “bird”.

49

**Arwāḥ
(2)**

Souls, subtle persons:

Bird, subtle body, angel, a believing *jinn*, paradisiacal attire, *ibḍāʿi* body, astral body, celestial body, etc., are all names belonging to the same one thing

and that is the subtle man as mentioned in verse (36:81): "Is not He Who created the heavens and the earth able to create the likes of them (subtle bodies)?"

50

Arwāḥ (3)

Souls, soul at its original place, the upper end of the thread of soul:

Those luminous and wisdom-filled lamps which are suspended from the supreme Throne are the manifestations of knowledge and the recognition of the light of Intellect. These are the supreme bounties of paradise with which the people of faith have an *azali* and *abadi* link. The purport of one of the *farāmīn* of the exalted Imam is that every *mu'min* should look towards his original abode. So, my dears! Continue to pray to the Lord of Honour that may He grant you the inner eye. *Āmīn!*

51

Arwāḥ (4)

Souls:

It is mentioned in a *Ḥadīth*: "The souls were (and are) (in the form of) assembled armies." (*Muslim*, IV, 2031-32; *Lughāt, Jim*, p. 111). This *Ḥadīth* is an exegesis of verse (48:4): "Allah's are the armies of the heavens and the earth." Where there is the mention of war, resurrection and true *da'wat* (*da'wat-i*

ḥaqq) in spirituality, there too, are the armies of souls and their chief.

52

Arwāḥ (5)

Souls:

It is said in a *Ḥadith*: "Souls of *mu'mins* in a garden (of paradise) are like the forms of (their) bodies." (*Lughāt, Rā'*, p. 147). This *Ḥadith* shows that the soul of *mu'mins* in paradise is in the form of a young body, but it is unprecedented in beauty and elegance.

53

Arwāḥ (6)

Souls, paradisiacal attires which are with intellect and soul:

By the grace of God, when *mu'min* men and women will enter paradise, they will be greatly surprised to see that the copies of their subtle personality adorned with intellect and soul, are already in paradise. These living and speaking copies are paradisiacal attires, because the essential beauty of paradise is that everything in it has pure life and perfect intellect. Therefore, it speaks and scatters the gems of knowledge and wisdom.

54

Arwāḥ (7)

Collective soul, Perfect Man:

In verse (29:64), God says: "This life of

the world is not more than sport and play and the abode of the real life is the abode of the hereafter, if they but knew." In this verse there is a special word "*al-ḥayawān*" which Ḥakīm Pīr Nāṣir-i Khusraw has read in the sense of "living". This means that paradise is in the form of a perfect rational animal, i.e. man, who is the Perfect Man. (See *Wajh*, p. 41).

55

Arikah (pl. arā'ik)

Adorned and embellished throne:

God says in verse (36:56): "They and their wives, will be in pleasant shades, reclining on (decorated and bedecked royal) thrones." No throne in paradise is without intellect and soul, therefore, by these thrones are meant astral bodies, each of which in itself is a subtle personal world.

56

**Uzlifat
(1)**

It is brought near:

O my dears! According to the Qur'an, the length and width of paradise is like that of the universe. However, in the personal world where the resurrection takes place, it is brought near, as mentioned in verse (50:31): "And paradise shall be brought near to the righteous ones, not far off." That is, true

paradise is in the Universal Intellect and the Universal Soul, with whom the personal world has a link when the resurrection takes place.

57

Uzlifat (2)

It is brought near:

When paradise is brought near, spatial and temporal distance come to an end, the infinite time being created by the vast universe and its movement is shrunk and the past and future are assimilated in the present. In this state all the miracles of the Prophets are also brought near. Now imagine which bounty is lacking in paradise! If some of the people of paradise want to observe the unique beauty of the miracle of *mi^crāj* of the holy Prophet, would it be possible or not?

58

Azwāj (sing. zawj)

Pairs:

Other than God, nothing is single, therefore all things are in pairs. Thus man also is a pair within himself. That is, he is in paradise as well as outside paradise. (36:36; 55:52; 11:40; 51:49).

59

Azwāj muṭahharah

Purified wives:

Muṭahharah (purified) is the past participle of the infinitive *ṭaṭhīr* (to

purify). It should be noted that in paradise there are three types of purification: the replacement of the dense body by the subtle body, the blessings of the satisfied soul and those of the perfect intellect. In short, men and women are all purified in paradise (2:25; 3:15; 4:57).

60

Aslama (1)

He submitted, he became obedient:

Islam primarily means: "to submit to someone". The religion of Islam is so called because of the fact that whoever accepts it, surrenders himself to God and obeys His commands. So to say that Islam is the name of obedience to God is correct. (*Qāmūs*, p. 56). For instance, *aslama wajhahu li'llāhi* (He submitted his (spiritual) face to God, 4:125). Indeed, this act is in the sense of annihilation and monoreality, as explained in the following:

61

Aslama (2)

He submitted, he became obedient:

In verse (4:125) God says: "And who is better in religion than he who has submitted his (spiritual) face to God, and is righteous and follows the way of Ibrāhīm, the *ḥanīf* (one who scorns the

false creeds surrounding him and professes the true religion). And God took Ibrāhīm for (His chosen) friend."

Thus, the greatest secret of the religion of Islam is in submitting one's (spiritual) face to God, the example of which is in *fanā' fi'llāh* (annihilation in God) and *baqā' bi'llāh* (survival in God) or monoreality. For instance, God creates Ḥaẓrat Ādam in His Image (*ṣūrat-i Raḥmān*). This Image belonged to Him, but He granted it to Ḥaẓrat Ādam as well. Ḥaẓrat Ādam submitted it to God. That is, he merged in his origin (*aṣl se wāṣil*). It is this act of submission which is the religion of Islam for everyone.

62

Aslama (3)

He submitted, he became obedient:

In verse (28:88) God says: "Everything is perishable except His Face (*ṣūrat-i Raḥmān*)". That is, when an *ʿarīf* has the final *didār* (vision), it is the *ṣūrat-i Raḥmān* in which he merges and attains eternal life. In other words, this bliss is called *fanā' fi'llāh* and *baqā' bi'llāh*. This is the meaning of submitting the spiritual face to God and in return attaining the everlasting treasure of *ṣūrat-i Raḥmān*.

63

Ism Ādam

Name of Ādam:

His proper name was Takhūm b. Bijlāh b. Qawāmah b. Waraqatu'r-Rūyādi (*Sarā'ir*, p. 31).

64

Ism a'zam

Supreme Name of God:

Imam Ja'far aṣ-Ṣādiq has said: "Allah has concealed one name, i.e. the supreme Name and He has 360 names." (*Lughāt, Sīn*, p.175). The supreme Name or the great secret is in two forms: as a word and as a person. As a word, it is "*al-ḥayyu'l-qayyūm*" (the Everliving, the Everlasting) (2:255; 3:2) and as a person it is the True Guide, i.e. the Prophet and the Imam of the time (see *Wajh*, p. 124-29).

65

Asmā' (sing. ism)
(1)

Names of God:

It is mentioned in a *Ḥadith*: "Indeed, Allah has ninety-nine names. He who memorises their number (and recites them), enters paradise." (*Sarā'ir*, p. 69).

It is not possible to understand the meaning of this *Ḥadith* without *ta'wil*, and the *ta'wil* is that all other names of God are encompassed in His supreme Name and that supreme Name is the

Imam of the time. A *mu'min* who knows this enters paradise, because this knowledge is tantamount to enumerating His ninety-nine names.

66

Asmā' (2)

Names, blessed names of God:

It is mentioned in the Qur'ānic story of Ḥaẓrat Ādam in verse (2:31): "And He (God) taught all (His great) names to Ādam." The blessed personality of the holy Imam is the key supreme Name of God adorned with all His exalted attributes. In three places of the Qur'ān there is the wisdom-filled mention of the *asmā'u'l-ḥusnā*. Thus, the Imam of the time taught Ḥaẓrat Ādam his representative supreme Name in which all other beautiful names were hidden.

67

Uswah ḥasanah (1)

Example, pattern, worthy of imitation, that which gives consolation:

It is mentioned in verse (60:4): "There is indeed an excellent pattern for you in Ibrāhīm and those with him." This clearly means that every *mu'min* who walks on the spiritual path can reach its ultimate destination by following the True Guide and that destination is indeed the Divine vision during *mi'rāj* (spiritual ascent). Read also verse

(33:21) about the ideal pattern of the holy Prophet.

68

Uswah ḥasanah (2)

Excellent pattern:

In verse (33:21) God says: "Verily in the Messenger of Allah you have an excellent pattern for him who has hope in Allah and the last day and remembers Allah abundantly." The wisdom of this verse shows that following the Prophet's excellent example continues upto *mi'rāj*, where it comes to an end and therefore this is a special good news for the people of recognition.

69

Ashaddu ḥubban li'llāh (1)

The strongest in love for God:

In verse (2:165) God praises the intensity of the love of *mu'mins* for Allah by saying "They are strongest in love for God". Such *mu'mins* are in fact the true and ardent lovers of God. Further in the same *sūrah*, in verse (2:200) the *mu'mins* are commanded to remember God as they remember their fathers, rather more intensely (*aw ashadda dhikrā*). There are many ways in which to accomplish this fruitful and extremely useful act. One most effective way is *giryah-u zārī*, i.e. weeping and shedding tears with humility, which melts the carnal soul very easily and

results in remembrance of God and intense and ardent love for Him.

70

Ashaddu ḥubban li'llāh
(2)

The strongest in love for God:

God says in verse (2:165): "And those who believe are the strongest in love for God." This strongest love for God is termed Divine love (*ʿishq-i ilāhī*).

71

Ashrār (sing. sharīr)

The wicked people:

In verses (38:62-63) it is said: "And they (people of hell) shall say: What has happened to us that We do not see the men we counted as wicked. Was it that we took them (wrongly) for mockery, or is it that our eyes turned away from them." How lucky are those who are wrongly considered among the wicked, but, in reality they are good and hence enter paradise and no trace of them is found in hell. (see *Wajh*, p. 28).

72

Aṣḥāb al-kahf
(1)

The people of the cave:

This represents the spiritual miracle of the personal world, in which the spirituality and recognition of the seven major cycles and the seven minor cycles (18:9) is gathered together.

73

Aṣḥāb al-kahf
(2)

The people of the cave:

Just as God has encompassed all things in the manifest Imam, similarly He renews this act in the personal world. Thus the *ta'wili* wisdom of the people of the cave is also renewed in the personal world according to this universal law.

74

Iṣṭafā
(1)

He chose:

It is mentioned in verses (3:33-34): "Verily, Allah chose Ādam and Nūḥ and the descendants of Ibrāhīm and the descendants of ʿImrān above all people." The chain of the descendants of Ibrāhīm continues through Muḥammad (s.a.s.) and his descendants.

75

Iṣṭafā
(2)

He chose, he selected:

It is mentioned in verses (3:33-34): "Verily, Allah chose Ādam (i.e. He chose him for Prophethood and Imamāt from among the people of the time) and Nūḥ and the descendants of Ibrāhīm and the descendants of ʿImrān above the people of the world (or the personal worlds), offspring, one of the other."

76

Iṭāʿah

Obedience to God, the Prophet and the Imam:

The holy Prophet said to Ḥaẓrat ʿAlī: "He who obeys me, indeed obeys Allah and he who disobeys me, indeed disobeys Allah and he who obeys you, indeed obeys me and he who disobeys you, indeed disobeys me." (*al-Mustadrak*, III, 121). This *Ḥadīth* is an exegesis of verse (4:59) about obedience.

77

Aṭīʿnī

Obey me:

It is said in a *Ḥadīth-i qudsī*: "O My servant! Obey me, I will make you like My Image (*mithāl* = *ṣūrat-i Raḥmān*) everliving that you will never die, mighty that you will never be humiliated and rich that you will never be needy." (*Arbaʿ rasā'il Ismā'īliyyah*, p. 15). This is the teaching of the paradise of knowledge and the greatest glad news.

78

Aʿmā

Blind, blind of heart:

It is mentioned in verse (17:72): "And he who is blind in this (world) will also be blind in the hereafter, and far astray

from the (right) way." That is, whoever does not follow the True Guide, becomes benighted and he does not have insight (inner eye) in this world and the next.

79

Af'idah (sing. fu'ād)

Hearts:

The light of the hearts of *mu'mins* is Ḥazrat *qā'im*, therefore it is this light which is the real heart (32:9) and God favours them by giving them such a heart.

80

**Uqtulū
(1)**

Kill, slay!:

History and exegesis are a different matter and to discover the reality is altogether a different matter from them. Thus, the success of a *sālik* lies in his experience of the spiritual death prior to the physical death, as it is mentioned in numerous verses of the noble Qur'ān, such as verse (2:54): "So turn to your Creator (practically) and slay your (carnal) soul (through the essential spiritual exercise, *riyāzat*).” Try to reflect on the wisdom of this verse and to understand its meaning.

81

**Uqtulū
(2)**

Kill, slay!:

Another verse in this connection is:

"And if We had prescribed for them: Slay your (carnal) soul (through essential spiritual exercise), or go forth from your dwellings, they would not have done it, except a few of them: and if they had done what they were exhorted (to do), it would certainly have been better for them, and more effective for their steadfastness." (4:66)

*"Qatl kun Fir^cawn-i nafs-i khwīsh rā
Dar zamān Mūsā-yi ^cImrānat kunam*

Kill the Pharoah of your carnal soul
I will instantly make you Mūsā, the
son of ^cImrān".

82

Aknān (sing. kinn, kann) Hiding places:

It is mentioned in verse (16:81): "And He has made hiding places in the mountains." That is, the Divine Word and the mountain of Intellect allude that your all-inclusive and universal life is hidden, which you will come to know only through recognition about where you have been, are and will be.

83

Albāb (sing. lubb) (1)

Pure intellects:

The possessors of pure intellects (*ulu'l-albāb*) are praised in sixteen places of the wise Qur'ān. The wise Qur'ān is a

paradise of the marvels and wonders of knowledge and wisdom from one end to the other. Therefore, the soul-nourishing scene of the garden and meadow of the possessors of pure intellects cannot be an ordinary scene! So try to fathom the depth of the meaning of all these verses.

84

Albāb (2)

Pure intellects:

In verses (3:190-191) God says: "Verily, in the creation of the heavens and the earth, and the alternation of night and day, are signs for the possessors of pure intellects, who remember Allah, standing, sitting and reclining, and reflect on the creation of the heavens and the earth ..."

85

Albāb (3)

Pure intellects:

If a fortunate *mu'min* wants to elevate his soul by the bounties of constant Divine remembrance, and to see how rapidly and accurately the intellect works by the help and power of Divine remembrance, he should act upon the above-mentioned teaching of the Qur'ān with purity of heart and high ambition so that he may be among the possessors of pure intellects.

86

Alastu?
(1)

Am I not?:

God says in verse (7:172): "Am I not your Lord?" This is indeed the event of the personal world. When a *mu'min-i sālik* reaches the rank of the truth of certainty by Divine guidance and providence and he is given all those bounties and favours which are kept in grades and degrees in the stages of spirituality and intellectuality, then God asks him and others like him: "Am I not your Lord?" That is, have I not brought you up spiritually and intellectually? They will testify in their respective times and say: O Bounteous Lord, why not?

87

Alastu?
(2)

Covenant of "Am I not?":

Although apparently all people are called the children of Ādam, in reality, it is not so, because the inheritance of vicegerency (*khilāfat*) is implied in this wisdom-filled word. Therefore, only the Prophets and the Imams are his real children and inheritors of his knowledge and it is also possible for those who follow their footsteps to be his children and reach the covenant of "Am I not?"

88

**Alastu?
(3)****Place of vision and recognition:**

The external and internal journey of the higher world which is the world of unity, is not possible in the disturbance and noise of multiplicity, therefore, God separated the world of particles (*‘ālam-i dharr*) of the *dhurriyyat* (progeny, offspring) of the Perfect Man from his loins which in due time annihilated in him and became one with him. Then God made him to be present at the upper end of his soul and made him observe and see it and made him a witness of this great miracle. All these meanings are contained in "*wa ashhadahum ‘alā anfusihim*" (7:172). Not only that, but it also alludes to His holy vision and supreme recognition. Thus the verse of the covenant of "Am I not?" embraces all spiritual and intellectual events.

89

**Alastu?
(4)****Covenant of "Am I not?":**

The children of Ādam, namely the Perfect Men were not in a particular time, rather their chain always continues in this world. Thus the extremely great miracle of "Am I not?" continues to take place in every age, according to the "Renewal of similitudes". And it is a fact that God always and continuously

creates personal worlds. Thus, it is evident that the covenant of "Am I not?" is renewed in the personal world of every Perfect Man.

90

**Alastu?
(5)**

Verse of "Am I not?" (7:172):

Question: In verse (7:172) the children of Ādam are mentioned but not Ādam himself. What is the secret in this? Is Ādam exempt from this rule or is there any other wisdom hidden in not mentioning his name?

Answer: In the verse under discussion, the Ādam of the cycle is also mentioned, because with respect to the previous cycle, he is a son of Ādam and with respect to the present he is Ādam and the father of human beings.

91

**Alastu?
(6)**

**(a) Treasure of vision, after *fanā' fī'llāh* and *baqā' bi'llāh*;
(b) Vision is both before and after *fanā'* (annihilation):**

As mentioned in the above, great spiritual secrets are hidden in "*wa ashhadahum 'alā anfusihim*" (7:172). That is, it indicates the sacred vision of the Soul of souls. And it is a crystal clear fact that the Supreme Soul or the Soul of souls is the one by annihilating

in which we can receive the highest life. Thus, O the light of my eyes! try to make a habit of thinking universally, that God did not say "Am I not your Lord?" except after granting universes full of everlasting bounties, and the soul of all bounties is the vision of God.

92

Allāh

God:

"If you want the hereafter (paradise), then keep your soul in the love of God, you should always think about Him and never forget Him even for a moment." (Blessed *farmān* of Ḥaẓrat Imam Sulṭān Muḥammad Shāh, *ṣalawātu'llāhi 'alayhi*). It is only by following the luminous guidance of the Imam of the time in this world, that people can reach God.

93

Allāhu yatawaffā

God takes (the souls):

God says: "God takes the souls at the time of their death, and that which has not yet died, in its sleep." (39:42). Man is a complete universe in which there are innumerable vegetative, animal and rational souls, which constantly undergo the process of partial death and resurrection.

94

Ilhām

Inspiration in the heart by God:

It is said in verse (91:8): "And He inspired it of its perversity and its righteousness." This inspiration is also possible through the two companions which are near the two ears of the heart. This shows that inspiration is possible, but it can be on different levels.

95

Umm al-kitāb
(1)**The original book:**

Ummu'l-kitāb is mentioned in verses (13:39; 43:4). According to some scholars it is the Guarded Tablet, and according to others it is *Mawlā* °Alī. We hold the second view, because the supreme Pen is the light of Muḥammad (s.a.s.) and the Guarded Tablet is the light of °Alī (a.s.), as *Mawlā* °Alī says: "I am the Guarded Tablet". Thus, it is *Mawlā* °Alī who is the *ummu'l-kitāb* (*Kawkab*, p. 197, *Wajh*, p. 165).

96

Umm al-kitāb
(2)**The original book:**

The importance and value of this treasure of knowledge and wisdom, mentioned in verse (13:39) is inestimable: "Allah effaces and He establishes whatsoever He wills, while the original Book is with Him." That is,

when during every resurrection God encompasses the entire universe in the personal world of the manifest Imam, everything other than the Face of God (the Imam) is effaced and obliterated. This is the meaning of effacing everything except the writings of the *ummu'l-kitāb*.

97

Umm al-kitāb (3)

The original book:

Mawlā ʿAlī has said: "I am the Face of God in the heavens and in the earth", as mentioned in verse (28:88): "Everything is perishable except His Face." (*Kawkab*, p. 206). This same Face of God, who is the manifest Imam, is also the *ummu'l-kitāb*, the Guarded Tablet, as well as the Treasure of treasures.

98

Imām (pl. aʿimmah) (1)

Guide:

In verse (2:124) God says: "And (remember) when his Lord tried Ibrāhīm with certain words and he fulfilled them. He said: Verily, I make you an Imam for mankind." Question: What were these words? Answer: They were the supreme Names of God and His perfect words.

99

Imām (2)

Guide:

According to the will of God, although

the light of Imamāt was always manifest in the world of religion, He made it prominent in the great personality of Ḥaẓrat Ibrāhīm. If this verse is observed with insight, one becomes absolutely sure that "Imamat is the wisdom-filled fruit of the tree of Prophethood (14:24-25)".

100

Imām
(3)

Guide:

See verse (21:73): "And We made them Imams." It is in this sense that the Imam is the proof of God over the people of the time.

101

Imām
(4)

Guide:

Verse (17:71) says: "The day when We will summon every people with their Imam." Reflect carefully: Can some people be exempted from the universal principle of "every people"? Never. Thus the chain of Imamāt continues from the time of Ādam till the Resurrection of resurrections.

102

Imām
(5)

Guide:

The light of Imamāt is the same from the beginning to the end, but the physical attires are changed according to the time. In this sense if Ḥaẓrat Ibrāhīm

is called the Imam of the first and the last ones, this would be a fact with respect to the one light, and this is the attribute of every Imam.

103

Imām (6)

Guide:

A special prayer of the Imams is mentioned in verse (25:74) which is: "And those who say: O our Lord! Grant us of our wives and our offspring that which refreshes our eyes and make us Imam of the righteous ones." The wisdom of this verse is that those who pray in this way are the Imams, because it is they who pray to become Imams in the chain of their holy offspring (*dhurriyyat*).

104

Imām (7)

Guide:

By *dhurriyyat* are meant the particles (*dharrāt*) of soul. In verse (36:41) God says: "And a sign unto them is that We bore their *dhurriyyat* in the laden ark." This means that the spiritual particles or offspring of each individual were in the past and will be in the future as well. Thus, it is a clear fact that with respect to his *dhurriyyat*, light and luminosity, every Imam is not only the Imam of the present and the future, but has also been that of the past. This is not

transmigration at all, rather it can be called the renewal of similitudes (*tajaddud-i amthāl*).

105

Imām (8)

Guide:

The *ta'wili* wisdom of the verse (11:17) “Mūsā's Book was an Imam and a mercy” is that Ḥaẓrat Hārūn was the speaking Torah. And according to this verse *Mawlā* °Alī also, was the speaking Qur'ān as the witness of the Prophet, because God has encompassed all sublime things and all miracles in the manifest Imam (36:12).

106

Imām (9)

Guide:

The following *Hadith* is about the virtues of the Qur'ān: "Indeed, everything has a heart and the heart of the Qur'ān is *Yā-Sīn* (36)" (*Tirmidhi*, V, 162). One main reason for this title of *Yā-Sīn* is that the treasure of the treasures of God is mentioned in it, which is: "And We have encompassed everything in the manifest Imam." (36:12). That is, God enfolds the universe in the living and the present Imam and also unfolds it from him.

107**Imām
(10)****Guide:**

There is no doubt that the Omnipotent God can revive every kind of dead, but the greatest miracle in this connection is to see how He revives in the Holy Spirit those who die (by spiritual discipline) before the physical death. Rest assured that the phrase "Verily We revive the dead ones" in the beginning of the verse regarding the principle of Imamāt is a special allusion to this miracle, as follows:

108**Imām
(11)****Guide:**

The principle of Imamāt is: "Verily We revive the dead ones and We write down what they have sent before them; and their traces which they have left behind. And We have encompassed every (abstract and subtle) thing in the manifest Imam." (36:12). In this wisdom-filled verse, there is first the mention of "the reviving of the dead", which is an extremely important subject: the subject of the annihilation in the Imam, annihilation in the Prophet and annihilation in God. These three annihilations or, in reality, one annihilation is in the pure love for the Imam of the time.

109

Imām (12)

Guide:

Reflect duly and carefully upon this wisdom-filled saying of *Mawlā* ʿAlī: "And you think that you are a tiny body, while the great universe is enfolded in you".

The above-mentioned state of human beings is in two ways: potentially and actually. Potentially, the external world is enfolded in every individual. Actually, it is the personal world of the manifest Imam in which God has encompassed the great world actually, and as such, no subtle thing, such as the Throne, the Pedestal, the Pen or the Tablet, is excluded from it. In short, the great world is centred and confined within the manifest Imam consummately and completely.

110

Imām al-Waqt

The Imam of the time:

It is said in a *Hadith*: "He who dies without the recognition of the Imam of the time, dies the death of ignorance and the ignorant is in the Fire (Hell)". (*Wajh*, p. 280). The wisdom in this is that after God and the Prophet, obedience to the *ulu'l-amr* (the Imam of the time) is obligatory in order to attain

the precious treasure of knowledge and recognition.

111

Imām az-Zamān (1)

Obedience to the Imam of the time:

It is said in a *Ḥadith*: “He who obeys me, indeed obeys God and he who disobeys me, indeed disobeys God, and he who obeys the Imam, indeed obeys me and he who disobeys the Imam, indeed disobeys me.” (*Ibn Majah*, II, 954)

112

Imām az-Zamān (2)

Recognition of the Imam of the time:

It is stated in a *Ḥadith*: “He who dies and does not recognise the Imam of the time, dies in the manner of the death of ignorance.” (*Lughāt, Mīm*, p. 102)

113

Imām az-Zamān (3)

Recognition of the Imam of the time:

It is mentioned in a *Ḥadith*: “He who dies without (obedience to) the Imam, dies in the manner of the death of ignorance.” (*Ibn Ḥanbal*, IV, 96 and *al-Mustadrak*, I, 113).

114

**Imām az-Zamān
(4)**

Recognition of the Imam of the time:

It is said in a *Ḥadīth*: “He who dies and does not recognise the Imam of the time, dies in the manner of the death of ignorance and the ignorant is in the fire.” (*Wajh*, p. 280). That is, paradise is where there is the city of knowledge and the house of wisdom, whose door is the ‘Alī of the time (i.e. the Imam of the time). And he who dies without the recognition of the Imam of his time dies in the manner of the death of the age of ignorance and the ignorant is trapped in the fire of ignorance.

115

**Imām az-Zamān
(5)**

Recognition of the Imam of the time:

It is said in a *Ḥadīth*: “He who dies without the recognition of the Imam of his time (*dahr*), dies in the manner of the death of ignorance.” Imam Ja‘far aṣ-Ṣādiq was asked about the “Imam of the time”. He said that by the Imam of the time is meant the living Imam. (*Da‘ā’im*, I, 25, 27).

116

Imām az-Zamān (6)

Imam of the time and resurrection:

The same Imam said about verse (17:71): "The day when We shall summon every people with their Imam." By the Imam is meant the Imam of every age. (*Da^cā'im*, I, 27).

117

Ummah (1)

Community:

It is said in verse (2:213): "Mankind were one community, then Allah sent Prophets."

Question: According to verse (35:24): "Never was there a community but a warner has passed among them", where was this one community before the coming of the Prophets? And to which cycle does this belong?

Answer: Since the idea of creation is not linear but circular, there is no priority and posteriority on the universal circle. However, it is true that the higher world has priority of honour over the lower world, where all people were, are, and will be only one community in the luminous body.

118

Ummah
(2)**Community:**

All people are one community in the world of particles (*‘ālam-i dharr*), and the same is true in the Single Soul and the subtle body. You can read the example of Ḥaḡrat Ibrāhīm in verse (16:120): “Verily Ḥaḡrat Ibrāhīm was an *ummah* (community), obedient to God and a chosen believer in one God (*muwahḥid*).”

119

Amthāl (sing. mathal)
(1)**Parables, likes, transformation of likes:**

Those who had become revived after dying, had come to know that after death the real life is only in the subtle body, because the present body is not created for paradise. It is suitable only for this worldly life, as it is alluded in verses (56:60-61): "And We are not to be frustrated from changing your likes (*amthāl*) and creating you in a form you do not know." That is, after death you are going to receive the subtle body which you do not know at all.

120

Amthāl (2)

Parables, likes, transformation of likes:

In the wisdom-filled verse (76:28) it is said: "We created them, and We have made their joints strong, and when We will, We will change their likes (*amthāl*)."

That is, We will change them from the dense into the subtle body. This convinces us that the dense body is not suitable for paradise, because it has many weaknesses and defects.

121

Amthāl (3)

Parables, likes, transformation of likes:

"And when We will, We will change their likes." (76:28). By this "like" is meant the subtle body.

122

Amr

The word "Be", command, the world of command:

It is mentioned in verse (13:2): "He continues to command one after the other so that the *āyāt* (signs) may remain separate one from the other."

The secret of the soul is that it has come from the world of command, not by being disconnected, but like the rays of

the sun, or like running water or like the luminous rope or like an electric current as mentioned in verse (17:85). That is, the fountainhead of the soul and its upper end is in the world of "Be!" from where the stream of life flows perpetually.

123

Amr Allāh

Command of God, act of God:

It is said in verse (33:37): "And the (eternal) command of God has been accomplished." That is, He does not have any new action to perform. It is only the chain of the renewal of similitudes which continues without any beginning or end and which has to be so.

124

Anbiyā' (sing. nabiyy) (1)

Prophets:

It is said in a *Ḥadith*: "There are one hundred and twenty-four thousand Prophets, of whom three hundred and thirteen are Messengers (*mursalūn*)". (*Lughāt, Nūn*, p. 4)

125

Anbiyā' (2)

Categories of Prophets:

Ḥaẓrat Imam Ja'far aṣ-Ṣādiq said: There are four categories of Prophets: (i) Those who inform themselves and nobody else, (ii) Those who see in

dreams and hear voice, but they see nothing in wakefulness nor are they sent to a nation, (iii) Those who see in dreams and hear voices and also do the same in wakefulness. They are the *ulu'l-^cazm*. (iv) Those who see and hear in dreams and see the angel. (*Lughāt, Nūn*, p. 4, see also *al-Kāfi*, I, 326)

126

Anbiyā' (3)

Prophets:

It is mentioned in a *Ḥadith*: "Indeed, there are one hundred and twenty-four thousand Prophets of God from the children of Ādam till the *qā'im*." (*Sarā'ir*, p. 200).

127

Insān (1)

Mankind, human being:

When an *ʿarīf* attains the vision of God at the place of *dahr* (immovable time), then, in reality, he becomes *fanā' fi'llāh*, and in this respect he has no trace at all (76:1). God, according to His law of creation, has created every human being from a drop of mingled sperm (76:2).

128

Insān (2)

Ādam, man:

By reflecting adequately upon the wisdom-filled way in which God has mentioned man in the Qur'ān, it can be understood that God has made man the

fountainhead and treasure of His beginningless and endless miracles and wonders. In origin he is one individual, but in ramification he appears in the form of innumerable individuals. If you see him in the world of unity, he is one individual, but if you see him in the world of multiplicity, it is filled with him in the form of individuals. He can be *jinn*, angel and paradisiacal attire being transformed from dense into subtle by the command of God and if God wills he can go even higher.

129

Insān (3)

Human being:

In order to understand how the Universal Soul of man is spread throughout the universe, the best example is the circle of the universality of water. Water in its centre is known by the name of "ocean". From this centre it becomes subtle and evaporates as steam or vapour, and when it rises into the atmosphere, it is called cloud, when it comes down it is known as snow or rain. The storage of ice on the peaks of mountains, glacier, spring, rivulet, brook, canal, pond, well, lake, river, etc., are all the names of the different aspects of the same water. Similarly, the world of humanity is that pearl-producing ocean from whose

universality, neither *jinn*s nor angels are excluded.

130

Anfus (sing. nafs)

Personal world, personal worlds:

The people of the world have so many amenities which are beyond description, due to the blessings of material science. Imagine what great benefits they will receive when spiritual science will appear in their personal world! (41:53).

131

Awwāh

Compassionate person, one who shows pity by frequently sighing, one who prays:

In verse (9:114), it is mentioned: "Indeed, Ibrāhīm was most tender hearted (i.e. he used to sigh and groan)." The purpose of this blessed Divine teaching is that *mu'mins* must follow the footprints of Ḥaḏrat Ibrāhīm so that they may attain spiritual progress and nearness of God.

132

Awraithnā al-kitāb

We made inheritors of the Book, i.e. the Qur'ān:

It is said in verse (35:32): "Then We gave the Book as inheritance to those whom We chose from among Our

servants." Thus, as long as the Book, i.e. the Qur'ān is in this world, its inheritor is also present, and he is the Imam of the time.

Question: What is the proof that only the Imam of the time is its inheritor?

Answer: The proof is that there cannot be found any other example of the way God has granted the Imam the luminosity and *ta'wīl* of the Qur'ān. Praise belongs to God, the Lord of the worlds!

133

Uli'l-amr (1)

The custodians of the Divine command, the true Imams:

Verse (4:59) says: "O you who believe! Obey Allah, and obey the Messenger and the *ulu'l-amr* from amongst you." That is, in addition to obedience to Allah and the Prophet, obedience to the Imam from the progeny of the Prophet, whose Imamatus is established from the Qur'ān and *Ḥadīth*, is obligatory. Contrary to this, worldly kings and rulers cannot be the *ulu'l-amr*, nor is any example of them found in the age of Prophethood, the ideal age of Islam. In the same *sūrah* in verse (4:54) there is the mention of the giving of the Book, the wisdom and a great kingdom to the progeny of Ibrāhīm and here, according to the context of the subject, by the

progeny of Ibrāhīm are meant to be Muḥammad (s.a.s.) and his progeny.

134

Uli'l-amr (2)

The Imams from the progeny of Muḥammad (s.a.s.):

The remainder of verse (4:59) says: "And then if you quarrel concerning any matter (about their recognition), refer it to Allah and the Messenger (i.e. refer again to the Qur'ān and the *Ḥadith*) if you believe in Allah and in the last day, this is best and fairest (way) with respect to *ta'wīl*".

135

Uli'l-aydi

Possessors of hands:

It is mentioned in verse (38:45): "And (O Prophet) remember Our servants, Ibrāhīm, Ishāq and Ya'qūb, the possessors of hands and eyes." That is, they had attained the great rank of the hand of God (*yadu'llāh*) and the eye of God (*'aynu'llāh*). This is among the secrets of the world of oneness.

136

Uli ba's

The fighters:

"The terrible fighters" (17:5), are the spiritual army which is also mentioned in verse (5:54) and this ideal army is also called Gog and Magog. The

spiritual army features prominently in many places in the noble Qur'ān.

137

**Awliyā' Allāh
(1)**

Chosen friends of God:

In verse (10:62) God says about His friends: "Lo! verily for the friends of Allah there is no fear, nor shall they grieve." These friends of God are the progeny of the holy Prophet whom God has exalted by granting them the *ta'wili* miracles of the glorious Qur'ān, because the greatest miracle of the holy Prophet which is intellectual, permanent and in the form of knowledge, is indeed the wise Qur'ān. The Qur'ān has two aspects: *tanzil* and *ta'wil*. *Tanzil* or exoteric aspect is conveyed to the people by the Prophet himself and for *ta'wil* or esoteric aspect, he appoints his successor.

138

**Awliyā' Allāh
(2)**

Chosen friends of God:

"Lo! Verily, for the friends of Allah there is no fear, nor shall they grieve." (10:62). It should be remembered that fear is related to the future and grief is related to the past. For instance, an ordinary person fears the coming of illness and death (which is related to the future) and is disheartened by the decline of the beauties of youth (which

is related to the past). Contrary to this the friends of God are well satisfied in the light of knowledge and recognition. This is because although they are in this world with respect to the body, with respect to the soul and the intellect, they are in paradise.

139

**Awliyā' Allāh
(3)**

Chosen friends of God:

God says in verses (10:63-64): “They are the ones who used to believe and fear (God), for them is glad tidings in the life of this world and in the hereafter, there is no changing in the words of God. That is the supreme triumph.”

Questions: How is the glad tidings of paradise given to the friends of God? Since everything exists in paradise, what additional glad tidings is given to them in paradise (*ākhirah*)? What is the wisdom in the words of God, which are mentioned here?

140

**Awliyā' Allāh
(4)**

Chosen friends of God:

Answer: The practical glad tidings of paradise is the personal resurrection and perfect spirituality. Paradise itself is glad tidings of endless paradises. In the

perfect words are hidden the secrets of the eternal kingdom of God.

141

**Awliyā' Allāh
(5)**

Friends of God:

Friends of God are mentioned in verses (10:62-64): "Lo! Verily the friends of God have no fear, nor shall they grieve. They are the ones who used to believe truly and were fearing (God). For them there is glad tidings in the life of this world and in the hereafter, there is no changing in the words of God. That is the supreme triumph."

142

**Awliyā' Allāh
(6)**

Imams of *ahl-i bayt*:

Questions: Who are those chosen friends of God? What is their additional recognition? Why do they not have fear or grief? What is the glad tidings? And what are the words?

Answer: They are the Imams from the *ahl-i bayt*, whose additional recognition is in the Qur'ānic verses and the Prophetic Traditions about the *walāyat* of Imam ʿAlī; the law of fear and grief continues till the resurrection, but since they undergo the experience of the personal resurrection in this life, their fear and grief come to an end; the glad tidings is received in the form of

personal resurrection, and by words are meant the perfect words of Allah which contain examples of knowledge and wisdom and the real glad tidings.

143

Awliyā' Allāh (7)

***Mu'mins* like Salmān-i Fārsī:**

Question: Is it the will of God, the Prophet and the true Imams that the friends of God should be from one family?

Answer: No, never. The Imams are the example of guidance, the straight path and the door to the Prophet and therefore whoever is annihilated in them through love and devotion like Salmān-i Fārsī will be among the chosen friends of God.

144

Ahl al-bayt (1)

The people of the house of Muḥammad (s.a.s.):

It is mentioned in verse (33:33): "O you the people of the house (of the Prophet)! Verily Allah intends but to keep off from you (every kind of) uncleanness and purify you with a thorough purification." By the people of the house or *ahl-i bayt* are meant the holy Prophet himself, Ḥaẓrat ʿAlī, Ḥaẓrat Fāṭimah, Ḥaẓrat Ḥasan and Ḥaẓrat Ḥusayn. (*Muslim*, IV, 1883; *Tirmidhi*, V, 663)

145

Ahl al-bayt
(2)

The *ahl-i bayt* of the Prophet:

The holy Prophet had two houses: one was physical and the other was spiritual, which was the house of luminosity. Thus, in the above-mentioned verse is mentioned the house of luminosity, for which the Prophet had used the name "*dāru'l-hikmah* or the house of wisdom".

146

Ahl al-bayt
(3)

The *ahl-i bayt* of the Prophet:

All the Imams from the progeny of the holy Prophet are included in the house of spirituality and luminosity, therefore, every Imam is called the *ahl-i bayt* of the Prophet. In particular, when a true *mu'min* like Salmān-i Fārsī can be included in the Prophet's *ahl-i bayt*, how can there be a shred of doubt in the pure Imams (the bearers of light) being included in it?

147

Ahl al-bayt
(4)

Muḥammad (s.a.s.) and the progeny of Muḥammad (s.a.s.):

In the Ismaili faith, there is a confidential term called *baytu'l-khayāl*, i.e. the luminous house of *khayāl* or imagination, in order to enter which, the

special *‘ibādat* of *ism-i a‘zam* is practised. This house of spirituality and luminosity is in fact the house of the holy Prophet and his progeny, and whoever enters it, is included in the *ahl-i bayt* like Salmān-i Fārsī, about whom Ḥaẓrat Mawlānā Sultān Muḥammad Shāh, *ṣalawātu’llāhi ‘alayhi*, has given the following teachings:

148

Ahl al-bayt (5)

Salmān al-khayr, Salmān-i Fārsī:

"You have no knowledge of how exalted is your place. Salmān-i Fārsī who was from *ahl-i bayt* was like you. The holy Prophet used to say: "Salmān was as good as *ahl-i bayt*." He had reached his original abode. Salmān-i Fārsī was a man like you. You can be like Salmān-i Fārsī by doing *‘ibādat*. If you do *‘ibādat* you can be like Pīr Ṣadru'd-Dīn." (*Jāmnagar*, 6/4/1900)

149

Ahl al-bayt (6)

Salmān-i Fārsī:

"See Murtaẓā *‘Alī*'s companions were like Salmān-i Fārsī. He was an Iranian, despite that he attained the rank of *ahl-i bayt* through *‘ibādat*. If you have the same aspiration, there is no reason that you cannot be like him. It is only lack of aspiration, you should have aspiration in

your heart." (*Farmān* of Ḥaẓrat Imam Sulṭān Muḥammad Shāh (a.s.), 19/10/1903)

150

Ahl al-bayt (7)

***Ahl-i bayt* of the Prophet:**

It is mentioned in verse (10:87): "And We revealed to Mūsā and his brother: Provide houses for your people in *Miṣr* (city=personal world), and make your houses *qiblah* (places of worship) (i.e. then give them the status of the house of God by enhancing them spiritually), and establish prayer, and give glad tidings to the believers."

The wisdom-filled allusion of this is that God has commanded our Prophet and the °Alī of the time to prepare *baytu'l-khayāl*, the luminous house of *khayāl* in the hearts of *mu'mins*.

151

Ahl al-bayt (8)

The progeny of Muḥammad (s.a.s.), the people of the cloak:

It is reported by Umm Salmah that the holy Prophet covered Ḥasan, Ḥusayn, °Alī and Fāṭimah (a.s.) with a cloak and prayed: "O Allah! These are my *ahl-i bayt* and the chosen ones. Keep away the uncleanness from them and duly purify them." Umm Salmah requested him: Am I with them (O the Prophet of

God)! The Prophet said: "You are in your own place and you are good to me." (*Tirmidhi*, IV, 663)

152

Ahl al-bayt (9)

Ahl-i bayt of the Prophet:

It is said in verse (3:61): "And say to him who disputes with you therein (i.e. about Ḥaẓrat ʿĪsā) after the knowledge has come to you (O Muḥammad): Come, let us summon our sons and your sons, and our women and your women, and ourselves and yourselves, and then let us humbly pray and invoke the curse of Allah on the liars." When this verse was revealed, the holy Prophet invited Ḥaẓrat ʿAlī, Ḥaẓrat Fāṭimah, Ḥaẓrat Ḥasan and Ḥaẓrat Ḥusayn and said: O Allah! these are the people of my house." (*Muslim*, IV, 1870)

153

Ahl adh-dhikr (1)

The people of *dhikr*, the Imams from the progeny of Muḥammad (s.a.s.):

It is said in verse (21:7): "And We sent not before you, but men to whom We revealed, so ask the people of the *dhikr* if you do not know."

Question: Who are the people of *dhikr*, who by being aware of all the secrets of Prophethood and messengership are

able to answer every question about the Prophets?

Answer: They are the Imams from the progeny of the holy Prophet, whose holy chain continues till the Resurrection of resurrections.

154

Ahl adh-dhikr (2)

The pure Imams:

Dhikr is one of the names of the holy Prophet (65:10-11). The people of *dhikr* therefore, are the family of the holy Prophet. *Dhikr* is also one of the names of the Qur'ān (21:50), and so the people of *dhikr*, are the people of the Qur'ān. *Dhikr* is also the *ism-i a'zam* (supreme Name), i.e. *asmā'u'l-ḥusnā* (the beautiful Names) and therefore, the people of *dhikr* are the people of *ism-i a'zam*, the pure Imams. Thus, by the people of *dhikr* are meant the Imams who guide the people and are enriched with the given knowledge (*ilm-i ladunī*), and therefore, they are able to answer every difficult question related to knowledge.

155

Ahl adh-dhikr (3)

The true Imams:

Here the method of questioning is not ordinary, but special. That is, you should attain full benefit from the knowledge of certainty and *ibādat*, and

then enter the spiritual university of the *mazhar* of the light of God (the Imam of the time). This is only possible through the stringent spiritual exercise of *ism-i a'zam*. If you are fortunately successful, this itself will amount to a unique question of knowledge which contains thousands of questions. If not, it amounts to failing to ask any question of knowledge of the people of *dhikr*, which was enjoined according to the Divine law.

156

Ahillah (sing. hilāl)
(1)

New moons:

It is said in verse (2:189): "They ask you about the new moons. Say: They are times fixed for men, and for pilgrimage."

Some of the wisdoms of this verse are: (i) The sun is the example of the light of *azal* and the new moon is the luminous birth of its *mazhar* of the time. (ii) The sun is the symbol of the holy Prophet and the moon is the symbol of the Imam of the time. (iii) Everything has a renewal, but the renewal of the moon is very conspicuous.

157

Ahillah
(2)

Wisdom of new moons:

(iv) The sun with its mute expression

(*zabān-i hāl*) says that as a whole there is no change in the law (*sunnat*) of God, whereas the new moon says that under this law there is a new mode everyday. (v) The sun testifies to the fact that one kingdom of God is sufficient and complete, while the new moon shows that there is a copy of the universal kingdom of God in every personal world. (vi) The physical creation took place once like the sun, but the spiritual creation is a chain which has neither a beginning nor an end, like the new moons.

158

Ahillah

(3)

Wisdom of new moons:

(vii) In the material world there are two means of material light, the sun during the day time and the moon during the night. Similarly, in religion there are two sources of the light of guidance: externally the Prophet and internally the Imam of the time. (viii) First, the *nātiq* is the sun and the *asās* the moon, then the Imam is the sun and the *bāb* is the moon. (ix) When the new moon of the light of a *mu'min* at the rank of intellect becomes the full moon, he is blessed with the holy vision (*didār-i aqdas*) and the supreme pilgrimage (*hajj-i akbar*). This is alluded to in the words "*mawāqit* (times)" and "*hajj* (pilgrimage)" in verse (2:189) mentioned above.

159

Ahillah
(4)

Wisdom of new moons:

(x) "*Thos gatu jo mayn shuro jo* (Grant new attire and grant old sustenance)". This was a prayer at the appearance of a new moon from the old times. A *rūhānī* recited it repeatedly in a special way and drew attention towards its great wisdoms. (xi) For instance, the moon wears a new attire everytime, but its work is the same. Similarly, the Imam changes his human attire in every age, but he has the same old knowledge. (xii) In this prayer are sought the freshness of the body and soul and the intellectual bounties.

160

Ayyām Allāh
(1)

Days of God:

The days of God are seven, which are six *nātiqs* and the *qā'im*, whose spirituality and luminosity can be seen in the personal world of the *ʿarīfs* and the *kāmils* (the perfect ones), as mentioned in verse (14:5): "And remind them of the (living and luminous) days of God (in whom happened the miracles of knowledge and wisdom)."

161

Ayyām Allāh
(2)

Days of God:

"Verily, in this are signs (miracles) for

every patient and grateful person." (14:5) Patient (*ṣabbār*) is the one who has the courage of having patience during stern trials and tribulations in the path of spirituality, and grateful (*shakūr*) is the one who appreciates the spiritual and intellectual bounties through (acquiring) knowledge and (doing) good deeds.

162

Ayyadahum

He helped them:

In verse (58:22) God says: "For such Allah has inscribed faith in their hearts, and has helped them with a (special) spirit of Himself." Read the whole verse as well as the preceding one.

Imam Ja'far aṣ-Ṣādiq says: There is no *mu'min* except that within him his heart has two ears: one is that in which the sneaking whisperer whispers and the other is that in which the angel inspires and God helps the *mu'min* through the angel, as He says: "And He helped them with a (special) spirit of Him." (58:22) (*al-Kāfi*, III, 395; *al-Mizān*, XIX, 198)

163

Īmān

Faith:

It is said in a *Hadith*: "Faith is from Yumn and wisdom is also from Yumn." (*Lughāt, Yā'*, p. 69). One *ta'wīl*

of this is that *īmān* or faith is the source of blessing, and wisdom is an additional source of blessing. Thus faith and wisdom are both necessary.

Chapter: Bā'

164

Baththa
(1)**He spread, He scattered:**

It is said in verse (42:29): "Of His signs is the creation of the heavens and the earth and the living things He has spread forth in both of them." This clearly shows that there are living creatures on every star of the universe, but in a subtle form. They are in plenitude, but due to subtlety they are not visible.

165

Baththa
(2)**He spread, He scattered:**

From the above Qur'ānic verse (42:29), it is clear that no part of the universe is devoid of living creatures. If we accept the Universal Soul as the all-embracing ocean of life and survival, and accept every drop of it as a creature, then it should not be surprising if there are subtle creatures in the heavens and stars.

166

Badi^c
(1)**Existentiator, originator:**

It is said in verse (2:117): "He (God) is the Originator of the heavens and the earth". This attribute of God is specifically related to the world of command, because there He is *mubdi^c* i.e. He originates a thing instantly by the command of "Be, whenever He wills".

167

Badi^c
(2)

Existentiator, originator:

It is said in verse (6:101): "(God is) the originator of the heavens and the earth. How could He have a child, when He has no spouse?" There are two worlds, the world of creation, i.e. this world which is dense and the world of command, i.e. that world which is subtle, as God says in verse (7:54): "Verily, His is (the world of) creation and the (world of) command. Blessed be Allah, the Lord of the worlds."

168

Badi^c
(3)

Wonderful, marvellous:

The holy Prophet says: "Refresh your souls with the marvellous wisdom, because they become complete just as the bodies become complete." (*Lughāt, Bā'*, p. 29). That is, the comfort, strength and perfection of souls is due to the wonders and marvels of wisdom, just as physical nourishments are necessary for the pleasure, happiness and growth of bodies.

169

Burūj (sing. burj)

Constellations:

Read verses (85:1-3): "By the heaven with (twelve) constellations, and by the promised day, and by the witness and

the witnessed." By the heaven with constellations is meant the Imam of the time, who has twelve *ḥujjats* and the promised day is the *qā'imu'l-qiyāmat*, the witness is the *asās* and the witnessed is the *nāṭiq*.

170

Bismi'llāh

With the name of God:

The holy Prophet was asked about "*bismi'llāhir-raḥmāni'r-raḥim*". He said: "It is a (great) name among the names of God and there is nothing between God and His great name except as much closeness as is between the blackness and the whiteness of the eye." This is an example of the living supreme Name of God. (*al-Mustadrak*, I, 525). For more *ta'wīlī* wisdom of *bismi'llāh*, see *Wajh*, pp. 124-29.

171

(min) Ba^ʿdi ʿilm

After knowledge:

There is the explanation of everything in the wise Qur'ān externally and internally and the correct answer to every question (16:89). There is also this great secret in it that at the end of spiritual observations, comes the fountainhead of intellect and knowledge and after that there is nothing, as said in verse (22:5): "So that, after knowledge, he knows nothing." That is, everything

is confined in the treasure of the knowledge of God, and therefore, there is nothing beyond and above it.

172

Baghtatan

All of a sudden, suddenly:

In order to know about resurrection, the first pre-requisite is the knowledge of certainty. A key to this knowledge is the word "*baghtatan*". However, we need to see how it is used in the wise Qur'ān. You can see that this word is used in the great Qur'ān in thirteen places. In one of these places, it is used in contrast to "*jahratan* (openly, overtly, publicly, 6:47)". This shows that "*baghtatan*" means secretly and hiddenly and in six places, in contrast to "*shu'ūr* (consciousness)" it is used to mean unconsciously. Thus, with respect to the masses and the majority of people, resurrection continues to take place hiddenly and unconsciously. This means that resurrection, in reality, is an extremely great, hidden, spiritual event.

173

Bi-ghayri ḥisāb (1)

Without the accounts of resurrection:

According to the purport of a *Hadith*, three strata of people will be ushered into paradise without the account of resurrection. They are the people of

excellence, the people of patience and the neighbours of God. That is, the people of the knowledge of certainty, the people of the eye of certainty and the people of the truth of certainty. (For details see *Da^cā'im*, II, p. 325).

174

Bi-ghayri ḥisāb (2)

Without the accounts of resurrection:

It is said in verse (3:37): "Ḥaẓrat Maryam said: Verily, Allah provides whomsoever He likes without measure." That is, Allah can also give the knowledge of paradise to whomsoever He likes, without the account of resurrection.

175

Bukiyy (sing. bākīn)

Weeping, one who weeps:

In verse (19:58) there is the mention of tender heartedness, humility and weeping of the Prophets and the friends of God in these words: "Whenever the *āyāt* (verses) of the Compassionate were recited to them, they fell down, prostrating themselves and weeping." It should be noted that there are different kinds of love: intoxicating love, insane love and love with humility, love with recognition and love with gratitude. What type of love did the Prophets have?

176

Balad

City:

Read verses (90:1-4): "Nay, I swear by this city (*Makkah*) and you are going to alight in this city. And by the father and that which he begot. Indeed, We have created man in toil." By the city of *Makkah* is meant the *asās*, to whom the light of the holy Prophet was to be transferred; by the father is meant the Universal Intellect and by that which he begot, the Universal Soul, and then it is said that man's spiritual creation is by hardship and spiritual exercise.

177

Bani Ādam
(1)

Children of Ādam:

It should be remembered that in the eyes of God, the children of Ādam are those who are granted the characteristics of Ḥaẓrat Ādam, the vicegerent of God. They are the Prophets, *awliyā'* and *ʿarīfs*, as mentioned in verse (17:70): "And We have indeed honoured the children of Ādam, and We carry them in the land and the sea, and We provide them with subtle nourishments, and We have exalted them with a marked exaltedness over most of those whom We have created."

178

Banī Ādam
(2)

Children of Ādam:

It is said in verse (7:31): "O children of Ādam, adorn yourselves at the time of every *‘ibādat* with your (inner and spiritual) ornament." The personal world of those *mu'mins* who have truly become the children of Ādam blossoms with spiritual prosperity. Thus, during *‘ibādat* their heart is refreshed and illumined in different degrees, according to their struggle.

179

Būrika

Is blessed:

Reflect over the great wisdom of verse (27:8): "So when he (Mūsā) came to it, he was called, saying: Blessed is whosoever is in the fire and whosoever is around it. Hallowed be God, the Sustainer of the (personal) worlds." Truly speaking "blessed (*būrika*)" is not the attribute of God, it is the attribute of the "Revealed light (*nūr-i munazzal*)" which is the light of monoreality.

180

Bi'r

Well:

The wise Qur'ān abounds with varying examples of the personal world. According to one of them it is like a central town, in which there is a well of

sweet water and also a magnificent palace (22:45). By the well is meant the fountainhead of knowledge which never exhausts and the palace is the symbol of the fact that it is possible to have a spiritual kingdom in every personal world. However, if someone wrongs himself, then all this is going to be ruined.

181

Bayt

House:

It is mentioned in verse (22:26): "And when We provided for Ibrāhīm the place of the House." The *ta'wīl* of this verse is that God built His house in the personal world of Ḥaẓrat Ibrāhīm, because he was the Imam (2:124).

182

al-Bayt al-^ʿatīq

Ancient house, the *Ka^ʿbah*, the rank of the Imam:

See verse (22:29): "Then let them cleanse themselves of the dirt and fulfil their vows and circumambulate the ancient House." *Baytu'l-^ʿatīq* or the ancient House is the *Ka^ʿbah* which, in this world, is the first place and the house which was built by Ḥaẓrat Ādam for the worship of God. This is a *mithāl* and its *mamthūl* is the Imam of the time.

Blank

Chapter: Tā'

183

Tābūt

Chest, ark of tranquillity, the ark of the covenant:

The *ta'wil* of what has been said in verse (2:247) is that by the chest is meant the totality of the spiritual miracles which contain spiritual and intellectual tranquillity from God and also the blessings of the knowledge of Prophethood and Imamāt. Since the ark of tranquillity is spiritual, therefore to bring it is the work of angels. This spiritual miracle is the sign of the spiritual kingdom of the exalted Imam.

184

Ta'wīl
(1)**To return to the origin, inner meaning, wisdom:**

It is derived from "*awwala*" which literally means "to return something to its origin (*awwal*)". In a technical sense it means to explain the inner or esoteric meaning of a word or speech. Thus, *ta'wil* is the inner or esoteric wisdom.

185

Ta'wīl
(2)***‘Ilm-i ladunī*: Given knowledge:**

A Qur'ānic name of *ta'wil* is *‘ilm-i ladunī* as given to the chosen servant of God who was living at the confluence of

two oceans (18:65). See also verses (18:78-82).

186

Ta'wīl
(3)

***Bāṭin*: Inner or esoteric aspect of the Qur'ān:**

It is said in a *Hadith*: "The Qur'ān indeed has a *ẓāhir* (exoteric) and a *bāṭin* (esoteric) ..." (*Ihyā'*, I, 99). Thus it is the *bāṭin* of the Qur'ān which is the *ta'wīl* and which is extremely necessary, because in it are hidden the gems of secrets.

187

Ta'wīl
(4)

***Ḥikmat* :Wisdom:**

The Book and the wisdom are mentioned together in numerous verses of the Qur'ān such as (2:129). In such cases by the Book is meant *tanzīl* and by the wisdom *ta'wīl*, as it is implied in verse (2:151): "(O the group of Imams!) as We have sent among you a messenger from among you who recites to you Our verses (in spirituality), purifies you and teaches you the Book and the wisdom."

188

Ta'wīl
(5)

***Mamthūl* :The meaning of *mathal* (parable, allegory):**

The *tanzīl* is the *mithāl* (symbol or

allegory) and the *ta'wīl* is the *mamthūl* or the meaning of the symbol or allegory. There is no doubt that it is the progeny of the holy Prophet who know the meaning of the allegories and parables of the Qur'ān after him and in this sense they are called the custodians of *ta'wīl* (29:43). (*Da'ā'im*, I, 22-23).

189

Ta'wīl
(6)

***Tatbīq-i ruḥāniyyat wa*
‘aqlāniyyat: Correspondence
with spiritual world and
intellectual world:**

The realities and recognitions mentioned in the Qur'anic verses, *Aḥādith* and *farmāns* are in the spiritual and intellectual worlds, therefore to explain a thing and to show its correspondence with its origin in the spiritual and intellectual worlds is *ta'wīl*.

190

Ta'wīl
(7)

***‘Ilm-i qiyāmat*: Knowledge of
resurrection:**

Nobody can do *ta'wīl* without undergoing the personal resurrection which is the result of "dying before the death" as the holy Prophet has said: "He who dies, indeed his resurrection takes place." (*Ihyā'*, IV, 64).

191

Ta'wīl
(8)

***Ta'c̣bīr*: Interpretation:**

Verses (12:43-44) show that *ta'wīl* is also called *ta'c̣bīr*, the knowledge of which is with the Imams, as God taught Ḥaẓrat Imam Yūsuf the *ta'wīl*. (12:6, 21, 44, 101).

192

Ta'wīl
(9)

***Bayān*: Explanation:**

The Beneficent God taught the given knowledge of the Qur'ān. He created the Perfect Man (on the highest level) and taught him the *bayān* or *ta'wīl* (55:1-4).

193

Ta'wīl
(10)

The esoteric wisdom of the Qur'ān:

It is said in a *Ḥadīth*: "O Allah, grant him understanding of religion and teach him *ta'wīl*". (*al-Ittiqān*, IV, 182). This blessed prayer was said by the holy Prophet for Ibn ʿAbbās and it is a clear proof of the importance and necessity of *ta'wīl*.

194

Ta'wīl
(11)

The esoteric wisdom of the Qur'ān:

It is said in a *Ḥadīth*: "Indeed, among you there is he who will fight for the

ta'wīl of this Qur'ān as I fought for its *tanzīl*", that is, *Mawlā* ʿAlī. (*Sharḥ*, IV, p. 337).

195

**Ta'wīl
(12)**

**ʿIlm-i maknūn: Hidden
knowledge:**

Regarding the Qur'ān, *Mawlā* ʿAlī has said: "Its *ẓāhir* or exoteric aspect is an obligatory act, its *bāṭin* or esoteric aspect is a hidden and veiled knowledge which is known to and written with us." (*Daʿā'im*, I, 53).

196

**Ta'wīl
(13)**

**To return something to its origin
(*awwal*), to explain the *mamthūl*
(object of similitude):**

It is said in verse (7:52): "And, indeed, We have brought to them a Book, which We have explained with a (special) knowledge, (and) which is a guidance and a mercy for a people who believe." That is, the explanation and elucidation of the Qur'ān is done in the revealed light (5:15) and that is the *ta'wīl*.

197

**Ta'wīl
(14)**

Esoteric meaning:

The following verse (7:53) is: "Do they wait for anything but its *ta'wīl*?" Since the Book (the Qur'ān) is mentioned in

the preceding verse, therefore, in its *ta'wīl* (*ta'wilahu*) the pronoun refers to the Qur'ān. Thus, the practical and final *ta'wīl* of the wise Qur'ān is the great resurrection, the physical aspect of which is the scientific revolution and the spiritual aspect is the spiritual revolution.

198

Ta'wīl (15)

Esoteric wisdom:

"The day its *ta'wīl* comes, those who were previously forgetful of it will say: Indeed, the Messengers of our Lord brought the truth (*ḥaqq*).\" (7:53). By the *ḥaqq* (truth) is meant the *walāyat* of °Alī. Thus, those who had forgotten the *ta'wīl* and the custodian of *ta'wīl*, namely Ḥazrat °Alī, will feel great remorse. (*al-ḥaqq*=*walāyat* of °Alī, see *Sharḥ*, II, 237; *al-Mustadrak* (in which is mentioned that the truth is with °Alī), III, 135).

199

Ta'wīl (16)

Esoteric wisdom:

Ḥadīth of *Khāṣifū'n-na'ī* says: "Indeed, from among you is he who will fight for the sake of the *ta'wīl* of the Qur'ān, as I fought for the sake of its *tanzīl*." (*al-Mustadrak*, III, 132).

200

**Ta'wīl
(17)*****Ta'wīl* of the Qur'ān:**

It is mentioned in the *Kawkab-i Durri* that the holy Prophet said: "Among you is the one who will fight for the *ta'wīl* of the Qur'ān as I fought for its *tanzīl*." When the Prophet was asked who he was, he indicated that it was *Mawlā* °Alī (a.s.), by whom is meant all the holy Imams from the progeny of the Prophet, because his holy light continues in them in order to fight for the sake of *ta'wīl*. (*Kawkab*, p. 168).

201

**Ta'wīl
(18)*****Ta'wīl* of the Qur'ān:**

The holy Prophet prayed for °Abdu'llāh bin °Abbas bin °Abdu'l-Muṭṭalib in these words: "O Allah, grant him the understanding of religion and teach him the *ta'wīl* of the Qur'ān." (*al-Mustadrak*, III, 615). On another occasion he prayed for him in this way: "O Allah! teach him the *ta'wīl* of the Qur'ān." (*Ibid.*, 618).

202

**Ta'wīl
(19)****Wisdom of the Qur'ān:**

The above-mentioned *Ḥadith* is unanimously accepted and this is a clear proof of the fact that God has enriched those who are mentioned in the Qur'ān as the *rāsikhun fi'l-°ilm* (3:7). Had it not

been possible, then the Prophet would not have prayed for something impossible. Thus, *ta'wīl* is another name of wisdom which nobody can deny.

203

Ta'wīl (20)

The *ta'wīl* of the Qur'ān:

In verse (7:53) after mentioning the holy Qur'ān, it is said: "Do they wait for anything but its *ta'wīl* (which will come in the form of resurrection)." This verse shows that the collective and general *ta'wīl* is going to come in the form of a collective resurrection.

204

Ta'wīl (21)

The *ta'wīl* of the Qur'ān:

In verse (10:39) it is said: "Nay, they (due to their ignorance) belied that which they did not comprehend with the knowledge thereof, while its *ta'wīl* has not yet come to them." That is, the real light and the decisive knowledge is but *ta'wīl*.

205

Ta'yīd

Help, Divine help:

It is said in verse (58:22): "And He has helped them with a (special) spirit from Himself." This verse is about the party of God in which there is the fountainhead of guidance and the help

of the Holy Spirit, while the party of Satan (58:19) fails to attain this bliss.

206

Tabāraka

Blessed be He:

It is mentioned in verse (7:54): "Verily, His are the (world of) creation and the (world of) command. Blessed be Allah, the Sustainer of (personal) worlds." The unique treasure of the secret of secrets of the universal circle is hidden here. That is, God lets one boundless ocean of blessings flow from the world of creation to the world of command and another such ocean from the world of command to the world of creation. These Divine blessings have neither a beginning nor an end, rather they are in the form of an eternal circle.

207

Tabattal!

Cut off, sever, devote yourself!:

It is said in verse (73:8): "And remember the name of your Lord and devote yourself to Him with complete devotion." The teachings of this *sūrah* are related to *kār-i buzurg*, for the purpose of which there is the vigil of the night. But how can a *mu'min* who is engaged in *dhikr* cut himself off from all thoughts and merge in the ocean of *dhikr*, an act which is not achievable in a single day? Therefore, it is said that it

is the continuous vigil of the night which results in crushing the carnal soul, in which lie the correctness of speech and spiritual progress. (73:6)

208

Tubaddalu'l-arzu

The earth will be changed:

In verse (14:48) God says: "On the day when the earth will be changed into other than the earth, and the heavens (likewise), and they shall come forth before Allah, the One, the Overwhelming."

On the Day of Resurrection the people will be transferred from this material earth to the spiritual earth of the personal world, therefore, there will be a different earth and different heavens and the people will come forth before Allah, the One, the Overwhelming. (purport, 14:48).

209

Tabi'a

He followed:

In verse (14:36) there is an extremely important fundamental saying of Ḥaẓrat Ibrāhīm: "So whoever follows me, is surely of me", that is, he is my spiritual child. On reflecting upon this fundamental principle, many wisdoms are found in it. That is, in Islam which is the religion of nature, there is no

obstacle in progress, rather there is a clear possibility of reaching the final destination by following the Prophet and the Imam.

210

Tajallā (1)

He/it became visible, evident, manifest:

In the spiritual journey of the personal world, there comes first the mountain of soul and then the mountain of intellect. The mountain of soul is smashed into pieces by the manifestation of God, therefore, Ḥaẓrat Mūsā did not have His vision (*didār*) (7:143) at that place. It is at the mountain of intellect, that every Prophet and every *walī* of God has His *didār*, because it remains intact in its place.

211

Tajallā (2)

He/it became visible, evident, manifest:

Prophets and *awliyā'* have the vision of God, not only in the hereafter, but also in the spirituality of this world. There are many proofs of this fact: The first proof is the word "*tajallā*", i.e. He manifested. (7:143). The second proof is the name "*aẓ-ẓāhīr* (the Manifest)". The third proof is the name "*an-nūr* (the Light)". The fourth proof is "*ash-shahīd* (Witness, Present)". The fifth proof is

"*fanā' fi'llāh* (annihilation in God)", which is the result of *didār*. The sixth proof is the words *‘arīf* and *ma‘rifat* (recognition), the latter being impossible without *didār*. The seventh proof is the Qur'ānic word *liqā'* (meeting, encounter).

212

Tarkabunna

You will definitely ride:

It is said in verse (84:19): "That you shall definitely ride from plane to plane." That is, you definitely have to climb the (ladder of) ranks. In this verse there is an allusion to all material and spiritual ranks. Indeed, man is on the great journey of the study of the universe for the sake of knowledge and recognition or spiritual science.

213

Taṭma'innu

(1)

It/he finds peace, satisfaction:

The greatest praise of the remembrance of God is in verse (13:28): "Be aware! that the hearts find satisfaction in the remembrance of God." Question: What is the Qur'ānic standard and the Prophetic example of the act of satisfaction? Answer: Its standard is the observation of spiritual miracles and the Prophetic example of the act is the ideal practice of Ḥaẓrat Ibrāhīm. (See eight

different grammatical forms of *iṭminān* in the Qur'ān).

214

Taṭma'innu (2)

It/he finds peace, satisfaction:

Real satisfaction is that which the friends of God receive in the form of inner observation, Divine vision, recognition, knowledge and wisdom, as a result of the *dhikr* of *ism-i a'zam*. This is because the real *dhikr* in which the ultimate level of satisfaction is hidden is none other than the *dhikr* of the *asmā'u'l-ḥusnā*, the beautiful Names of Allah (7:180). We have already discussed this subject in our books.

215

Taṭma'innu (3)

It/he finds peace, satisfaction:

See verses (89:27-30): "O you satisfied soul, return to your Lord well pleased (with Him) and (He) well pleased (with you); enter then among My (chosen) servants (i.e. become *fanā' fi'l-imām* and *fanā' fi'r-rasūl*, because in this rank are gathered all chosen servants) and enter My paradise (because it is this rank of annihilation which is the rank of paradise)".

216

Taṭma'innu (4)

It/he finds peace, satisfaction:

The wisdom of the above verse (89:27)

shows that Divine remembrance is related to the heart. Therefore, the most effective and useful *dhikr* is the one which is performed in the heart, when the heart has become tender. However, if the heart is hard, we have to make it tender with open or loud *dhikr*, so that its (hidden) *dhikr* may be restored.

217

**Ta^cmā
(1)**

It/he becomes blind:

O my dears! Verse (22:46) says: "Have they not travelled in the earth (of the personal world) that they could have hearts to understand (the truth), or ears to hear it? Verily, it is not the eyes that are blind, but blind are the hearts which are in the breasts."

218

**Ta^cmā
(2)**

It/he becomes blind:

It is said in verse (22:46): "It is not the eyes that are blind, but blind are the hearts which are in the breasts." The other aspect of this Qur'ānic teaching is that in this world there are certain people whose eye of the heart (inner eye) has opened. The inner eye is an extremely important thing with which the wonders and marvels of the personal world and the recognition of all inner bounties can be attained.

219

Ta^cmā
(3)

It/he becomes blind:

It is said in verse (13:16): "Say: Are the blind and the seeing equal to one another? Or the darknesses equal to light?" This shows clearly that in this world the majority of the people are those whose hearts are blind and in comparison to them the *mu'mins* whose inner eye is open, are very few. However, Divine vision is possible with the inner eye.

220

Taqwīm

To straighten:

Allah has gradually created man physically, spiritually and intellectually on the rungs of the ladder of ranks and has made him reach the supreme *‘Illīyyūn*, and then with respect to the shadow of the body and the lower "I", reversed him to the lowest of the low. However, for those who truly believe and do good deeds in the light of knowledge and recognition, their reward is perpetual and incessant (95:3-6). That is, those who recognise their own soul also recognise the unique and everlasting bounty of God that their higher "I" is always in paradise.

221

Taladhdhu'l-a'yunu

The eyes delight in:

Regarding the bounties of paradise, God says in verse (43:71): "And in it (paradise) there is all that the souls could desire and the eyes could delight in." That is, everything is available in paradise for the souls and intellects and the supreme bounty is the holy Divine vision, because it is the Divine vision for which the eyes of the lovers of God continue to shed tears.

222

Tamāthīl (sing. timthāl)
(1)

Statues, idols, images, pictures:

Tamāthīl are both statues and pictures. Pictures are of two kinds: external and internal. Thus the *tamāthīl* (21:52) which Ḥaẓrat Ibrāhīm has mentioned were of both kinds. There are many people who hate the external idols, but love the internal idols in which there is utter loss.

223

Tamāthīl
(2)

Spiritual pictures:

It is not idolatry if a *mu'min* sees a miracle in his spiritual journey and reflects upon it, rather idolatry means to consider it the desired destination and the object of worship and stop there, because the wisdom-filled way in which

idolatry is condemned in the above-mentioned verse indicates that no intelligent person should stop at a secondary miracle and worship it and become deprived of the treasure of *azal*. This secret is hidden in the word *‘ākifūn* (those who remain constantly in any place, or devote to something) (21:52).

224

Tamāthil (3)

Living pictures of paradise:

The true and real kingdom of Ḥaẓrat Sulaymān was in spirituality. For him the *jinn*s used to make pictures in his personal world. Some *‘ulamā’* are of the opinion that the pictures were only of the angels and Prophets, but the rational proof is that in the spiritual kingdom there is the live filming of paradise, not that there are (lifeless) paper pictures and statues.

225

Tamaththala (1)

He took the form, he appeared:

According to verse (19:17), the archangel, by the command of God, appeared in front of Ḥaẓrat Maryam in the form of the Perfect Man, who in the language of *ta'wīl* is called the *ibda‘ī* body of the Imam of the time, and which can be seen by the *asās*, *imām*, *bāb*, *ḥujjat* and *dā‘ī*. Maryam in her

time was one of the *hujjats*, therefore she is an example of the *hujjat*.

226

Tamaththala (2)

He took the form, he appeared:

Ḥazrat Maryam is the example of those fortunate people who become successful in the sacred *dhikr* of *ism-i a'zam*, as God says in verse (19:17): "Then We sent to her Our Spirit, and he appeared to her exactly like a perfect man." It should be noted that Ḥazrat Maryam was one of the *hujjats*, and therefore, she is the example of the rank of *hujjat*.

227

Tamaththala (3)

He took the form, he appeared:

By the Perfect Man (*basharun sawiyy*) is meant the *ibdā'ī* body which is astonishingly miraculous. Another name of it is *mubda'*. He is indeed a great angel as well as the advanced personality of the *mu'min* himself. In other words, he is the perfect intellect, the holy spirit and the subtle body.

228

Tamshūna (1)

You walk or will walk:

O my dears! Try to grasp the Qur'ānic wisdoms with appreciation and gratitude and in connection with the verses of light, also study verse (57:28) carefully:

"O you who believe, fear Allah and believe in His messenger. He will give you twice as much of His mercy and will appoint for you a light wherein you shall walk and He will forgive you."

229

Tamshūna (2)

You walk or will walk:

Think about these wisdom-filled words: "And He will appoint for you a light wherein you shall walk". Does this light not mean the Imam of the time? Indeed, by this light is meant the Imam of the time. The first condition of attachment to the Imam of the time is to fear God and duly believe in His messenger, who has brought the Qur'ān. Thus, it is clear that it is God Himself who has appointed the Imam from the progeny of Muḥammad (s.a.s.) as the light of guidance after the cessation of Prophethood.

230

Tamshūna (3)

You walk or will walk in the illumination of the light of guidance:

The straight path cannot be a straight path of this world. It is the living light of guidance, which is the personality of the Imam of the time, the light revealed by God (5:15). God guides to His light whomsoever He wills (24:35).

231

Tannūr**Oven:**

In verse (11:40) God says: "And the oven gushed forth." That is, the *dhikr* or remembrance of *ism-i a'zam* became fast and automatic and the flood of spirituality started. Thus, by the *tannūr* is meant the remembrance of *ism-i a'zam*.

232

**Tawbah
(1)****To return:**

Tawbah has many meanings and the final and most exalted one is to return to Allah and annihilation in Allah, as is clear from the wisdom-filled verse (2:54): "So return to (the presence of) your Creator and slay your souls." That is, the successful return to God is to die spiritually before the physical death. And this is the annihilation in God.

233

**Tawbah
(2)****Return to God:**

In verse (9:104) God says: "Indeed, Allah is He Who accepts repentance from His servants and takes *ṣadaqāt*." That is, Allah accepts the *tawbah* of His chosen servants at the rank of Intellect and the sign of this is that there He takes the *ṣadaqāt* of pearls.

234

Tawbah
(3)**Reaching the destination of annihilation:**

In verse (66:5) *tawbah* is mentioned following the mention of exalted attributes such as *islām* (submission), *imān* (faith) and obedience. Here *tawbah* implies reaching the destination of annihilation. By studying the verse carefully you can come to know that *tawbah* here does not mean the one which is made after committing a sin.

235

Tawbah
(4)**Weeping in Divine love:**

In verse (2:222) God says: "Verily, Allah loves those who do *tawbah* often and loves those who clean themselves." External *tawbah* and physical cleanliness alone cannot be sufficient for the friendship of God unless there is *tawbah* (return to God) with ardent love and recognition and complete purity of soul and intellect.

236

Tawakkul
(1)**To rely, trust in, to make someone one's *wakīl* (agent):**

When you say "I trust in God" in your heart, this is only an intention; when you say this with your tongue, this is

merely an expression until you traverse many stages of faith, knowledge and good deeds. This is because *tawakkul* is a practical reality in which one observes with the inner eye how God is actually acting as one's *wakīl* (agent).

237

Tawakkul (2)

To rely, trust in, to make someone one's *wakīl* (agent):

O my dears! There is profound wisdom hidden in the meanings of the words of the Qur'ān. They are like a ladder up to the sacred Sanctuary (*ḥaẓirātu'l-quḍus*). God willing, when you recognise this wisdom, there will be a revolution in your understanding of the Qur'ān. Thus, true *tawwakul* means that God actually becomes your *wakīl* and your free-will comes to an end or is left only in name. This pleasant state can at least be observed during the spiritual revolution, so that the recognition of the Prophets and *awliyā'* may be attained.

The subject of *tawakkul* is really magnificent in the wise Qur'ān and is spread over seventy places. Study it carefully, God willing, you will have *ta'yīd*.

238**Tahwī****To yearn:**

It is said in verse (14:37): "Therefore, make the hearts of some of the people yearn towards them." That is, cast in their hearts the love for the progeny of Ibrāhīm (a.s.) and the progeny of Muḥammad (s.a.s.).

Chapter: Thā'

239

Thābit

Firm:

It is said in verse (14:24): "Its root is firm and its branch is in the heaven." That is, the root of the tree of Imamat, which is the holy Prophet, is very firm, and its branch is in the higher world, where the sweet fruit of the knowledge and wisdom of the Imam of the time is prepared.

240

Thu'bān

Serpent:

"Then he (Mūsā) flung down his staff and lo! it was a manifest serpent." (7:17; 26:32). For the Perfect Men the supreme Name or *ism-i a'zam* of God is the miracle of the staff of Ḥaẓrat Mūsā. Thus, there are many examples of how the supreme Name turns into a serpent in the personal world: (i) When the spiritual revolution takes place the personal world or microcosm becomes like a serpent and devours the macrocosm. (ii) In the spiritual battle between the truth and falsehood the successful *dhikr* of *ism-i a'zam* works like the staff of Ḥaẓrat Mūsā. (iii) Perfect intellect and profound wisdom are like a serpent which swallows the countless arguments of false religions.

241

Thiqāl

Heavy:

It is said in verse (13:12): "He it is Who shows you the lightning to frighten and give hope, and He creates heavy cloud." This address of God is to *‘arīfs* and *kāmils* who are the representatives of the people of faith. They have the honour of having open luminous vision (*ẓāhirī nurānī didār*), which is like lightning. The sages have called this manifestation *mubdī^c* and *mubda^c* and, in reality, this is the manifestation of the name "*aẓ-ẓāhir*", because this holy name is not only for utterance, but it also has an actual and real manifestation.

242

Thaqalayn
(1)

Two weighty things:

It is said in a *Ḥadīth*: "I am going to leave among you two important (weighty) things, of which one is greater than the other: the Book of Allah, which is a rope extended from the heaven to the earth, one end of which is with Allah and the other is in your hands. Thus hold it firmly and also my *‘iṭrat* (progeny)". (*Muslim*, IV, 1873; *Kawkab*, p. 171; *Sharḥ*, X, 479-80).

243

**Thaqalayn
(2)****Two weighty things:**

A *Hadīth* says: "I have left behind two important things among you, one of the two is greater than the other, as a rope which is linked from heaven to the earth, the Book of Allah and the other my ^ʿ*iṭrat*, my *ahl-i bayt*. They will never separate from one another until they come to me at the pond of *Kawthar*." (*Sharḥ*, X, 481).

244

**Thaqalayn
(3)****Two weighty things:**

The most authentic and clear statement about ^ʿ*iṭrat* is that they are the close relatives of a person, such as his children, grand-children and cousins. Thus, the ^ʿ*iṭrat* of the Prophet are: children, i.e. Fāṭimah, grand-children, i.e. Ḥasan and Ḥusayn and cousin brother, i.e. ^ʿAlī bin Abi Ṭālib (s.a.) (*Ibid*, X, 480)

245

Thalāthah**Three:**

See verses (56:1-11): "... And you will be three groups: those of the right hand, how (happy) will be those of the right hand! And (then) those of the left hand, how (miserable) will be those of the left hand! And the foremost in the race, are

the foremost in the race: Those are they who are brought near (to Allah)." All such necessary events are observed and experienced in the personal world, which is the path of spirituality and the journey of recognition. The ultimate destination of this blessed and sacred journey is in the forehead of the *sālik*.

246

Thamma

There:

In the wisdom-filled words of verse (2:115) God says: "And wherever you turn, there is the face of Allah." From this Qur'ānic law it is evident that although God is beyond and free from spatial and non-spatial worlds, yet by His omnipotence He is present everywhere. And what a clear and blessed allusion there is that He truly dwells in the heart of His servants too. This is the reason that one's own recognition is considered necessary and essential (for the sake of the recognition of God), so that by offering the sacrifice of dying before (physical) death, the hidden treasure of His vision and recognition may be attained. (see *Wajh 'Aliyy*).

247

Thamāniyah

Eight:

It is said in verse (69:17): "And that day

eight will bear the Throne (*‘arsh*) of your Lord." Here by the Throne is meant the light of intellect (*nūr-i ‘aql*), which is in the blessed forehead of the seven Imams of *ahl-i bayt*, and whenever a *mu'min* man or woman becomes annihilated in the Imam of the time through personal resurrection, then he or she also becomes the bearer of the light of the Throne, that is, the light of intellect (57:12, 19; 66:8).

248

Thamarāt

(1)

Fruits:

It is said in verse (16:67): "And in the fruits of the date-palms and the vines, from which you obtain inebriating drinks and goodly nourishment: Verily in this is a sign for the people who understand." These two kinds of trees which are mentioned in this verse are examples of the Prophets and Imams, and the wine of (true) love is obtained from the fruits of their recognition. This is because God has made the inner elegance and beauty and perfection of the light of Prophethood and the light of Imamat the means of true love.

249

Thamarāt

(2)

Fruits:

It is mentioned in verse (16:11): "He grows with it (water) crops for you, and

the olive and the date-palm, and grapes and all kinds of fruit. Verily, in this is a sign for those who reflect." This is an example of the prosperity of the personal world from the water of spiritual rain, and the manifestation of the Universal Intellect, the Universal Soul, *nāṭiq* and *asās* and the benefits of other *ḥudūd*.

Blank

Chapter: Jim

250

Jāhadū**They did *jihād*:**

In verse (29:69) glad tidings is given to those who do *jihād* against their carnal soul in order to please God. The verse is: "And We shall certainly guide those who do *jihād* in Us (Our cause) to Our paths. Verily Allah is with those who do good." In this Divine teaching there is an allusion to the paths of *shariʿat*, *ṭariqat*, *ḥaqīqat* and *maʿrifat*, the guidance of which is conditional on doing major *jihād*.

251

Jadd**Isrāfil, angel of love:**

Verse (72:3) says: "Exalted is *Jadd* (Glory) of our Lord; He has taken neither a wife nor a son." *Jadd* is the angel Isrāfil. When he blows his *ṣūr*, a great glory of God appears. Indeed, he is the angel of Divine love.

252

**Jalis
(1)****Companion:**

A sacred *Ḥadith* says: "I am the companion of he who remembers Me." God's mercy and blessing are in degrees until one attains His holy vision and what is mentioned in verse (4:87): "Who is more true in statement than Allah?" becomes clear to him.

253

Jalis
(2)

Companion:

Ḥaẓrat Mūsā said: "O my Lord! Are you close so that I may whisper to you? Or are you remote so that I may call to You? He was told: O Mūsā! I am the companion of the one who remembers Me." (*al-Muʿjam*, p. 257).

254

Jumīʿa

Is gathered:

It is said in verses (75:6-9): "He asks: When will the day of resurrection be? So when the eyes will be dazzled, and the moon will be eclipsed and the sun and the moon will be united." Resurrection happens to a *sālik* (traveller on the path of spirituality) when his eyes are dazzled by the initial light. Due to the severity of the event of resurrection, he cannot impart knowledge and in this state, he becomes annihilated in the Imam.

255

Jinn
(1)

Subtle creatures, invisible creatures:

Jinn is mentioned in many verses of the wise Qurʾān. Its Persian translation is "*pari*". It is a collective noun, the masculine singular of which is "*jinnī*"

and the feminine singular is "*jinniyyah*". (see *al-Munjid*; "*Coolness of the eye*", Appendix).

256

Jinn (2)

Subtle creatures, invisible creatures:

Study the *sūrah* of *Jinn* (72) carefully. "A group of *jinn* believed in the Qur'ān" (72:2). In verse (72:6) "men from *jinn*" are mentioned. This shows that there are also women amongst *jinn*.

257

Janāḥ

Wing, name, remembrance of God by which every subtle creature flies:

The holy Prophet has said: "Last night I entered paradise and there was Ja^cfar flying with angels and there was Ḥamzah reclining on a throne." The Prophet also said: "I saw Ja^cfar bin Abī Tālib as an angel flying with angels with two wings." (*al-Mustadrak*, III, 231). It is the subtle body which is an angel as well as a throne and the two wings are two beautiful names for remembrance, because the angels fly by the beautiful names.

258

Jannah**Paradise:**

The following *Ḥadīth* is reported by *Mawla* ^ʿAli: "There will be a bazaar in paradise in which there will be no buying and selling. There will only be the pictures of men and women. Whenever a person likes a picture, he enters it (i.e. becomes like that person)". (*Tirmidhi*, IV, 686). This *Ḥadīth* contains extremely amazing wisdoms.

259

Jirān Allāh

(1)

The neighbours of Allah:

It is mentioned in verse (10:25): "And Allah calls (you) to the abode of peace." In the light of this verse, the importance of the abode of peace (*dāru's-salām*) increases among the other paradises. And it is mentioned in a *Ḥadīth*: "Enter paradise, you are neighbours of God in *dāru's-salām*." (*Daʿā'im*, II, 325). There is extremely amazing wisdom in this *Ḥadīth*. Nothing is impossible for Almighty God, and therefore, those *mu'mins* who have attained the rank of the truth of certainty are the neighbours of God.

260

Jirān Allāh

(2)

The neighbours of Allah:

Verse (66:11) says: "When (the wife of

Pharoah) said: O my Lord, build for me a house near You in paradise." The *ta'wil* of this verse is that she was yearning for the rank of annihilation in God and the truth of certainty, so that she may be among the neighbours of God.

Chapter: Ḥā'

261

al-Ḥubbu li'llāh**Love for God:**

It is said in a *Ḥadith*: "*al-ḥubbu li'llāhi wa'l-bughzu li'llāhi*". That is, love should be for the sake of God and hatred, too, should be for the sake of God.

262

Ḥibāl (sing. ḥabl)**Ropes:**

In verse (20:66) there is the mention of "their ropes" (Pharoah's magicians). They mean the stories which were narrated in proof of the claim of the Pharoah.

263

Ḥubuk (sing. ḥabikah, ḥibāk)**Ways:**

"By the heaven with paths." (51:7). By this wisdom-filled heaven is meant the Imam of the time, because it is his sacred light from which the paths of peace are made and he himself is the Guide of these paths as well (5:15-16).

264

**Ḥabl Allāh
(1)****Rope of Allah, Imam of the time:**

God has sent the rope of His holy light from the higher world to the inhabitants of the lower world for the purpose that

they may all together hold it fast so that they may be lifted to the higher world (3:103). Externally the luminous rope of Allah is the holy personality of the Imam of the time and internally it is his ever-reaching light. The holy light of the Imam of the time comes to you specially through the *ism-i a'zam* (the supreme Name). Thus the Imam within (*bāṭin*) you is the rope of Allah in the position of the *ism-i a'zam*, to which you have to hold fast in such a way that all faculties of the heart and the mind are turned towards and centred upon it.

265

Ḥabl Allāh (2)

The luminous rope of Allah, the Imam of the time:

In the time of Prophethood, the holy Prophet himself was the rope of Allah. He was both the speaking Qur'ān and embodied Islam. After him the true Imams from his progeny were the rope of Allah in their respective times and today this most exalted position is indeed held by the Imam of the time. Praise belongs to Allah!

266

Ḥabl al-warid (1)

Jugular vein, the vein which goes from the heart to the brain:

Verse (50:16) says: "And indeed We created man and We know what his soul

whispers to him and We are nearer to him than his jugular vein". If God is so near to the "I" of His servant, then every *mu'min* is annihilated in Him potentially. Now, in order to be actually annihilated in Him he has to eradicate insinuation (*waswasah*) and the carnal soul once and for all. This special work can be accomplished through *fanā' fi'l-imām* (annihilation in the Imam) and *fanā' fi'r-rasūl* (annihilation in the Prophet).

267

Ḥabl al-warid (2)

Jugular vein, the vein which goes from the heart to the brain:

O my dears! You should be sure that the above-mentioned *fanā'* (annihilation) is the chain of resurrection and spirituality and in it are hidden the great secrets of the holy vision and the treasure of recognition. Thus, those who are yearning to be annihilated through true obedience, abundant *dhikr*, knowledge and heavenly love, are very fortunate. God, Who is the Causer of causes, will create a cause for them and one day they will be successful in their struggle and be happy.

268

al-Ḥajj al-akbar (1)

Greater ḥajj:

The greater *ḥajj* is mentioned in verse

(9:3), which is the inner, spiritual and intellectual *hajj* and its symbol is the external *hajj*. Greater is a comparative attribute which cannot be possible without a smaller *hajj*. Thus the consummate wisdom lies in the fact that God should have two houses, one as a parable or symbol (*mithāl*) and the other as reality (*mamthūl*), so that the people of wisdom may be aware of parables and their realities and recognitions.

269

al-Ḥajj al-akbar (2)

Esoteric *hajj*:

The external house (the *Ka'bah*) of God, Who is One and Independent from everything and Who is above space and non-space, is a sign or symbol of His inner house "*al-hayy*" (Everliving), who is the reality or meaning. It is His living house who is both His *mazhar* (locus of manifestation) and mirror, and who possesses the hidden treasure of His unique recognition.

270

al-Ḥajj al-akbar (3)

Spiritual *hajj*:

The inner house of God is *al-baytu'l-ma'mūr* (the Prosperous House) (52:4), which is the luminous rank of the Imam of the time, and in which is hidden the treasure of Divine knowledge, because by *baytu'l-ma'mūr* is meant that house

of God which is prosperous with spiritual and intellectual blessings. For the *ta'wil* of the *hajj* of the *Ka'bah* and *baytu'l-ma'mūr*, see *Wajh*, pp. 262-66.

271

al-Ḥajj al-akbar (4)

Intellectual *hajj*:

Baytu'l-ma'mūr is the *qiblah* of angels. Seventy thousand angels come daily to visit it, after which they return and cannot come again. This is an indication of the fact that the luminous manifestation of the exalted Imam in every personal world is its *baytu'l-ma'mūr*, to visit which come seventy thousand great angels. (*Da'ā'im*, II, 292).

272

Ḥujjah

Argument, proof:

It is mentioned in verse (4:165): "Lest the people may have an argument against Allah after (the coming of) the Messengers." This wisdom-filled allusion means that after every Prophet his *waṣī* (legatee) and the Imam of the time are also appointed by God. Only then can it be understood that there cannot be any argument of the people against Allah. That is, on the Day of Resurrection, they will not be able to say that in their time God had not appointed a living and present guide.

273

al-Ḥajar al-aswad

Black Stone:

It is reported in a *Hadith*: "The Black Stone is the *yamīn* of God in His earth." (*Lughāt, Yā'*, p. 69). *Yamīn* means strength, power, bliss, blessing, right hand, oath. The *ta'wīl* of the Black Stone is the *asās*, who with all his sublime meanings, is present in the form of the Imam of the time. (*Wajh*, p. 265).

274

Ḥadid
(1)**Iron, sharp, keen:**

It is said in verse (57:25): "And We sent down iron by which there is vehement war, as well as many benefits for mankind." That is, the spirituality of the Imam is that iron of knowledge from which the arms for the vehement spiritual war of resurrection are made, so that by this there may be the victory and eminence of Islam on the one hand and on the other, people may be made to enter paradise willingly or unwillingly, where there are bounties only.

275

Ḥadid
(2)**Iron, sharp, keen:**

Cold iron is very hard and nothing can be made from it, but God made it supple like kneaded flour for Ḥaẓrat Imam Dāwūd (34:10). This is a clear proof

that God has granted the Imam the miracle of spirituality.

276

Ḥadīd (3)

Iron, sharp, keen:

Verses (21:80; 34:11) show that the coats of mail were made from this miracle of iron of Ḥaḏrat Dāwūd. The *ta'wīl* of this is that paradisiacal attires are created from the spirituality of the Imam of the time, as is said in verse (21:80): "Will you then be grateful (for this unique bounty)?" These coats of mail are also the same *sarābīl* (sing. *sirbāl*, garments) which the *kāmils* wear during the spiritual war (16:81).

277

Ḥaram (1)

Sanctuary:

It is said in verse (28:57): "Have We not established for them a safe sanctuary to which are brought fruits of everything as a sustenance from Us?" O my dears! A very great wisdom is hidden in this verse, because the fruits of everything do not exist in the physical world, they are found only in the spiritual state, to the extent that even things like stone are not without fruit in spirituality and intellectuality.

278

**Ḥaram
(2)****Inner sanctuary, spiritual
sanctuary, intellectual
sanctuary:**

O my dears! External *ḥaram* or sanctuary is an example (*mithāl*) and the internal one is its meaning or object (*mamthūl*). The internal *ḥaram* is spiritual and eventually also becomes intellectual. This is the luminous status of the Imam of the time. These fruits are such that when a *sālik* undergoes the inner and spiritual resurrection, he is surrounded by the world of particles. These particles have many names, such as *arwāḥ* (souls), *malā'ikah* (angels), *Yājūj wa Mājūj* (Gog and Magog), *junūd* (armies), *nās* (mankind), *tūfān* (deluge), *habā'* (motes), *thamarāt* (fruits), etc. Thus, these particles together with many other examples are spiritual fruits also, which are drawn to the spiritual sanctuary.

279

**Ḥaram
(3)****Inner sanctuary:**

"Fruits of everything" mean that everything has a spiritual fruit and an intellectual fruit. This becomes known after the spiritual revolution (personal resurrection). After this experience, is granted the light and it becomes evident

that there is the explanation of everything in the Qur'ān. Reflect upon verse (31:16) where there is an allusion of presenting the particle of soul from everything, including stones, heaven and earth. Study carefully verse (2:74) and tell me which are the stones from which streams gush forth? The correct answer is that this is spiritual water. According to verse (40:7) everything is encompassed by mercy and knowledge. It should be noted that in mercy there are spiritual bounties and in knowledge, there are intellectual bounties. Thus, there are two kinds of fruits in everything, spiritual and intellectual.

280

Ḥaram (4)

Spiritual sanctuary, intellectual sanctuary:

In the sense of "fruits of everything", all the miracles of all the Prophets of the Qur'ān are centred in the inner sanctuary, in which there are innumerable wisdoms. In other words, at this place God enfolds the inner universe, due to which the past and the future are included in the present and the concept of *azal* and *abad* comes before one. It is about this reality that in verse (36:12), it is said: "And We have encompassed everything in the manifest Imam."

281**Ḥaram
(5)****Inner sanctuary, where all inner fruits gather:**

The bounties of paradise are mentioned mostly under the title of "fruits" in the wise Qur'ān. This however, does not mean that they are worldly fruits, rather they are spiritual and intellectual fruits, because worldly foods have been experienced in this world. In paradise, one has to experience the delight of spiritual and intellectual fruits. Thus, the fruits of paradise are shown as glad tidings in spirituality and personal resurrection.

282**Ḥisāb****Reckoning, day of resurrection:**

In verses (84:7-9), it is said: "Then he who is given his record of deeds in his right hand will have an easy reckoning, and will return to his (believing) people full of joy." This is the mention of a representative resurrection in which the *sālik* completes his mission and returns to his people happily with the treasures of knowledge and recognition. Study the entire *sūrah* carefully, because many secrets of the knowledge of resurrection are mentioned in it.

283

Ḥushira

Were gathered together:

It is mentioned in verse (27:17): "And there were gathered together to Sulaymān his armies of *jinn* and men and birds, and they were arrayed in order and ranks." In this are mentioned the armies of (spiritual) particles, which appear as a result of the individual resurrection in order to do spiritual *jihād*.

284

Ḥasharnā

We gathered:

It is mentioned in verse (6:111): "And had We sent down to them the angels and had the dead spoken to them, and (even) if had We gathered all things before their eyes, (even then) they would not believe unless Allah so wills." These are among the great miracles of spirituality.

285

Ḥikmah
(1)**Special knowledge, wisdom:**

The word "*ḥikmat*" is apparently mentioned in the wise Qur'ān only twenty times, but internally this entire blessed Book is nothing but wisdom from beginning to end. There cannot be any room for any kind of doubt in saying so, because it is the holy and

wisdom-filled speech of God, the All-knowing, the All-wise, and in addition, one of its names is the Wise (*ḥakīm*) (36:2). Therefore, those who pay attention to Qur'ānic wisdom are very fortunate.

286

Ḥikmah (2)

Special knowledge, wisdom:

Hikmat or wisdom is that supreme thing which, if granted to someone by God, automatically brings abundant good to him, which is attached to it. (2:269)

287

Ḥikmah (3)

Special knowledge, wisdom:

Wisdom comes to the heart and mind of a *mu'min* from the teaching of that Divine teacher whom God and the Prophet have appointed, and who is from the progeny of Muḥammad (s.a.s.) and is the Imam of the time. The Book of God has never been alone in any cycle, nor is it alone now. See verse (4:54) regarding the progeny of Ibrāhīm (a.s.), which is also about the progeny of Muḥammad (s.a.s.).

288

Ḥikmah (4)

Special knowledge, wisdom:

God granted wisdom to Ḥaẓrat Luqmān so that he may be grateful (31:12). O my dears! You should never think that God

commands (His servants) to be grateful without granting (them) the inner treasures. It is never so, rather the fact is that there is (an allusion to) the abundant spiritual and intellectual bounties in the background of the mention of gratitude and wisdom.

289

Ḥikmah (5)

Special knowledge, wisdom:

The way *ḥikmat* is defined by different scholars is more or less the same. According to us, the fundamental *ḥikmat* is the *ta'wīl* of the Qur'ān and the same is also the spiritual aspect of material science, as there is a link between the signs of the external world and the internal world (41:53). Thus, if today these external signs are known as material science, why should the internal signs, like them, not be referred to as spiritual science, so that by this appropriate way of expression, the importance of science may further increase and religion and science may come very close to one another.

290

Ḥikmah (6)

Special knowledge, wisdom:

Study verses (2:122-129) carefully, particularly verses 124, 128 and 129, because in these verses is mentioned the imamat of Ḥazrat Ibrāhīm and the chain

of his offspring. The manifestation of the holy Prophet in the community of the noble Imams is also prayed for, so that he may recite the verses (*āyāt*) of God to them and purify them by teaching the Book and wisdom.

291

Ḥakīm

Possessor of wisdom, Qur'ānic name of Imam ʿAlī:

Ḥaẓrat ʿAlī (a.s.) has said: "My name in the Qur'ān is *ḥakīm*, in the Torah *kull*, in the Gospel *ḥatm*, in the Psalms *bushr*, and in the *Ṣuḥuf* (scrolls) of Ibrāhīm *awwal* and *ākhir* and I am eternal in the world, seer in the heaven and knower of what is in the earths." (*Sarā'ir*, p. 117)

292

Ḥimār

Donkey:

It is said in verse (62:5): "The similitude of those who have been loaded with (the knowledge and action of) the Torah which they did not carry (out), is that of a donkey which carries a load of books. How wretched is the similitude of the people who belie the signs of Allah! Allah does not guide the people who are unjust." Here, lack of intellect is condemned more than lack of action, because a donkey can carry a heavy load of books, but it does not have the

intellect to understand the exoteric and esoteric value of its load.

293

Ḥamalat al-Qur'ān

Bearers of the Qur'ān:

It is said in a *Ḥadith*: "The bearers of the Qur'ān are the *ʿarīfs* of the people of paradise." That is, those who are bearers of the Qur'ān's spirit, spirituality and recognition, are the *ʿarīfs* of the people of paradise. The people of paradise will acquire the knowledge of the secrets of recognition from them. (*Daʿā'im*, I, 343).

294

Ḥūt (1)

Fish:

Souls are like the big and small fish of the ocean of spirituality. So long as the fish of soul is imprisoned in the body, it is dead or half dead, but when the *sālik* establishes a link with the ocean of spirituality, the soul revives and enters its ocean. Study verse (18:63) carefully.

295

Ḥūt (2)

Fish:

It is an event of Ḥazrat Yūnus' spiritual journey that he was swallowed up by a very great spiritual fish. It was a great trial. In such a state with what humility one should have recourse to God is

mentioned in the practical example of Ḥaẓrat Yūnus in verse (21:87).

296

Ḥūr (sing. ḥawrā') (1)

Women of paradise:

The word *ḥūr* is mentioned in four places in the holy Qur'ān. Among the *ḥūr* some are parables (*mithāl*) and some are their meaning and reality (*mamthūl*). Those which are *mamthūl* are in the intellectual paradise beyond the many ranks of paradise of the subtle body and many ranks of the spiritual paradise. They are neither in the dense body nor in the subtle body, nor even in spiritual existence. They only have an intellectual existence and live in the tents of the sacred Sanctuary. They are the secrets of knowledge and recognition and the pearls of the treasure of wisdom.

297

Ḥūr (2)

Women of paradise:

Here we record some of the discoveries which we have obtained from spiritual research and the study of the Qur'ān, so that they may be useful for the people of the future, such as the intellectual *ḥūr* which are the supreme or the most superb *ḥūr*, and then the spiritual ones who are spiritual subtleties (*laṭā'if*) and luminous immaterial forms (*ṣuwar-i*

mujarradah). These are among the bounties which are created for the pleasure of the eyes. Yet, there is nothing which is without the allusion of knowledge and wisdom. Below them are *ḥūr* in subtle body in different ranks. If I say that they are in reality the women of the nation of *jinn*, you may be very surprised. Thus, in other words, they are the women of the nation of *parī (jinn)*. Alas! if you had duly recognised *jinn* and *parī*, your own recognition would have been very easy!

298

Ḥūr (3)

Subtle women:

In verses (56:35-37) there is an allusion to the great secret that God gives man a subtle body after the dense one, such as: "We created them (first in this world)", then "We made them virgins (in paradisiacal subtle body)", "beloved and equal in age". Equal in age in the sense that their *azalī* creation from the Single Soul and their transformation from the dense into the subtle body is simultaneous (31:28).

299

Ḥūr (4)

Parīs of paradise:

It is reported from *Mawlā* ʿAlī that the holy Prophet said: "And every *mu'min* man (in whatever way he dies) becomes

a martyr (*shahīd*) and every *mu'minah* (believing woman) becomes a *ḥawrā'* (in the astral body, in whatever way she dies)." (*Da'ā'im*, I, 217-18). This universal law shows that the women of paradise, i.e. the *ḥūr*, are first created in this world, because the law of creation is the same for both man and woman.

300

Ḥūr (5)

Women of paradise in the subtle body:

See verses (55:72-74): "*Ḥūr* cloistered in pavilions, then which of the bounties of your Lord will both of you belie? Whom neither man nor *jinn* have touched before them." The first wisdom of this Divine teaching is that the wise Qur'ān addresses the Muslims of every age. Thus every promise of God is also for the believers of all ages, such as in verse (48:20): "Allah has promised you many gains that you would take."

It should be known that every promise of God is conditional on obedience and knowledge and good deed. Thus the minor resurrection of every successful personal world is the major *jihād* and universal victory of the religion of Islam. This victory is spiritual and related to the hereafter. In the gains of this unprecedented victory are included

the *hūr* and the *ghilmān* of paradise as well.

301

Ḥūr (6)

Ḥūr in celestial bodies:

The second wisdom is that by the grace of God, every woman is transformed into a virgin when she, leaving the dense body enters paradise in an astral body and attains those attributes which have been mentioned in the above.

302

Ḥūr (7)

Intellectual ḥūr of Paradise:

The third wisdom is that the intellectual *ḥūr* are the hidden secrets of elegance and beauty of both the worlds. They are hidden in the *azalī* pavilions and nobody from man or *jinn* has touched them before their paradisiacal husbands. That is, these are the hidden secrets of the sacred Sanctuary of every personal world. The *ta'wīl* of *hūrun maqṣūrāt* is the precious gems of the secrets of the universe, because the word "*maqṣūr*" is the past participle of "*qaṣara*" meaning to make short, to abridge, implying that in it is abridged the knowledge and wisdom of the universe in terse symbols. Examples: *aqṣarahu* – shorten, cut short, to reduce the length; *taqāṣara'z-zillu* - to contract, shrink, become smaller, dwindling of the

shadow; *al-aḥādithu'l-qīṣār* - terse and succinct utterances.

303

Ḥūr (8)

Parīs of paradise:

It is mentioned in verse (2:25): "And they will have purified wives in them." That is, they will be pure physically, spiritually and intellectually by being transferred from the dense body to the subtle (paradises), because "purified (*muṭahharah*)" is a past participle which means that the act of the purification of God or His angels has been applied to them in the hereafter. Thus it is true to say that the *ḥūr* of paradise will be absolutely pure. That is, in the subtle body they will be like the flame of a candle, in spiritual progress like angels and their intellectual purity will be such that they will take the hidden Book in their hand, and their fortunate husbands will also have the same attributes. This is what the allusion of wisdom says.

304

Ḥūr (9)

Women of paradise:

It is mentioned in verse (44:54): "And We shall wed them with *ḥūr* with wide, lovely eyes." Here in the example of the beauty of the physical eyes there is the praise of the inner or spiritual eye. Therefore, it is certain that they are the

hūr of the rank of intellect which have already been mentioned. Question: People are right to ask: Is there a system of procreation in paradise? If yes, how? The answer is that paradise is the place where every bounty is available and since the happiness of children is a great bounty, then why should it not be there? But it is true that it is the world of command, therefore everything appears instantly from the word "Be".

305

Ḥayy

Alive, everliving:

It is said in a *Ḥadīth-i qudsī*: "O the son of Ādam! I have created you for eternity. I am everliving and I do not die. Obey Me in what I have commanded you and refrain from what I have forbidden you. I will make you everliving and you will never die. O son of Ādam! I am powerful that if I say to a thing "Be!", it becomes; obey Me in what I have commanded you and refrain from what I have forbidden you so that I may make you powerful that if you say to a thing "Be!", it becomes." (*Rasā'il*, I, 298).

306

Ḥayawān (1)

Alive, life:

There is a Divine treasure of fundamental wisdoms in verse (29:64),

which is: "And verily the abode of the hereafter is certainly alive, if they but knew." For details, see *Wajh*, p. 41.

307

Ḥayawān (2)

Alive, life:

The clear and plain meaning of this verse is that the entire hereafter is living, speaking and knowing. Everything there speaks and purifies God (from all attributes) (41:21; 17:44), and nothing is without intellect, soul, knowledge and wisdom. Truly speaking, the abode of the hereafter is in the form of a subtle man (*insān-i latīf*), who, in order to test the people, has many hidden names in the wise Qur'ān.

308

Ḥayātan ṭayyibah

Pure life:

Whoever truly believes in God and does good deeds, will be revived by Him in the pure life (Holy Spirit) and enriched with the wealth of the subtle body and perfect intellect (16:97)

Blank

Chapter: Khā'

309

Kharra**He fell:**

Spiritually man has come to this world from heaven, therefore his return and abode is heaven, if he attains the recognition of God. If he cannot attain recognition, then this is *shirk* (association with God). This is tantamount to falling from the heights of the heaven (purport of verse 22:31). Read verses (22:26-33) carefully.

310

Khardal**Mustard, mustard seeds:**

It is said in verse (31:16): "O my son, verily, though it be equal to a mustard seed in weight, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Verily, Allah is subtle and aware." In this verse it is alluded that soul exists even in things like stone.

311

**Khazā'in (sing.
khazīnah)
(1)**

Treasures:

There is nothing which does not come from the Divine treasures, whether it is the inventions of material science or the discoveries of spiritual science. If there are extremely great and inexhaustible treasures of God, the pure and crystal clear river of their countless blessings

has to flow forever to the people of the world (15:21).

312

Khazā'in (2)

Treasures, treasures of God:

Question: Where in the wise Qur'ān are the treasures of God mentioned?

Answer: They are mentioned in verse (15:21).

Question: What are the things contained in these treasures?

Answer: They contain everything, i.e. every bounty.

Question: How can the chosen things of the treasures of God be obtained?

Answer: They can be obtained through obedience, knowledge and recognition.

Question: What is the supreme bounty amongst these bounties?

Answer: The supreme bounty is the vision of God in whom you have to annihilate yourself, so that you may find yourself alive in Him in *azali* and *abadi* state.

Question: Where are the treasures of God?

Answer: They are in the personal world.

Question: Who guides the people to the treasures of God?

Answer: The manifest Imam, i.e. the Imam of the time.

313

Khazā'in

(3)

Treasures, treasures of God:

It is necessary to reflect upon verse (15:21) again and again, because by doing so can be discovered the secrets of the recognition of Divine treasures from it. These Divine treasures are indeed the Universal Intellect, the Universal Soul, *nāṭiq*, *asās* and Imam, and they are full of the precious gems of *lāhūt* (the world of divinity), *jabarūt* (the world of Divine attributes) and *malakūt* (the world of angels).

314

Khazā'in

(4)

Treasures, treasures of God:

O my dears! Never forget the pleasant point that the chosen things of God are the most noble and the most exalted. For instance, the Divine Pen is not like a worldly pen, without soul and intellect, rather the Divine Pen and Tablet are two great angels. Similarly, His treasures too, are in the form of angels. Furthermore, it should also be remembered that there are two kinds of angels, physical and spiritual. Thus, God by His perfect power and profound

wisdom, has created five such treasures for the people of the heavens and the earth, in reaching which there is no obstacle of time and space.

315

Khazā'in (5)

The treasures of God which are in the form of great angels:

One of the examples of how the Divine treasures, which are the great angels, work can be found in verse (33:43): "He it is Who sends blessing on you and His angels also, that He may bring you forth from darkenesses into light." The meaning of "sending of blessings by God" is that He only commands, but the duty of sending is accomplished by the great angels who have the status of being His treasures, whether it is blessing (*ṣalāh*) or anything else. It should be noted that the command is higher than the action, thus the action is subordinate to the command. Therefore, it is the glory of God that He does not work in order to accomplish any work, He simply commands.

316

Khazā'in (6)

Treasures of God:

Another example is that if Allah willed, He Himself would have sent blessing upon *mu'mins*, but He did not do so, rather He commanded the supreme

angel of the earth and His supreme earthly treasure (*nāfiq*), i.e. the holy Prophet: "And send upon them blessings. Verily your blessing is a source of (spiritual and intellectual) peace for them." (9:103).

317

Khazā'in (7)

Treasures of God:

It is said in verse (15:21): "And there is not a thing but its treasures are with Us, and We do not send it down but according to known measure." It is a crystal clear fact, rather, it is Divine law that nothing is outside the Divine treasures. Thus, science and its products have come from the Divine treasures according to the endeavour and knowledge of the people. This shows that spiritual science and material science are the same thing in the higher world.

318

Khazā'in al-arḡ

The treasures of the earth:

In verse (12:55) God says: "He (Yūsuf) said: Set me over the treasures of the earth. Verily, I am a protector and knowing." That is, the *mustawda*^c (Entrusted) Imam Yūsuf said to the *mustaqarr* (Permanent) Imam: Make me the custodian of the treasures of the

personal world so that they may be used with protection and knowledge.

319

Khazā'in Rabbika

The treasures of your Lord:

In verse (52:37) God says: "Or do they own the treasures of your Lord?" That is, they do not own such treasures; rather all His treasures are in the blessed personal world of the *Imām-i mubīn* in whom God has encompassed everything. (36:12)

320

Khazā'inuhu

His (Allah's) treasures:

It is said in verse (15:21): "And there is not a thing but its treasures are with Us." These treasures of God are in the holy Imam of the time, who is His Treasure of treasures and who has His special proximity.

321

Khalq

Creation:

In verse (7:54) God says: "Verily, His are the creation and the command." The creation means the lower world and the command, the higher world.

322

**Khalq ar-Raḥmān
(1)**

**Creation of the Compassionate
God:**

O my dear! In the unique kingdom of God, on the one hand there are ranks (*darajāt*) and on the other, there is equality (*musāwāt*). O dearer than my own soul, may I be sacrificed for you! You should also note that there are ranks among people in this world and in the next, but there is equality in *azal* and *abad*. This equality has been termed by the wise Qur'ān as the "creation of the Compassionate", as it is said in verse (67:3): "You do not see any difference in the creation of the Compassionate God." In order to make this concept understandable, Ḥaẓrat Imam Sulṭān Muḥammad Shāh, *ṣalawātu'llāhi 'alayhi wa salāmu*, has presented the concept of Monoreality, which is the key to the Treasure of treasures of knowledge and recognition.

323

**Khalq ar-Raḥmān
(2)**

**Creation of the Compassionate
God:**

(i) The holy Qur'ān is one, but from the beginning to today, it has innumerable copies. Yet, this holy heavenly Book is the same book. This is an excellent example, in the light of which a wise

mu'min can understand the concept of "Monoreality". (ii) Another example of equality and monoreality is the blessed personality of the Perfect Man, innumerable copies of which are made, so that the people of *ma^crifat* in paradise may be both one and innumerable at the same time. (iii) It is not wise to ignore the examples of the marvels and wonders of science. Take the example of television: How many copies of a single person's image and voice can be made, and where, how far and how many homes can they reach! There is nothing without an allusion of wisdom.

324

Khalq jadid

A new creation:

It is said in verse (50:15): "Rather they are in doubt about a new creation." That is, they are unaware of the life of the subtle body.

325

Khalil

Intimate friend:

According to Imam Ja^cfar aṣ-Ṣādiq, God made Ḥaẓrat Ibrāhīm His servant (*‘abd*) before making him a Prophet (*nabiyy*) and made him a Prophet before making him a Messenger (*rasūl*) and made him a Messenger before making him an intimate friend (*khalil*) and made him an intimate friend before making him

Imam. (*al-Kāfi*, I, 329; *al-Mizān*, I, 276; see also Translation of the Qur'ān, by Maqbūl Aḥmad, p. 22).

326

Khayr

Opposite of evil, good, good deed:

O my dear! In reality, the entire Qur'ān is an account of spiritual and intellectual marvels and wonders. A magnificent example of this is that during the individual resurrection in the personal world, after passing many stages, one comes to the destination of Intellect where the annihilation of the world is observed. That is, God enfolds the universe. In this state, let alone the good, even the evil turns into the good in the hand of God. This is an exegesis and *ta'wil* of verse (3:26): "In your hand is the good."

327

Khayr al-wārithin

The best of inheritors:

It is mentioned in verse (21:89): "You are the best of inheritors." The wisdom of this verse is that fortunate people attain the rank of *fanā' fillāh* and *baqā' bi'llāh*. In this sense, Allah is their best inheritor. Further, in reality, they are not dead, they have in fact become eternally alive (*zindah-yi azal-u abad*).

328**Khiyarah****Choice:**

It is said in verse (33:36): "And it is not for a believing man and believing woman to have any choice in their affair when Allah and His Messenger have decided a matter." The *ta'wili* purport of this verse is that in the personal world of a believing man or believing woman, when their spiritual progress reaches the place of *tawakkul* and the word "Be", then God, the real *wakil* limits the choice of such a person to a great extent.

Blank

Chapter: Dāl

329

**Dābbah
(1)****Whatsoever moves on the earth,
that which walks:**

It is said in verse (27:82): "When the word shall come to pass concerning them, We shall bring forth a *dābbah* from the earth who shall speak to them, that (most of) the people did not believe (with certainty) in Our signs." Although it is a single living creature, it has innumerable particles which will spread in the entire universe. *Mawlā* ʿAlī (a.s.) has said: "I am the *dābbatu'l-arḡ*". (*Kawkab*, p.199).

330

**Dābbah
(2)****That which creeps, that which
walks:**

It is said in verse (6:38): "And there is not an animal (that moves) on the earth, nor a bird that flies with its two wings, but they are communities like you. We have not left out anything in the Book; then in the presence of their Lord they will be gathered." The *ta'wīl* wisdom of this verse is as follows: In this external world, although there are many categories of living beings (man and others), fundamentally they are divided into two big groups. Some of them walk on the earth and others fly in the air. The same is the case in the world of

particles. This is so that by these two kinds of testimonies, we will come to know that the people of all communities in paradise will be in two categories. Some of them will walk on the earth and some may also be able to fly.

331

Dābbah (3)

That which walks, including human beings:

It is said in verse (6:38): "We have not left out anything in the Book." That is, this reality becomes evident when the Qur'ān is studied in the illumination of the "Revealed Light" (5:15), when the light of the Imam of the time shines on the book of the soul, when the book of the universe is studied with the inner eye, and in the speaking Book (light of Imamat), when someone is granted the recognition.

332

Dābbah (4)

Animal, including man:

It is said in verse (6:38): "Then in the presence of their Lord they will be gathered." The gathering (*hashr*) of the people of the world is first in the form of particles in the world of particles, which is in the Perfect Man. Then there are examples of ranks (*darajāt*). Then at the rank of singularity (*fardaniyyat*), all of them will be gathered in the form of

the Single Soul. This means that the people of paradise will first be in different ranks, and will then gradually enter the sacred Sanctuary and become united only in One luminous body (*haykal-i nūr*). This is the *ta'wīl* of *hashr*.

333

Dābbah (5)

That which walks:

It is said in verse (27:82): "And when the word will come to pass concerning them, We shall bring forth a *dābbah* from the earth who will speak to them, that (most of) the people did not believe in Our signs." *Dābbatu'l-arḡ* is one of the hidden names of the exalted Imam, as *Mawlā* °Alī (a.s.) says: "I am the *dābbatu'l-arḡ*". *Dābbatu'l-arḡ* is among the signs of resurrection. (*Kawkab*, p. 199). During the individual resurrection there is the manifestation of countless marvels and wonders of the light of Imamat.

334

Dābbah (6)

The worm of the earth, Gog and Magog, living particles:

The spiritual death of every Perfect Man takes place long before the physical death. With this starts the personal or individual resurrection. Study verse (34:14) in which there is the mention of

dābbatu'l-arṣ, which in reality is the name of Gog and Magog, who demolish the personal world for the sake of its reconstruction. Thus, these were the living particles who were gnawing Ḥaṣrat Sulaymān's staff (carnal soul) so that the spiritual death may occur to him.

335

Dār al-ḥikmah

House of wisdom:

It is reported by *Mawlā* °Alī that the Prophet said: "I am the house of wisdom and °Alī is its door." (*Tirmidhī*, V, 637, *Mishkāṭ*, IV, 545). This *Hadīth* indicates that it is through the °Alī of the time that the treasures of the wisdom of the Qur'ān and the *Hadīth* can be obtained.

336

Dihyat al-Kalbī

Name of a companion:

The holy Prophet has said: "When you see Dihyatu'l-Kalbī with me, he is Jibrā'il who comes in his image." (*Sarā'ir*, p. 81). This shows that pure abstract angels are in the form of *mu'mins* and it is the *mu'mins* who through knowledge and °*ibādat* become angels.

337

Darajāt (sing. darajah)

(1)

Ranks, degrees:

In some of the books on *Ṣūfism*, the

following *Hadith* is mentioned: *Shari'at* is my words, *ṭariqat* is my actions, *ḥaqiqat* is my states and *ma'rifat* is my secret.

O the light of my eyes! As you know, there are many ranks with respect to value and worth in minerals, vegetatives, animals and human beings, and similarly, there are many levels of Qur'ānic and Islamic teachings.

338

Darajāt (2)

Ranks, degrees:

Read verse (3:163): "They are (of diverse) ranks with Allah, and Allah sees what they do." That is, there are many ranks of people due to the difference in their knowledge and deeds.

339

Darajāt (3)

Ranks, degrees:

In verse (12:76) God says: "We raise in ranks whom We please; and over every possessor of knowledge is a possessor of knowledge." That is, whomever Allah pleases to raise in ranks, He grants him success in knowledge and good deeds. Thus, there come into being many ranks of people. The ranks of *shari'at*, *ṭariqat*, *ḥaqiqat* and *ma'rifat* are therefore true.

340

Dahr
(1)

Time:

It is said in a *Hadith*: "Do not abuse the *dahr*, because I Myself am the *dahr*."

341

Dahr
(2)

Immovable time, *azal*, renewal of *azal*:

It is said in the wisdom-filled verse (76:1): (First translation): "Has a time (*hīn*) from immovable time (*dahr*) passed over man when he was not anything worth mentioning." (Second translation): "Has there come the time of the manifestation of *azal* (and the destination of annihilation) when he was not anything worth mentioning (i.e. he had become completely annihilated in God).

Man in the renewal of *azal* was (is and will be) a unique reality without a name and trace, i.e. absolutely annihilated and lost in the world of oneness, because "a thing not worth mentioning" has two aspects, one negative and the other positive. The negative is a veil and the positive is the veiled. Thus, here is the great secret of *fanā' fi'llāh* (annihilation in God). The renewal of the immovable time takes place in the personal world at the place of intellect (76:1).

342

Dahr
(3)**Immovable time, *azal* and *abad*:**

When a fortunate *mu'min*, on the spiritual journey and inner progress of his personal world, reaches the rank of *azal* and becomes *fanā'* in God, he attains the essential and supreme recognition that his higher "I" is always in the world of oneness (i.e. Monoreality) without any beginning and end. It is in this sense that it is called "*ḥinun mina'd-dahr*", i.e. a *ḥin* from the *dahr*, or a time from the immovable time. *Ḥin* is related to the lower "I" and *dahr* to the higher "I".

343

Dahr
(4)**Immovable time:**

In more than one place in the wise Qur'ān, it is said that God has created you from a Single Soul. In this there is an allusion to spiritual parents, even though the mention of the spiritual Eve is after the Single Soul or separately. Now, he who has to return to his origin, i.e. he who wants to attain the final rank of *fanā' fi'llāh* and *baqā' bi'llāh*, has to be annihilated first in his spiritual mother (Imam), then in his spiritual father (the Prophet), because he has to return to Him in the way he has come

from Allah. Reflect carefully on verse (6:95).

344

Dahr (5)

Immovable time which is in the world of command:

In verse (6:95) it is said: "And indeed you came to Us one by one as We created you at the first, and you have left behind your backs what We bestowed on you." The wisdom behind this veil is: (i) In reality, the spiritual birth and resurrection of the people is in the spiritual birth and resurrection of the *kāmils* (31:28). (ii) Therefore, people can go near God one by one by being annihilated in the *kāmils* of their own time. (iii) It means to become annihilated in God. (iv) After annihilation, no trace of the human being and humanity remains. (v) He becomes a pure reality (*ḥaqīqat-i mujarradah*) by becoming the proof of "He was not anything worth mentioning" (76:1).

345

Dayyār

Dweller, inhabitant:

And Nūḥ said: "O my Lord, do not leave a single dweller from the unbelievers on the earth." (71:26)

Question: Is this effective prayer of Ḥaẓrat Nūḥ related to the external world or the personal world?

Answer: The final *da'wat-i ḥaqq* (i.e. invitation to the truth) is related to the personal world and the states of all people are improved in it. Thus, the main aim of this prayer is that the people of the world may enter his personal world and become *muslims* and *mu'mins* and that disbelievers and disbelief should become completely extinct.

346

Dīn (1)

Islam, true religion:

In verses (9:33; 48:28; 61:9) the holy Qur'ān says: "He it is Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religions." This Qur'ānic prophecy has two aspects, one exoteric and the other, esoteric. The esoteric aspect is that the true religion has continued to prevail over all other religions in the personal world and in the individual resurrection of every Perfect Man. This great spiritual event took place, first of all, in the pure life of the holy Prophet. Study the chapter "Victory (48)" from an esoteric and spiritual point of view.

347**Dīn
(2)****The religion of God, the personality of the holy Prophet:**

In verses (110:1-2) God says: "When Allah's help came and (spiritual) victory (was attained), and you saw the people entering the religion of God in troops." The resurrection which is mentioned in the wise Qur'ān has continued to take place spiritually in the chain of the Perfect Men from the time of Ḥaẓrat Ādam. Thus the great secrets of resurrection were revealed to the holy Prophet practically when the people of the world, in the form of particles, entered the religion of God (i.e. his blessed personality) and he attained universal victory.

348**Dīn
(3)****The True Religion:**

There is the renewal of the *sunnat* (law) of God in the personal world of every Perfect Man (40:85). This is the fundamental Divine law from which no great event is excluded, for example the creation of the earth and the heaven, the renewal of paradise and hell, the appearance of the great events of *azal* and *abad*, the miracles of the covenant of "Am I not? (*alastu!*)", the stories of the Prophets of the Qur'ān and others,

states of resurrection and the prevailing of the true religion over other religions.

349

Dīn Allāh

Religion of God:

Mawlā ʿAlī has said: "I am truly the religion of God; ... I am truly the (Universal) Soul of God, which no one can say other than me and no claimant can claim except a liar." (*Sarā'ir*, p.117)

Chapter: Dhāl

350

Dha'n-Nūn

**The one swallowed by the fish,
Ḥaẓrat Yūnus:**

Read verses (37:139-48). Fish has several *ta'wils* and the final one is the Universal Soul. Thus, this great fish swallowed Ḥaẓrat Yūnus and spewed him out in the plain of the Universal Intellect.

351

Dhāhib

(1)

Goer:

It is mentioned in verse (37:99): "And he said: Verily, I am going to my Lord, He will guide me." In this blessed verse there is a great light and a great secret unveiled for the people of knowledge. That is, Islam is the religion of nature, namely, it is the religion of progress externally and internally. Therefore, it is necessary to act upon the *sharīʿat* in the true sense and then to reach *tariqat*, *ḥaqiqat* and the desired destination of *maʿrifat*. Thus, this is the meaning in the firm resolve of a great *muwaḥḥid* such as Ḥaẓrat Ibrāhīm: "I am going to go to my Lord."

352

Dhāhib
(2)

***Sālik* (traveller) of the firm religion:**

It is extremely difficult, but not impossible to reach the treasures of recognition walking in the footsteps of Prophets and Imams. This is why an extremely important and most special, wisdom-filled prayer is taught in the essential and fundamental teachings of Islam, which is: "(O Lord of honour!) Guide us on the right path, the path of those upon whom you have bestowed your bounties." (That is the path of the Prophets, *asāses*, *imāms* and *hujjats* - 4:69).

353

Dhāhib
(3)

***Sālik* of the path of spirituality:**

The first destination of the blessed spiritual journey of Ḥaẓrat Ibrāhīm is the night of the esoteric aspect of religion (*bāṭin*), the second destination is the star, the third the moon, the fourth the sun and then he had the great bliss of *mi^crāj* (study carefully verses 6:75-79).

354

Dhāhib
(4)

One who walks on the path:

The following *Ḥadīth* is recorded in some of the books on *Ṣūfism*: "*Sharī^cat*

is my words, *ṭarīqat* is my actions, *ḥaqīqat* is my states and *maʿrifat* is my secret”.

O the light of my eyes! The wise Qurʾān not only invites, but also repeatedly emphasises reflection upon the signs of the external world and the internal world. Therefore, it is incumbent upon the people of wisdom to reflect upon the law of nature. For instance, why are the celestial fathers (nine heavens) in different ranks? Why are the mothers (four elements) not equal in density and subtlety? Why is there a difference in the ranks of generated beings (minerals, vegetatives, animals)? Why is one animal mute and the other speaking? Why are there countless grades in the minerals, vegetatives, mute animals and speaking animals?

355

Dhāhib (5)

One who follows the path of religion:

The path of religion is the progressive ladder of the order of nature which is the example of the spiritual ladder as well as the example of the straight path and the rope of God. The wisdom-filled allusion of it is that as long as the world of unity is far away there are only ranks on ranks: there are ranks of knowledge of the Qurʾān, there are ranks in the

deeds of Islam, there are ranks in the spiritual journey and proximity of God. Thus it is true that there are four major destinations of religion, namely, *sharīʿat*, *ṭarīqat*, *ḥaqīqat* and *maʿrifat* and it is also true that Ḥaẓrat Ibrāhīm went to his Lord walking from one destination to another on the path of religion.

356

Dhibḥ (1)

That which is sacrificed, a sacrificial animal:

It is mentioned in verse (37:107): "And We ransomed him with a great sacrifice." That is, Ḥaẓrat Ismāʿīl was sacrificed spiritually instead of his external and physical sacrifice, which in many senses was greater than his physical sacrifice. He was sacrificed in the dream, his soul continued to be seized for several days in a wakeful state, he attained the rank of martyrdom in spiritual *jihād* and he was repeatedly sacrificed at the place of intellect as well.

357

Dhibḥ (2)

That which is sacrificed, a sacrificial animal:

Ḥaẓrat Ismāʿīl was the Permanent Imam and the *asās*. His intention and worship in the above-mentioned sacrifices were

for God and their spiritual benefits were for the people. This is because the Imam, on behalf of God, is always present in this world so that he may accomplish for the people of the world, those useful deeds which they themselves are not able to do. An example of this is the spiritual sacrifice, which is not possible for everyone to accomplish.

358

Dhibḥ (3)

That which is sacrificed, a sacrificial animal:

Question: How do the people of the world benefit from the inner sacrifices of the exalted Imam? Is there any such allusion in the Qur'ān?

Answer: The wisdom-filled allusion of the Qur'ān says that the Imam of the time is not only the Imam of the righteous (*imāmu'l-muttaqīn*, 25:74), but the Imam of the people (*imāmu'n-nās*, 2:124) as well. However, the great difference is that, the door of knowledge and wisdom opens instantly (in this world) for the righteous, whereas for the masses it is closed in this world.

359

Dhikr

Remembrance of God:

Question: In what age does man

intensely remember his beloved father, when, why and how?

Answer: He remembers him mostly in his childhood when he is away from him. In such a state he remembers him with ardent love, shedding tears. The holy Qur'ān enjoins that God must be remembered more ardently than the children remember their fathers (2:200).

360

Dhikr ar-Raḥmān (1)

The remembrance of the Compassionate God:

It is mentioned in verse (43:36): "And whoever goes blind to the remembrance of *Raḥmān*, We assign unto him a devil who becomes his close companion." This is the negative aspect of the human condition. The positive aspect is that a *mu'min* should remember *Raḥmān* abundantly, so that an angel may be assigned to him. Indeed, the exegesis of this verse is the *Ḥadīth* in which the holy Prophet says that every heart has two ears: near one there is a devil and near the other, an angel.

361

Dhikr ar-Raḥmān (2)

The remembrance of the Compassionate God:

O my dears! You should always remember God day and night with

ardent love. Try to cure your inner diseases with supplication and *giryah-u zāri* (weeping and shedding tears) and think of God, the Soul of souls and the *qiblah* of lovers, in the light of knowledge and wisdom. God willing, the devil will be silenced and the angel will start to speak. Initially the voice of the angel is not heard, because it remains confined to the ear of the heart, but then gradually it progresses and the spiritual revolution starts.

362

Dhikran kathirā

Abundant *dhikr*, to remember abundantly:

In verses (33:41-43) God commands: "O you who believe! Remember Allah abundantly, and purify Him morning and evening. He it is Who sends blessings on you, and His angels, that He may bring you forth from darknesses (of negligence) unto light (of remembrance and knowledge). He is merciful to the believers." This command is particularly for the cycle of resurrection.

363

Dhikrukum

Your remembrance:

See the blessed words of verse (21:10): "*Fihi dhikrukum*": (i) "In it is exhortation for you" (ii) "In it is the

remembrance of *ism-i a'zam* for you" and (iii) "In it is your own remembrance provided you are successful." When the Imam of the time grants *ism-i a'zam* to one of his *murīds*, it is certainly from the holy Qur'ān. The purpose of the miraculous bridge of special *'ibādat* (i.e. *'ibādat* of *ism-i a'zam*) is that he or she may enter the luminosity of the Imam and the Qur'ān.

364

Dhalūl (1)

Docile, tractable, obedient:

It is said in a *Ḥadīth*: "The Qur'ān is a tractable thing with many aspects, so interpret it according to the best aspect." (*al-Ittiqān*, IV, 184). In another *Ḥadīth* the holy Prophet says: "I have been given the most comprehensive words." (*Lughāt, Jīm*, p. 90; *Bukhārī*, Delhi, IX, 281; Cairo, IX, 113). That is, the words of the Qur'ān and *Ḥadīth* are few in number, but their meanings are countless. Therefore, Qur'ānic teaching and guidance are according to the strata and ranks of the people.

365

Dhalūl (2)

Docile, tractable, obedient:

The above-mentioned *Ḥadīth* in *al-Ittiqān* shows that there are various degrees of meaning in the exoteric and esoteric aspects of the Qur'ān, therefore

gradually try to understand its higher and higher meanings.

366

Dhu'l-Faqār

Name of sword:

On the day of the battle of Uḥud, someone called out from the heaven: *Lā fatā illā ʿAlīyyu wa lā sayfa illā Dhu'l-faqār*" (There is no valiant one like ʿAlī and there is no sword like *Dhu'l-faqār*).

Question: Where are the valour of ʿAlī and the stroke of *Dhu'l-faqār* now?

Answer: In the light of the Qur'ān and the *Hadīth* it has been evident that in the beginning there was the need for the battle of *tanzīl*, which was a symbol and parable of the battle of *ta'wīl*. However, since according to the Divine Will the age of *ta'wīl* has started, the ʿAlī of the time uses the *Dhu'l-faqār* of *ta'wīl* wisdom, which is not limited like the iron *Dhu'l-faqār*, but is all-inclusive and universal. (For the age of *ta'wīl* see verses 7:53; 10:39).

367

Dhī ʿiwaj (1)

Oblique, distorted:

The verse (39:28) may have two translations: First translation: "An Arabic Qur'ān, without any obliquity, so that they may (understand it and) fear God." Second translation: "A Qur'ān in

(your) mother tongue in which there is no obliquity so that they (understand it and) fear God." This means that the inner and spiritual aspect of the great Qur'ān is in the mother tongue of every Muslim. This is the universal and all-embracing miracle of the Qur'ān.

368

Dhī ʿiwaj (2)

Distorted or intricate, in the sense of not understanding the language:

A bright example of not being distorted and intricate is that the *dāʿī* who proclaims the resurrection will do so in all the languages of the world and therefore nobody will face any distortion or intricacy in understanding it, as it is said: "On that day they will follow (the command of) the *dāʿī* (summoner), who will have no intricacy." (20:108). That is, he will speak in every language and people will listen to and understand him without any difficulty.

Blank

Chapter: Rā'

369

Rāji^cūn**Those who return:**

Verse (2:156) shows that the human soul has come here from the presence of God and therefore, it has to go back to Him, as is said: "(When a misfortune befalls them) they say: Verily, we belong to God and we have to return to Him." It should be remembered that the final stage of returning to God is *fanā' fi'llāh* (annihilation in God).

370

ar-Rāsikhūna fi'l-^cilm**Those who are firm in knowledge:**

In verse (3:7), it is mentioned: "While none knows its *ta'wīl* except Allah and those (who are) firmly rooted in knowledge." Ḥaẓrat Imam Muḥammad al-Bāqir has said: "The Messenger of God is the most excellent among those who are firm in knowledge." He (God) has taught him all that which He reveals to him of *tanzīl* and *ta'wīl* and nothing was revealing to him, but he knew its *ta'wīl*. Then after him the *rāsikhūn fi'l-^cilm*, who know the entire *ta'wīl* of the Qur'ān, are the *awṣiyā'* (sing. *waṣiyy*), the legatees." (*Da^cā'im*, I, 22-23)

371

Rāʿin
(1)

Shepherd, king, ruler:

It is said in a *Ḥadīth*: "Each one of you is a shepherd and each one of you is accountable for his herd (on the Day of Resurrection)." Another translation: "Each one of you is a king (potentially) and each one of you is accountable for his subjects (on the Day of Resurrection)." That is, on the Day of Resurrection each one of you will be asked what did you do for your subjects. (*Bukhārī*, Cairo, II, 6; Delhi, II, 8-9; *Lughāt*, *Rā'*, pp. 95-96, *Tirmidhī*, IV, 208)

372

Rāʿin
(2)

Shepherd, governor, sovereign:

O my dear! You have understood the fact that there is a complete copy of the universe and the existents in the personal world of each individual. Thus, by the infinite mercy of God, every individual has potentially become a king whose subjects are in the entire world. However, it is now up to the people of faith to actualise the kingdom of their personal world through their knowledge and good deeds.

373

Rāʿin
(3)

Shepherd, king:

In many Qur'ānic verses and *Aḥādith* it is mentioned that obedient and successful souls will be kings in paradise. Those who will not be able to attain this status, will have done injustice to their personal world due to their ignorance and inaction or lack of good deeds.

O my dear! It is certainly a great favour of God to teach the realities and recognitions through the concept of the personal world. Therefore, there has been and continues to be great success in this method of teaching.

374

Rabb
(1)

Sustainer, Nourisher, Lord:

It is said in verse (1:1): "All praise belongs to Allah, the Sustainer of the (personal) worlds." That is, He nourishes human beings physically, spiritually and intellectually.

375

Rabb
(2)

Sustainer, Nourisher, Lord:

It is said in verse (7:54): "Blessed is Allah, the Sustainer of all (personal) worlds." That is, there is a blessed sustainer whom God has appointed for

the intellectual upbringing of the personal worlds.

376

Ratq (1)

Closed up, joined together, sewn up:

It is mentioned in verse (21:30): "Have not those who disbelieved seen that the heavens and the earth were closed up, and that We clove them asunder? And out of water We made all things alive." That is, man was once on the heaven of the Intellect and Soul, then God brought him into this material world, and made it imperative for him to be saturated with the water of knowledge, so that he may be truly revived and return to the higher world.

377

Ratq (2)

Closed up, joined together, sewn up:

"Have not those who disbelieve seen that the heavens and the earth were closed up, and that We clove them asunder." (21:30) The secret that the angel Universal Intellect is the heaven and the angel Universal Soul is the earth is extremely great. These two, by the command of God, are one as well as separate and there are countless wisdoms in this decree of God.

378

Ratq
(3)

Closed up, joined together, sewn up:

At the exalted place where the heaven and the earth are joined, the heaven has descended and become the earth and the earth has ascended and become the heaven. From this aspect, the vicegerency (*khilāfat*) of Ādam is related not only to the planet earth, but to the entire cosmic earth by which is meant the Universal Soul, from which the Universal Intellect is not separate. Thus, such a universal *khilāfat* or vicegerency is created for Ādam and his children.

379

Rajīm

Primary meaning: one who stones and is stoned:

This is derived from *rajm* (to stone) on the pattern of *faʿīl* in the sense of both active participle “stoning” and passive participle “stoned”. In a secondary sense it also means "cursed". Satan is called *rajīm* in the sense that his work is to stone by false and incorrect discourses, so that a *mu'min* who is weak in true knowledge may be frightened by it and become his victim, or die with respect to the soul of faith or suffer from doubt. This is the esoteric wisdom. But

exoterically, people neither know the stoning Satan, nor do they feel the pain of his stoning.

380

Raḥmān

(1)

The Beneficent:

It is said in verses (55:1-2): "The Beneficent taught the Qur'ān." Exegesis and *ta'wīl*: The Beneficent according to His sublime law (*sunnat*) taught the Perfect Man the spiritual and intellectual secrets of the Qur'ān through the beautiful names. "He created man and taught him speech (*bayān*)."
(55:3-4) Exegesis and *ta'wīl*: He created the Perfect Man spiritually and intellectually by teaching him the esoteric and luminous knowledge of His Book and then He taught him *ta'wīl* (*bayān*).

381

Raḥmān

(2)

The Beneficent:

It is said in verse (55:5): "The sun and the moon rotate with a reckoning." Exegesis and *ta'wīl*: *Nāṭiq* and *asās* are the sun and the moon of the world of religion. Therefore, here the night too, is as bright as the day. This is because the physical moon is far away from the physical sun and cannot be one with it and illumine the universe, but the sun and the moon of the world of religion

are like "light upon light (24:35)". Also see verse (75:9): "And the sun and the moon will be brought together."

382

Raḥmān
(3)

The Beneficent:

"And the star and the tree both prostrate themselves." (55:6) Exegesis and *ta'wīl*: In the sacred Sanctuary of the personal world, the star is the Universal Intellect and the tree the Universal Soul. Both prostrate to God in the sense of obedience, so that the order of the world of knowledge and recognition may continue.

383

Raḥmān
(4)

The Beneficent:

"And He raised the heaven and placed the Balance (in it)" (55:7) Exegesis and *ta'wīl*: In the beginning of the personal world the heaven and the earth are joined together (as one unit) (21:30). Then with spiritual progress He separates the heaven from the earth and raises it and places the balance of knowledge and wisdom in it and not on the earth, so that it may be used only by the one who is able to reach there.

384

Raḥmān
(5)

The Beneficent:

Another *ta'wīl* of separating the heaven

from the earth and raising it is that God raises every Prophet and Imam from the earth of *da'wat* and makes him the heaven of knowledge and wisdom, as God says: "Have not those who disbelieve seen that the heavens and the earth were joined together and then We clove them asunder?" (21:30).

385

Raḥmah

Mercy, kindness, every bounty which is necessary for the soul:

It is mentioned in verse (21:107): "And We sent you not but as a mercy unto the worlds (personal worlds)." According to Imam Ja'far aṣ-Ṣādiq, by the worlds are only meant human beings and human beings are born in all times. Thus, the holy Prophet is made the treasure and centre of mercy or the universal mercy for the cycle of Prophets as well as for the cycle of Imams. Therefore, the holy Prophet, according to his own blessed words, is the chief of Prophets. If someone is truly the leader of his community, then he is the chief both in word and deed. That is, the true chief is the one who benefits the community in every respect.

386

Raḥīq (1)

Pure wine:

It is mentioned in verses (83:25-26):

"They will be given to drink a sealed pure wine, the seal of which is musk." By the sealed pure wine are meant the spiritual words of the Qur'ān, the *Ḥadith* and the Imam of the time, in which are hidden the wonders and marvels of wisdom and recognition, which are pleasant and soul-nourishing like the sealed pure wine.

387

**Raḥīq
(2)**

Pure wine:

Sealed pure wine is the given knowledge (*‘ilm-i ladunī*), and the science of *ta'wīl* which is received from the perfect words and the hidden Book. Thus, it is both the knowledge of the Imam as well as the wine of love for him. Just as worldly love awakens by drinking worldly wine, similarly, the vision of his knowledge is attained by the wine of love for him. This is because true knowledge is his light and is felt and perceived in many ways.

388

Rizq

Sustenance:

It is said in verse (2:25): "And whoever will be given fruits as food, they will say: This is what was given to us before." Three kinds of nourishment can be received in this world: physical, spiritual and intellectual. Physical

nourishment is the one in which *mu'mins*, disbelievers and animals share equally. Spiritual and intellectual nourishment is special for the people of faith. It is this nourishment which is given in paradise, but in the most excellent and superb form.

389

Rasūl Allāh

The Messenger of God:

Some of the names of the holy Prophet: *Tābatāba* (pure) in the *Injil* (Gospel); *Mārmād* (existent) in the Torah (the Pentateuch); *Bārqalīt* (the one who distinguishes between right and wrong) in *Zabūr* (Psalms); *Ukhrā yā qadmā* (the one who comes at the end but excels all others) in *Ṣuḥuf* of Ibrāhīm; *Ṣāmsām* (the one who foils opponent's argument by incisive proof) in the *Ṣuḥuf* of Shīth; *Muqni*^c (exalted) in the *Ṣuḥuf* of Ādam; *Qāni*^c (content) in the *Ṣuḥufs* of Ash'iyā and Armiyā; ^c*Abdu'l-Jabbār* (the servant of the Omnipotent God) among the groups of birds and ^c*Abdu'l-Ghafūr* (the servant of the Forgiver) among the cattle; *Nabiyyu'r-raḥmah* (the Prophet of mercy) with *Jinn* and *Nabiyyu'l-mulḥamah* (the eating and drinking Prophet) with the devils. (*Muntakhabāt Ismā'īliyyah*, p. 215)

390

Rafī^c**Exalter, exalted:**

It is mentioned in verse (40:15): "The Exalter of ranks, the Lord of the Throne (*ʿarsh*).\" The wisdom of this verse is that the ladder of ranks goes up to the Throne. You should also study verses (70:1-4) carefully and note whether the rank of *fanā' fi'llāh* is on the Supreme Throne or on the earth? Is the heart of a believing servant not the throne of recognition?

391

ar-Rafīq al-a^clā**Higher "I", Monoreality:**

At the end of his pure life, the holy Prophet had said this wisdom-filled prayer: "O Allah! Forgive me, have mercy on me and join me with the Companion-on-High. (*Aḥādith-i Mathnawī*, p. 130).

Question: Who is the Companion-on-High? Answer: Higher "I". Question: In what sense is he a companion?

Answer: He is a companion in the journey of the endless life. That is, every *mu'min* has a Companion-on-High.

392**Raqīm****Inscription, writing:**

One of the spiritual marvels and wonders is that sometimes writing appears in front of the inner eye. This surely is an allusion to the fact that there are bounties in paradise in the form of writing too (18:9).

393**Ramayta****You threw:**

It is mentioned in verse (8:17): "And you did not throw (the dust) but Allah did it." This shows that Allah has the power of executing some of His acts by the hand of His Messenger, because the hand of the Messenger is the hand of God. (48:10)

394**Rawḥ Allāh
(1)****Mercy of God:**

It is mentioned in verse (12:87): "And do not despair of Allah's mercy." Here by the mercy of God is meant Ḥaẓrat Imam Yūsuf and thus it is correct to say that the Imam of the time is God's mercy after the holy Prophet.

395

Rawḥ Allāh
(2)

Mercy of God:

In verse (12:87) God says: "And do not despair of Allah's mercy." Allah's mercy, in reality, is the name of a great soul, who is the Imam of the time. Thus, *rawḥu'llāh* and *rūḥu'llāh* are the same thing.

396

Ru'yā (pl. ru'an)
(1)

Vision, dream:

It is said in a *Ḥadīth*: "Indeed, the dream of a *mu'min* is a part of the 46 parts of Prophethood." (*Muslim*, IV, 1773; *Tirmidhī*, IV, 533). This is related to true *mu'mins*, because the miraculous dream is a kind of spirituality.

397

Ru'yā
(2)

Vision, dream:

It is said in a *Ḥadīth*: "The dream of Prophets is revelation", as mentioned in verse (37:102): "Verily, I saw in a dream that I was slaughtering you." (The dream of Ḥaẓrat Ibrāhīm) and that of a true *mu'min* is one of the 46 parts of Prophethood. (*Bukhārī*, Cairo, I, 46, Delhi, I, 454)

398

Ru'yā
(3)**Vision, dream:**

Common people are not able to understand that the dreams of the Prophets and the Imams are linked with the spiritual world, as was the dream of Ḥaḏrat Ibrāhīm, in which he, by the command of God, sacrificed his beloved son Ḥaḏrat Ismā'il (37:102). Indeed, in such a luminous dream full of spirituality, the holy Prophet had observed extremely great secrets of *mi'rāj* (spiritual ascent) (17:60). God tested the people by it. Since God intended to try people, the key explanation of *mi'rāj* is not given and it is left to knowledge and recognition. And this Divine law (*sunnat*) has continued to try people again and again.

399

Rih Yūsuf

The fragrance of Yūsuf, i.e. spiritual fragrance:

Ḥaḏrat Ya'qūb said: "I get the fragrance of Yūsuf." (12:94). Ḥaḏrat Yūsuf was the Imam. One of the spiritual miracles of the Imam is the manifestation of spiritual fragrances.

400**Rayḥān****Sweet basil, sustenance:**

By the sweet basil which is an aromatic plant, is meant the spiritual aroma or fragrance which is the food of the people of paradise, as mentioned in verse (56:89): "There is (for him) rest, food of aroma and gardens of delight." (*Wonders and Marvels of Spiritual Science*, pp. 4-5 also "The olfactory sense will discover a new nourishment" in *Balance of Realities*, pp. 40-42)

Chapter: Zā'

401

Zabūr
(1)**To write, written, the heavenly scripture which was revealed to Ḥaḏrat Dawūd:**

According to some *‘ulamā’*, *Zabūr* means that heavenly scripture in which there are only axioms and aphorisms (*Qāmus*, p. 261). Although I agree that that is definitely true, it is also true that the *Zabūr* is a clear example of the treasure of Divine love. It provides a detailed answer to the question: What should be the means to His love for the true lovers of God?

402

Zabūr
(2)**A book, written:**

Some people think that the word *‘ishq* (love) is not mentioned anywhere in the wise Qur’ān, nor can it be used for God. I would like to say that the holy Qur’ān not only mentions the synonyms of *‘ishq* (love), but that it also testifies to a heavenly Book, which from the beginning to the end, contains nothing but Divine love and its means, and that Book is the *Zabūr* (Psalms) of Ḥaḏrat Dāwūd (4:163; 17:55).

403

Zabūr
(3)

Book of Divine love:

In addition to the synonyms of love and attestation of the Book of Divine love (the *Zabūr*), the states of Divine love are also mentioned in the great Qur'ān. For instance: "And they fall down on their faces weeping and this increases their humility." (17:109). Is this not Divine love? Is it not an example of the love which Ḥaṣrat Dāwūd had?

404

Zabūr
(4)

Book of Divine love:

The holy Qur'ān says in verse (2:165): "And those who believe are the strongest in love for Allah." If someone has such strong love for God, then it is *‘ishq*, or the ardent Divine love, which is that wisdom-filled and blessed light which illumines not only the heart and mind, and the intellect and soul, but also every cell and particle of the body. It is for this reason that God granted Ḥaṣrat Dāwūd the Book of Divine love, i.e. *Zabūr* (Psalms) and made him the teacher of Divine love.

405

Zabūr
(5)

A book of deeds:

It is mentioned in verse (21:105): "And verily We did write (for our friends) in

(their) book of deeds after (the completion of) remembrance that My righteous servants will inherit the (cosmic) earth." You can also call it the earth of paradise, because paradise is in the length and width of the universe (3:133; 57:21).

406

Zidni ʿilmā

Increase me in knowledge:

There are amazing wisdoms in this blessed prayer which God taught His beloved Prophet. For instance: (i) According to this wisdom-filled prayer, there was an immeasurable daily increase in the knowledge and wisdom of the holy Prophet by His guidance and help. (ii) The pleasure of God and the sacred *sunnat* of the holy Prophet show that in the entire cycle of the holy Prophet, the believers should climb the ladder of understanding of the Qurʾān, until the treasures of the secrets of knowledge and wisdom open to them.

407

Zakariyyā (1)

Zakariyyā:

He was a great Prophet and secretly Imam also, as mentioned in verse (21:89): “(Remember) Zakariyyā, when he cried to his Lord: O my Lord! Do not leave me alone (childless), though You are the best of inheritors.”

From this verse we understand at least four wisdoms: (i) Children are prayed for, for the sake of religious work. (ii) The same children may be born at the place of intellect of the personal world. (iii) One seeks one's own intellectual birth. (iv) Finally, there is the indication that at the place of intellect the best of the inheritors is God Himself.

408

Zakariyyā
(2)

Imam Zakariyyā:

In verse (3:37) it is said: "And He made Zakariyyā take care of her." That is, God made Zakariyyā guardian and responsible for the spiritual upbringing of Ḥaẓrat Maryam. Thus Ḥaẓrat Imam Zakariyyā gave her the sacred knowledge of *ism-i a'zam* according to the religion of nature. This way of imparting knowledge is called "*ilmu'l-asmā*", which continues from the time of Ḥaẓrat Ādam till the Resurrection of resurrections.

409

Zakariyyā
(3)

Imam Zakariyyā:

"Whenever Zakariyyā came to see her in the *mihrāb*, he found that she had (spiritual) food. He said: O Maryam, whence comes to you this (food)? She said: It is from Allah. Verily, Allah provides for whomsoever He likes

without *ḥisāb* (measure).” (3:37). By *miḥrāb* is meant the personal world and by *ḥisāb* is meant the day of reckoning which is one of the names of resurrection. To give sustenance without *ḥisāb* means that God gives her that knowledge which for some is only possible to receive in paradise after physical death and resurrection.

410

Zakariyyā (4)

Imam Zakariyyā:

Miḥrāb and *miḥrab* stem from *ḥarb* (war, battle) and they mean warrior, combatant, fighter, fortress, etc. Thus by *miḥrāb* is meant the fortress of the personal world in which there is everything related to spiritual war and it is also the place of worship. *Miḥrāb* is also the name of the place of intellect and Ḥaẓrat Zakariyyā had made the sign from there (19:11), because all the highest *ta'wils* are gathered in the *Ḥaẓirātu 'l-quḍus* or sacred Sanctuary.

411

Zilzālan shadidā

To shake severely:

Spiritual quake is on many levels, as mentioned in verse (33:11): "Then the believers were tried and they were shaken severely." That is, the spiritual quake, in which there is very great wisdom, was imposed upon them.

412

Zulzilat

It was shaken:

The quake of the personal resurrection is mentioned in the *sūrah* of *Zilzāl* (99:1-8), which is a tremendous miracle of the personal world, whereby the *sālik* is purified and hears spiritual conversation. The resurrection of all the representative particles of people takes place in a hidden way in this personal resurrection.

413

Zalzalāt as-sā'ah

The quake of resurrection:

In verses (22:1-2) it is mentioned: "O people, fear your Lord. Verily, the quake of the hour is a terrible thing! The day you will behold it, every suckling mother will forsake her suckling, and every pregnant female will drop her load. You will behold the people (as) drunken, yet they will not be drunk, but the punishment of Allah will be terrible." That is, because of the severity of resurrection every teacher forgets his students, and the additional souls of every *sālik* come out and they appear to be intoxicated.

414

Zulzilū

They were shaken:

In verse (2:214) God says: "Or do you

think that you would enter paradise while there has not yet come upon you the like of what befell those who passed away before you? Distress and affliction befell them, they were shaken so that (ultimately) the Messenger and those who believed with him started to say: When will the help of Allah come? (They were consoled that) verily, Allah's help is near." This is a part of the subject of spiritual quake.

415

Zīnat Allāh (1)

Ornament of God, inner and spiritual ornament, embellishment:

It is said in verse (7:32): "Say (O Muḥammad): Who has forbidden the ornament which Allah has brought forth for His servants, and the subtle nourishments? Say: These, on the Day of Resurrection will be exclusively for those who believed during the life of this world." This Divine teaching has two aspects, one exoteric and the other esoteric. However, the esoteric aspect is very rational, logical and necessary, so that by this Divine wisdom the wise people may have recourse to the inner *ta'wīl*.

416**Zīnat Allāh
(2)****Spiritual embellishment:**

The special and extremely attractive ornament of God is in the personal world, which He has created for His chosen servants. Who has prohibited to do *‘ibādat* and spiritual exercise in order to observe it? These bounties and fragrances of paradise can be attained by *mu'mins* even in the life of this world, and specifically during the cycle of spirituality.

Blank

Chapter: Sīn

417

Sāhirah**Plain, the earth, plain of resurrection, the earth of the personal world:**

It is a hidden name of the earth of the personal world, which is given with respect to the vigil of the night, as the one who keeps vigils frequently is called "*sahhār*" or "*suharah*" and "*sāhirah*" (f.). Verses (79:13-14) say: "Verily, it shall be but a single (violent) blast, when lo! they shall be in the *sāhirah* (plain of resurrection)."

418

Sabab**Rope, means:**

Internally the Qur'ān and *‘itrat* (*ahl-i bayt*=Imam) are the same one light which is like a rope or ladder between the heaven and the earth, and this is also the straight path. This rope is extended from the supreme heaven to the earth, so that people may reach the Lord of the Throne through this rope or ladder of knowledge and recognition. This is the most marvellous as well as the most understandable example. Thus, when an *‘arīf* gradually progresses upwards, at every level he sees the Qur'ān and the Imam in the form of one Light. He sees the upper end of this luminous rope even in the presence of God, which is

both the great Qur'ān and the manifest Imam.

419

Sab^c
(1)

Seven:

It is mentioned in verse (15:87): "And We have certainly given you seven repeated (*sūratu'l-Ḥamd*) and the glorious Qur'ān." One great *ta'wīl* of this is that by the seven repeated (*sab^c-i mathānī*) are meant the seven Imams. In the cycles of previous *nātiqs* every cycle used to consist of seven Imams, but God did (special) favour to the holy Prophet and extended the chain of the seven repeated (Imams) for the sake of his work and granted him the glorious Qur'ān (i.e. *qā'imu'l-qiyāmat*).

420

Sab^c
(2)

Seven:

The universal and far reaching *ta'wīl* of the above-mentioned verse is that, in reality from the very beginning, the chain of the seven repeated (i.e. *sab^c-i mathānī*) Imams is in the blessed name of the holy Prophet, because it is he who is the chief of the Prophets, the lord of the great cycle (*dawr-i a'zam*) and the purpose of the very creation of the universe.

421

Sabʿah aḥruf**Seven letters:**

The holy Prophet says: "The Qur'ān is revealed on seven letters, each of those letters is sufficient (in knowledge and wisdom) and healing (from inner diseases, i.e. spiritual and intellectual diseases)." According to Sayyidnā Maṣūru'l-Yaman, the *ta'wīl* wisdom of this *Hadith* is that by the Qur'ān is meant his *waṣiyy* (legatee) and *asās* (foundation), because he is the custodian of the *ta'wīl* of the Qur'ān and *maḥzar* (locus of manifestation) of its wonders and marvels and by seven letters is meant the pure Imams from his children, of whom each one is sufficient (in knowledge and wisdom) and healing (from inner diseases) for the people of his time (*Sarā'ir*, p. 88).

422

**Sittah ayyām
(1)****Six days:**

It is mentioned in verse (7:54): "Verily your Lord is Allah Who created the heavens and the earth in six days, then established equality (*musāwāt*) on the Throne." By this creation is meant the creation of the world of religion which became complete in six major cycles and the creation of the personal world

which became complete in six minor cycles.

423

Sittah ayyām (2)

Six days:

The six blessed days of Allah are: Ḥaẓrat Ādam, Ḥaẓrat Nūḥ, Ḥaẓrat Ibrāhīm, Ḥaẓrat Mūsā, Ḥaẓrat ʿIsā and Ḥaẓrat Muḥammad (a.s.). The world of religion became complete in the six major cycles of these *nāfiqs* and the seventh day which is Saturday is Ḥaẓrat *qā'imū'l-qiyāmat* in which God established equality (*musāwāt*) through the Throne (light of Intellect), which is renewed and recognised in the personal world.

424

Sittah ayyām (3)

Six days:

One day of God is a thousand years (22:47). According to this, the creation of the world of religion completed in six thousand years and the last cycle of one thousand years is assigned for Ḥaẓrat *qā'imū'l-qiyāmat* (11:7; 25:59).

425

Sakhkhara

He subjugated, he made obedient:

God has potentially made everything of the heaven and the earth obedient to

mankind. This is mentioned in various Qur'ānic verses. In this Divine teaching attention is drawn to both external and internal science. Those verses are mentioned under the heading of "*wa sakhkhara lakum* (And He has subjugated to you)" (45:13; 31:20).

426

Sidrah (1)

The lote-tree:

The lote-tree of the utmost boundary is one of the examples of the Universal Soul, who is beyond time and space, as mentioned in verses (53:13-14): "And he (the Prophet) saw Him yet another time near the lote-tree of the utmost boundary." Here there is a special question for the seekers of truth: Whom did the Prophet see? Who had invited him? Obviously he was seeking the vision of God and this he attained.

427

Sidrah (2)

The lote-tree, the Universal Soul:

It is said in verses (53:15-16): "Close to which is the paradise of abode, while the lote-tree was hiding (a precious thing) and showing." The sacred Sanctuary is the treasure of the secrets of both the worlds, where there is everything and no real bounty is outside of it.

428

Sidrah
(3)**The Universal Soul:**

The lote-tree of the utmost boundary namely, the Universal Soul, who is beyond time and space, is at the end of the spiritual journey and resurrection, and therefore many things come to an end there, such as humanity, multiplicity, duality, doubt, ignorance, separation, death, indigence, humility, fear, grief, etc. Thus the name *sidratu'l-muntahā* or the lote-tree of the utmost boundary is in the sense that by reaching it, the above-mentioned things come to an end. In this state, space and time are transformed into a non-spatial and non-temporal state (*dahr*). Also resurrection, man, multiplicity and duality, doubt, ignorance, separation, death, indigence, humility, fear and grief are transformed into the hereafter, angel, unity, the truth of certainty, knowledge, union, eternal life, treasure, everlasting honour, peace and permanent happiness, respectively.

429

Sidrah
(4)**The lote-tree of the utmost boundary:**

In connection with *mī'rāj*, it is mentioned in this way: "And he saw that manifestation twice at the lote-tree of the utmost boundary, near which is the

garden of abode, when the lote-tree was concealing what it was concealing." (53:13-16)

The great scholars of the people of *zāhir* (exotericists/literalists) have confessed that they do not know the reality of the lote-tree of the utmost boundary, because to discover such secrets is extremely difficult. However, such secrets of the Qur'ān are certainly in the treasure of the Imam of the time.

430

Sidrah (5)

Lote-tree:

By *sidratu 'l-muntahā* or the lote-tree of the utmost boundary is meant the Universal Soul at which the spiritual journey of the personal world comes to an end. The word "*muntahā* (utmost boundary)" alludes to this meaning. It is a lote-tree in the sense that it has the precious pearls of Divine treasure which are compared to lotes, and these were the extremely precious pearls which were shown and concealed repeatedly.

431

Sarābīl (sing. sirbāl)

Shirts:

"And He has made shirts for you to protect you from the heat, and shirts to protect you in your fighting." (16:81). These miraculous shirts are such that

they are affected neither by heat, nor by cold, nor can they be destroyed by war. These subtle cosmic shirts are not lifeless, rather they are living souls and the Supreme Soul in them encompasses all of us. This means that we live on the stars even now in the *ibḍāʿi* body which is our higher "I".

432

Sirāj (pl. suruj)
(1)

Lamp:

In the wise Qurʾān the sun is compared to the lamp (*sirāj*) and the moon is called luminous (*munir*) and a light (*nūr*) (25:61; 71:16; 78:13). The great wisdom of this is wondrous: just as the lamp is lit with the oil and in order to keep it lit during the whole night, oil is poured into it repeatedly, similarly, in order to keep the sun burning, the Divine hand continuously casts the cosmic fuel into it. For the detailed explanation of this see the "*Balance of Realities*", pp. 59-61.

433

Sirāj
(2)

Lamp:

One of the noble names of the holy Prophet is a "luminous lamp (*sirājan munirā*, 33:46). This means that those fortunate souls who are annihilated in the Prophet and the Imam as a result of true love, are transformed into light

forever, just as the cosmic fuel being cast into the sun turns into light.

434

Sirāj
(3)

Lamp:

There is no doubt that the luminous lamp, i.e. the holy Prophet is the sun of the world of religion and his *waṣiyy* (legatee) is its moon, as God says in verses (91:1-2): "By the sun and his forenoon, by the moon when she follows him." Here, by the sun is meant *nāṭiq* and by the moon, *asās*, who are the sun and the moon of the world of religion.

435

Saʿā

He ran, he strove:

In verse (53:39) it is mentioned: "And that for man there is nothing save what he strives for." In this verse there are satisfactory answers to many questions. Praise belongs to Allah for His kindness and favour!

436

Safīnah

Ark, Nūḥ's ark, *ahl-i bayt*:

The holy Prophet says: "The example of my *ahl-i bayt* among you is like that of Nūḥ's ark. He who embarks on it is saved and he who did not, drowned." (*al-Mustadrak*, III, 163)

437

Sikkīn (pl. sakākin)

Knife:

By knife is meant the covenant and *ism-i a'zam*, because it is by its remembrance that the cow of the carnal soul can be slaughtered, as verse (2:67) says: "And when Mūsā said to his people: Verily, Allah commands you to slaughter a cow."

438

Sulālah

Quintessence, extract:

In verse (23:12), it is mentioned that man is created from the quintessence of clay and in verse (32:8) it is mentioned that he is created from the quintessence of base fluid. By the quintessence of base fluid is meant the particle of soul which comes from the loins of the father, which in reality is from the Divine treasure (15:21). O my dears! Initially everything is a particle and nothing is exempt from this law of nature.

439

Salām
(1)**Peace, protection:**

God says in verse (37:79): "Peace be upon Nūḥ among the people of the world." Since all people do not send peace upon Ḥaḏrat Nūḥ, therefore it is important to understand its *ta'wīl*

wisdom which is very concise but most comprehensive, which is that “there is peace upon Ḥaẓrat Nūḥ in every personal world”. That is, the spiritual or luminous record or movie of the spiritual science of Ḥaẓrat Nūḥ is safe and preserved intact in the personal world.

440

Salām (2)

Peace, eternal protection:

It is said about Ḥaẓrat Ibrāhīm in verse (37:109): "Peace be upon Ibrāhīm." That is, there is peace upon Ḥaẓrat Ibrāhīm in every personal world. He is eternally alive and safe in the personal world and also whatever is said about him in the Qur'ān is also safe and preserved spiritually. In short, the personal world is the mirror of spirituality, in which all things related to the perfect recognition of Prophets and Imams are completely observed.

441

Salām (3)

Eternal peace:

It is said about Ḥaẓrat Mūsā and Ḥaẓrat Hārūn in verse (37:120): "Peace be upon Mūsā and Hārūn." That is, there is peace upon them in all personal worlds. This peace can be granted to all *mu'mins* of all *ummats* through *nāṭiqs* and *asāses*,

because those who are appointed by God spread His mercy.

442

Salām (4)

Eternal peace, source of protection:

God says in verse (37:130): Peace be upon "*Il-Yāsīn*". Regarding "*Il-Yāsīn*" there are two readings: One is "*Ilyās*". In that case it means: There is peace upon Ḥaẓrat Ilyās in all personal worlds. The other is "*Āli Yā-Sīn*", i.e. "*Āli Muḥammad* (s.a.s.). The *ta'wīl* in the latter case is that there is peace on the progeny of Muḥammad (s.a.s.) in every personal world. There is no doubt that *āli Muḥammad* (s.a.s.) is the manifest Imam as well as the actual personal world. Therefore, he is both peace and the source of peace from God (36:12), other than whom there is no personal world.

443

Salām (5)

Peace, peace of *baqā' bi'llāh*:

In addition to the above-mentioned verses, there is verse (37:18) in the same *sūrah*, in which God also says: "And peace be upon all Messengers." That is, there is peace on all Messengers in the personal worlds. That is, the Prophets have attained the rank of *fanā' fi'llāh* and *baqā' bi'llāh*, therefore, they are

eternally alive and safe in His blessed name "*as-salām*". And this is the meaning of God saying "peace be upon them".

444

**Salām
(6)**

Everlasting bounty of eternal peace:

O the light of my eyes! When men say customary peace to one another, it is used only in the sense of prayer, but when God uses it, it is not in the sense of prayer, there is actually the bounty of peace, because God's speech transcends prayer.

445

**Salām
(7)**

Abode of eternal peace, paradise:

It is said in verse (10:25): "And Allah invites to the abode of peace", which is the personal world of the *Imām-i mubīn* in this world as well as in the next, and it is his personal world which is the living paradise full of the treasures of intellect, knowledge and wisdom.

446

Salsabīl

Name of a spring in paradise:

It is mentioned in verse (76:18): "It is a spring in paradise, named *Salsabil*." *Salsabil* = *sal sabil* (ask for the path).

This is one of the names of the Lord of command who is the fountainhead of knowledge and guidance, and shows the path of guidance externally and internally if he (Imam) is duly asked. Praise belongs to Allah, the Sustainer of the worlds!

447

Sullam (pl. *salālim*,
salālim)

Ladder:

It is said in verse (52:38): "Or do they have a ladder by which they can (climb up to the higher world and) listen (to the secrets)? Then let them bring a manifest proof." This is a clear indication that after the holy Prophet it is only the Imam of the time who is the rope of God and the ladder to the higher world.

448

Salmān
(1)

A name:

It is said in a *Ḥadith*: "Salmān is from us, the *ahl-i bayt*." This *Ḥadith* alludes to the fact that *mu'mins* of the first rank, male or female, can also be included in the *ahl-i bayt*.

449

Salmān
(2)

Salmān:

It is stated in a *Ḥadith*: "*Inna Salmāna minnā ahli'l-bayt* = Indeed Salmān is from us, *ahl-i bayt*." This name was given to Salmān-i Fārsī by the holy

Prophet. Therefore, it is among the most comprehensive words, as the holy Prophet says: "I have been given the most comprehensive words." That is, every word of the Qur'ān and the *Ḥadith* is most comprehensive and thus has several meanings. The name "Salmān" is one such comprehensive and selected word.

450

Salmān (3)

Salmānu'l-khayr:

(a) Salmān was an exemplary *mu'min* of the time of Prophethood. (b) Salmān is a proof of the verse of the sound heart (26:89). (c) He became one of the doors of paradise. (d) The sacred light of the holy *ahl-i bayt* had risen in the personal world of Salmān. (e) In the time of every Imam, some pure *mu'mins* (men and women) become like Salmān-i Fārsī.

451

Salmān (4)

Salmān, one of the *ahl-i bayt* of the Prophet:

It is said in a *Ḥadith*: "Indeed, Salmān is from us, the *ahl-i bayt*." (*Safīnatu'l-Bihār*, I, 647). The holy Prophet has also said about Salmān: "Salmān is given a part of knowledge." Also "Salmān is so learned that nobody can

reach him." (*Sirat-i Salmān*, p. 146; *Kanz*, XI, 690).

452

Salmān
(5)

Salmān as an ^ʿālim of given knowledge:

When the Commander of the faithful *Mawlā* ^ʿAlī was asked about Salmān, he said: "He is given the first knowledge and the last knowledge, and that which he has, cannot be grasped." (*Ṭabaqāt*, IV, 85). The Imam also said: "He has the knowledge of the first ones and the last ones." (*Sirat-i Salmān*, p. 155)

453

Salūnī
(1)

Ask me!:

Mawlā ^ʿAlī said to the people present in his time: "Ask me (the maxims of knowledge and wisdom) before you lose me." It is a fact that the exalted Imam, whom the Benevolent God and the holy Prophet had appointed for the sake of the guidance of the people, has been lost by many groups. (*Kawkab*, p. 299)

454

Salūnī
(2)

Ask me!:

Mawlā ^ʿAlī (a.s.) says: "Ask me whatever is under the Throne (i.e. the light of intellect)" (*Ibid.*, p. 298). That is, I have the light of the Intellect which

encompasses all things. Therefore, ask me about whatever you want to know, according to the way ordained for asking me.

455

Salim (1)

Faultless, flawless, pure, sound heart, the heart which is free from inner diseases:

In verse (37:84), it is mentioned about Ḥaẓrat Ibrāhīm: First translation: "When he came to his Lord with a faultless heart." Second translation: "When he came to his Lord with a heart worthy of submitting", so that God may take it in His blessed hand and may turn it between two of His fingers the way He wants to turn it and make it the mirror of His beauty, elegance and perfect attributes and the treasure of the secrets of *azal* and *abad*. So that a luminous example of guidance would remain forever for the people in this guiding act of Ḥaẓrat Ibrāhīm, who was the Imam of the people (2:124).

456

Salim (2)

The heart which is submitted to God:

"*Muqallibu'l-qulūb*, i.e. the Turner of (the intentions of) the hearts" is one of the names of God. In this there is a *ta'wili* wisdom which we will explain

under the following *Ḥadīth*: "Indeed, the hearts, all of them, are between the two fingers of God (which He turns as He likes)." Those *ʿarīfs* who have attained the holy vision of God can tell that by the five fingers of *Raḥmān* are meant the five higher *ḥudūd*: the Universal Intellect, the Universal Soul, Israfil, Mikā'il and Jibrā'il. The *ta'wil* of all hearts being between the two fingers of God is the "*qalb-i salīm* (sound heart)" which is the heart (intellect) of the Imam which represents all hearts and is between the Universal Intellect and the Universal Soul.

457

Salīm (3)

The heart which is free from inner diseases:

It is said in verse (26:89): "Save to him who comes to Allah with a faultless heart." To go to the presence of God in such a way (i.e. with a faultless heart) is not an ordinary thing, it is the excellent character of Ḥaḏrat Ibrāhīm and his spiritual companions (60:4) and that of the holy Prophet (33:21).

458

as-Samā' ad-dunyā (1)

The nearest heaven:

The nearest heaven is mentioned in verses (15:16; 37:6; 41:12; 67:5). This is the heaven of the personal world,

which due to its being under the seven spiritual heavens, is the nearest one, as mentioned in verses (37:6-8): "Verily We have adorned the nearest heaven with an adornment of the stars and have protected it against every rebellious devil, (so that) they are not able to listen to the (conversation of the) exalted chiefs."

459

**as-Samā' ad-dunyā
(2)**

Heaven of the personal world:

It is mentioned in verse (41:12): "And We have adorned the nearest heaven with lamps and (made it) guarding (the heavens above it from devils)". A few great devils with extreme difficulty can fly to the heaven of the personal world. The colourful lights there are so attractive and so fascinating that they become trapped there and cannot come out of them and go to the higher heavens.

460

**as-Samā' ad-dunyā
(3)**

The heaven which is nearest:

The heaven of the personal world which is illumined with lamps is both light as well as fire, as mentioned in verse (67:5): "Verily, We have adorned the nearest heaven with lamps and We have made them missiles to drive away the devils, and We have prepared for them

the chastisement of the flaming fire." The devils are deprived of the great secrets of the higher world because they did not recognise the Vicegerent of God.

461

as-Samā' ad-dunyā
(4)

The nearest heaven:

In verse (41:12) it is mentioned: "And We adorned the nearest heaven with lamps and made it as a guard (against devils)." God has protected the intellectual and spiritual heavens from devils in the way that He has decorated the nearest heaven (the True Guide) with the lamps of knowledge and wisdom, in which there is the light of guidance for the people of faith, and flaming missiles for the devils. (67:5)

462

as-Samā' ad-dunyā
(5)

The nearest heaven:

God made His Prophet the luminous lamp of guidance (33:46). He, in his time, was that living and speaking heaven of knowledge and wisdom who could come closer to the people. His every word and deed was a lamp from which the *mu'mins* used to receive the light of guidance, whereas flaming missiles were thrown upon the disbelievers.

463

as-Samā' ad-dunyā
(6)

The nearest heaven:

In verse (71:11) it is said: "He will send upon you the heaven which pours plenteous rain." That is, due to obedience and humility, the spiritual heaven will be very kind to you and will pour the rain of knowledge and guidance.

464

as-Samā' ad-dunyā
(7)

The nearest heaven:

In verse (72:8) it is mentioned: "And We sought the heaven, but We found it filled with strong guards and shooting flames." It is clear that this is that heaven of spirituality which is close to man and *jinn*, i.e. the rank of Imamāt, but there are many lamps of protection in it, from which light spreads and flaming missiles are hurled.

465

Sam^c (pl. asmā^c)

Ear:

In verse (32:9) it is indicated that the *nāṭiq* acts as the spiritual hearing of the people of *bāṭin*, because this verse alludes to the recognition of the Perfect Man and hence the physical ears are not mentioned in it.

466

Samiyy

Namesake, equal, alike:

In verse (19:7) it is mentioned that before Yaḥyā, son of Zakariyyā, none had this name. Then in the same chapter in verse (19:65), it is mentioned that God does not have a namesake. He says: "Do you know of any who is worthy of the same name as He?" That is, the Prophets and Imams in their respective periods are the beautiful supreme Names of God, therefore, they are unique and have no namesake. In this sense God has no namesake, since the Prophets and Imams with their countless beauties are His names.

467

Sunnah

Habitual practice, customary procedure or action, norm, law of God, wisdom, law of nature:

The subject of *sunnat* is among the fundamental subjects in the wise Qur'ān. There is no change in the fundamental and principal matters of the true religion. The *sunnat* of God continues to manifest itself in the personal world of the Perfect Men, and its renewal always continues. Study carefully the verses related to the subject of the *sunnat* of God.

468

Sawiyy

Straight, equal, correct:

In verse (19:17) the meanings of "*basharan sawiyyā* (the sound human being)" are: (1) *Ibdā^ci* body, (2) The appearance of the angel in the form of a Perfect Man, (3) Astral body, (4) Paradisiacal attire, (5) Creature of paradise, (6) Believing *jinn*, (7) Manifestation of *mubda^c*, (8) Subtle body, (9) Miracle of *ibdā^c*, (10) Miracle of *inbi^cāth*, (11) Similitudinal body (*jism-i mithālī*), (12) A new creation, (13) *Mihrāb*, (14) *Ṣaffā*, (15) *Ṣaffan saffā*, (16) Macrocosm, (17) Essence of the universe, (18) New attire (*thos gatu*), etc. Praise belongs to God for His kindness and favour!

469

Sirū

Travel:

In verse (29:20) it is mentioned: "Say: Travel in the earth and see how He originated creation; and then Allah brings forth another creation." That is, through true knowledge and special *ibādat*, enter the personal world and travel in its earth, so that you may have the recognition of creation and the Creator. Otherwise the purpose of recognition cannot be attained by simply travelling on the external earth.

Chapter: Shīn

470

Shāhid

Witness, present:

Study verse (11:17): "Is he then (like unto him) who is on a clear proof from his Lord, and a witness of him who follows him." (*Sharḥ*, Vol. 8, p. 311) The one who is on the clear proof is the holy Prophet and his witness is *Mawlā* °Alī (a.s.). How can it be possible for an ordinary person to be the witness of the Prophethood and Messengership of the holy Prophet while it is an inner and spiritual matter and not an external one? That is, one needed to see with the inner eye how the glorious Qur'ān revealed to the holy Prophet from the Divine Word, the Supreme Pen, the Guarded Tablet and the angels. Without all these observations there cannot be a true testimony.

471

Shajarah

Tree:

The *mamthūl* (meaning, object) of the examples of all the blessed trees mentioned in the wise Qur'ān is only one in the heaven of the personal world, and that is the *sūrat-i Raḥmān* or the Supreme Angel. Since he himself is the world of oneness, therefore he is the Universal Intellect, the Universal Soul, *nāṭiq*, *asās* and monoreality as well. In

short, all higher meanings are gathered here and spread from here.

472

Sharāban ṭahūrā

Extremely pure wine:

Verse (76:21) says: "And their Lord shall give them to drink an extremely pure wine." By this wine is meant the Divine vision which is the wine of love, and by drinking which the friends of God become and remain pure.

473

Shiʿr

Poetry, poem:

Ḥaẓrat Ibn ʿAbbās reports that the holy Prophet said: "Indeed, in some of the poetry there is wisdom." That is, there can be wisdom in the poetry of those poets who adhere to true guidance, otherwise the holy Qurʾān condemns those poets who do not follow the true guidance and have gone astray. (26:224).

474

Shughul

Work, business:

It is said in verse (36:55): "Verily, today the people of paradise have joy and comfort in what they do." For instance, the work of teaching those people who are brought to paradise by the force of the *ṣūr* of Isrāfīl.

475

Shifā'**Healing, health:**

It is a bright proof of spiritual science that one important aspect of the diverse aspects of the Qur'ān and the *Ḥadīth* is related to heavenly medical science, treatment and healing. Therefore, one of the names of the wise Qur'ān is "*Shifā'*" (10:57; 17:82).

476

Shafā'ah**Intercession:**

The holy Prophet has said: "Indeed, from my *ummat* there are some who can intercede for (many) groups." (*Tirmidhī*, IV, 627). This *Ḥadīth* is about the *kāmils* (the perfect ones) and *ʿarīfs* (those who have attained *maʿrifat*).

477

**Shakūr
(1)****Very grateful:**

Anyone can fulfil ordinary gratitude, but special gratitude is very difficult, because it is possible only in the light of wisdom, as God says in verse (31:12): "And We gave wisdom to Luqmān (and said): Be grateful to Allah!" Wisdom is a very great gift of God which He grants to very few of His servants, as mentioned in verse (34:13): "And very few of My servants are grateful." That

is, the people of wisdom are very few indeed.

478

Shakūr (2)

Very grateful:

It is said about Ḥaḏrat Nūḥ (17:3): "Verily, he was a grateful servant." That is, in his personal world there was the inner wealth and wisdom of the entire world and accordingly he was grateful and appreciative in a practical sense. Such attributes and virtues are possessed by all Prophets and *awliyā'*.

479

Shakūr (3)

Very grateful:

Although the expression of gratitude is a useful *bandagī* in all times, in its true sense, it can only be accomplished at the height of receiving great bounties. This is stated after the mention of the accomplishment of the work of *jinn* in the spiritual kingdom of Ḥaḏrat Sulaymān: "O children of Dāwūd! Act in the way of gratitude. Verily few of My servants are grateful." (34:13). That is, do favour to the people according to the great bounties which God has granted you, so that it may be a practical gratitude to God, i.e. appreciation of His bounties.

480

Shuhadā' (sing. shahīd) Witnesses:

(1)

God addresses the pure Imams thus: "And thus We have made you a just *ummat*, so that you may be witnesses over mankind, and so that the Messenger may be a witness over you." A witness is the one who is present, thus the Imam is witness over the people in the sense that he, by the command of God, is always present in their exterior and interior.

481

Shuhadā'

(2)

Witnesses:

The wisdom of the above-mentioned verse shows that the *ʿarīfs* and *kāmils* can see the Imam of the time within themselves as well, because the Imam as the witness over their deeds is present externally and internally. This is an irrefutable proof in the light of the wise Qurʾān that the Prophet is witness over the Imams and the Imams over the people.

482

Shuhadā'

(3)

Witnesses:

It is said in verse (9:105): "And (O Prophet) say: Act, Allah beholds your deeds, and His Messengers and the believers (*mu'minūn*).". According to

Imam Muḥammad al-Bāqir, by the *mu'minūn* are meant the Imams who guide the people (*Da^cā'im*, I, 21).

483

Shuhadā'

(4)

Witnesses:

The deeds of people are seen by the Imams after God and the holy Prophet, in the sense that they are present and witness. Thus, the *ʿārifs* and *kāmils* can certainly see the Imam of the time in his luminosity and can acquire spiritual knowledge directly from him, because he is the speaking Book. (23:62; 45:29).

484

Shuhadā'

(5)

Witnesses:

It is said in verse (23:62): "And with Us (i.e. in Our special proximity) is a Book; it speaks the truth, and they are not (will not be) dealt with unjustly (*yuzlamūn*)."
"Yuzlamūn" is an aorist which is used both for the present and the future. How then can this speaking Book be separate from the glorious Qur'ān? Had it been so, there would have been some defect in its completeness and perfection. It is not so, rather the speaking Book is its inner light and Teacher, who in reality, is not separate from the Qur'ān, as the holy Prophet says: "The Qur'ān is with ^cAlī and ^cAlī is with the Qur'ān", just as

the holy Prophet was not separate from the Qur'ān.

485

Shuhadā'
(6)

Witnesses, those who are present:

It is possible to speak with the Imam in spirituality and the inner states because he is witness and the witness is present and not absent. He is the speaking Book in the sense that he speaks to the *ʿarīfs*. He is the light of guidance, but unlike the rays of the sun, his rays are not lifeless, irrational and silent, rather full of life, rational and speaking.

486

Shuhūr (sing. shahr)

Months:

It is mentioned in verse (9:36): "Verily, the number of months with Allah is twelve months in Allah's Book (since) the day He created the heavens and the earth. Of these four are sacred. That is the religion of the *qā'im*." That is, the twelve *hujjats* of the Imam of the time work during the spiritual creation and progress of the personal world. This is the number in the Speaking Book of God (i.e. the Imam), of whom four *hujjats* are revered and close. This is the firm religion of Ḥaẓrat *qā'im*, may the most excellent greeting and salutation be upon him.

487

Shayāṭīn (sing. Shaytān) Intractable and evil people from among mankind and *jinn*:

Every Messenger has enemies from among mankind and *jinn* (6:113). It is a great secret of Divine wisdom that the trial and tribulation of the Perfect Man is not possible without this.

488

Shayṭān

(Personal) Satan:

The holy Prophet said: “There is nobody among you who does not have a (personal) Satan. (The Companions) said: And you also, O the Messenger of God? He said: I also had one, except that God helped me against him and he surrendered and does not command to do except good.” (*Iḥyā’*, III, 27-28).

Blank

Chapter: Ṣād

489

Şād

Form, image:

It is said in verse (38:1): "By Şād (*şurat-i Raḥmān*, the Image of God), and the renowned Qur'ān." The relationship of this Divine oath is that in the higher world, where there is the vision of the Compassionate God, there is the manifestation of the *azal* of the glorious Qur'ān, which is in the hidden Book. (56:77-79)

490

Şāhib
(1)**Companion:**

It is mentioned in verses (53:1-2): "By the star (of *azal*) when it set (after rising), that your companion (the holy Prophet) neither erred nor did he go astray." In the first verse there is an allusion to the ultimate destination, which is the sacred Sanctuary and the place of *azal* where the light of Intellect by its shortest rising and setting makes countless signs. This light of the world of oneness is its sun, moon, and stars, in fact it is everything, because it is the quintessence and pearl of the universe and existents.

491

Şāhib
(2)**Companion:**

In verse (53:2) the reason for God's oath

in the preceding verse is that when the holy Prophet went to *mi^crāj*, your world of particles was with him in the state of annihilation and oneness. This great wisdom (*ta'wīl*) is hidden in the phrase "your companion". That is, the holy Prophet is the companion and guide of the people of faith until *mi^crāj*. Praise belongs to Allah, the Sustainer of all worlds!

492

**Ṣāhib
(3)**

Companion:

Reflect upon the soul-nourishing words of verse (57:28): "And He will appoint for you a light in (the illumination of) which you will walk." This is the light of Imamat, the purpose of which is to guide the people of faith on the straight path. The purpose of walking is to reach the final destination and the final destination is God and where there is God, there is His holy vision, as well as the observation of the secrets of the holy Prophet's *mi^crāj*.

493

**Ṣādiqīn
(1)**

The truthful ones, those who are given Qur'ānic wisdom:

It is said in verse (9:119): "O you who believe! Fear God and be with the truthful." This wisdom-filled verse is revealed about the Imams from the

progeny of the holy Prophet. The truthful are those only in whose forehead there is the manifestation and miracle of the revealed light. Thus, it is the holy Imams who have the truthfulness and reality of the Qur'ān and Islam. (*Da'ā'im*, I, 21)

494

Ṣādiqīn (2)

°Alī, pure Imams:

It must be noted that "*ṣidq* (truth)" is among the names of the Qur'ān (39:33). (See "*al-Ittiqān*", I, 145). Thus the truthful are those in whose hearts are preserved all the spiritual and luminous *āyāt*, i.e. miracles of the wise Qur'ān (29:49), as the holy Prophet has said about *Mawlā* °Alī: "°Alī is with the Qur'ān and the Qur'ān is with °Alī and they will never separate from one another until they will come to me at the pool (of *Kawthar*)."
(*al-Mustadrak*, III, 134) That is, the Qur'ān and °Alī will always remain together till the Resurrection of resurrections. How? The Qur'ān always in a new edition and °Alī in a new attire of Imamāt.

495

Ṣāliḥ

Good, pious, virtuous, the one who fulfils duties and responsibilities (*al-Munjid*):

It is mentioned in verse (66:4): "Then

verily his supporter is Allah, and Jibrā'īl and the most virtuous of the believers (*ṣāliḥu 'l-mu'minin*).\" Here, by the most virtuous of the believers is meant *Mawlā* °Alī (a.s.). (See *al-Mizān*, XIX, 341). Here, this sacred verse implies that, as long as there are believers in this world, the most virtuous of them is also present.

496

Şadaqah

Charity, gift:

It is said in a *Ḥadith*: \"The best charity is that a Muslim man may acquire knowledge and then teach his Muslim brother.\" (*Ibn Mājah*, I, 89).

497

Şadaqah jāriyah

Lasting charity:

It is said in a *Ḥadith*: \"When a man dies, all his actions are cut off from him except three: ever continuing charity, or knowledge from which benefit is derived or a virtuous son who prays for him.\" (*Mishkāṭ*, I, 347)

498

Şiddiqah

Very truthful woman, a *waliyyah*:

Siddiqah in reality is that exalted woman who has reached the spirituality and luminosity of the heavenly Book

and she can thus confirm the heavenly Books and know their *ta'wīl*. This title has been mentioned in the wise Qur'ān regarding Ḥaẓrat Maryam (5:75). See in verse (66:12) that the Divine Spirit was breathed into her ear and with the help of that she confirmed, in the light of recognition (*ma^crīfat*), the perfect words and the heavenly Books and she became one of those who truly obey God. Indeed, allegorically the story of Ḥaẓrat Maryam is the story of a *hujjat*. Therefore, there is no spiritual event in the story of Ḥaẓrat Maryam which is not found in the *hujjat*. Thus you can ask questions in this connection and see our other writings as well.

499

Şirāṭ mustaqīm (1)

Straight path, the path of God, the light of Prophethood and the light of Imamāt:

In verse (6:153) God says: "And (know) that verily this is My straight path, so follow it." That is, follow the *nāṭiq* and the *imām*, because it is the light of Prophethood and the light of Imamāt which is the straight path. (*Jāmi^cah*, p. 200).

500

Şirāṭ mustaqīm (2)

Straight path:

In verse (15:41) it is said: "He (Allah)

said: This is the straight path which leads to Me." It is obvious for the people of knowledge that the ultimate destination of the straight path is God Himself, therefore, the people of faith must continue to walk on it until they reach God. Such an absolutely successful spiritual journey is possible only in the illumination of the light of guidance.

501

Şirāṭ mustaqīm (3)

Luminous path:

It is said in verse (11:56): "Verily my Lord is on the straight path." That is, the representative of God (the Imam of the time) is the path of luminous knowledge and guidance from the beginning to the end. And this is the *ta'wīl* of the straight path.

502

Şirāṭ mustaqīm (4)

The living path of luminosity:

Another example of the straight path is an ark, because the *ahl-i bayt* of the Prophet are compared to Ḥaẓrat Nūḥ's Ark. In this case the great secret is revealed that the straight path in reality is he who in his luminosity, carries the inner and spiritual travellers and makes them reach the ultimate destination. And this is a bright example of the True Guide.

503

Şirāṭ mustaqīm
(5)**The representative of God, the Imam of the time:**

See verse (3:101): "And whoever holds fast to (the representative of) Allah is surely guided to (the end of) the straight path." That is, whoever holds fast to the holy hem of the representative of God can reach the ultimate destination of the straight path. Thus, the straight path is a *mithāl* or example and the Imam of the time is the *mamthūl* or the meaning of the example.

504

Şirāṭ mustaqīm
(6)**Luminous rope of God:**

An alternate example to understand the reality of the straight path is the rope of God, such as in verse (3:103): "And hold fast, all of you together, to the rope of God and do not separate." That is, the blessed and holy personality of the representative of God (Prophet and Imam) is the luminous path of God as well as His luminous rope.

505

Şirāṭ mustaqīm
(7)**Straight path, i.e. *Mawlā* ʿAlī:**

Ḥazrat Imam Jaʿfar aṣ-Şādiq says: "The straight path is the Commander of the faithful (ʿAlī)". (*al-Mizān*, I, 41). There

cannot be any doubt in this, because the path of the true religion cannot be a material path, rather it is a living, rational and luminous path of God, namely the exalted Imam.

506

Ṣalāh (pl. ṣalawāt)

(1)

Blessing:

The sending of *ṣalawāt* or blessings on the holy Prophet is mentioned in verse (33:56): "Verily God and His angels send blessings on the Prophet (and his progeny). O you who believe, send blessings on him (and them) and greet him (and them) with a worthy greeting." In this Divine command are hidden the great secrets of the grandeur of the holy Prophet and his progeny.

507

Ṣalāh

(2)

Blessing:

It is said in a *Ḥadīth*: "Say! O Allah! Send blessings upon Muḥammad (s.a.s.) and upon the progeny of Muḥammad (s.a.s.) just as you sent blessing upon Ibrāhīm and upon the progeny of Ibrāhīm. You are praiseworthy and glorious." (*Bukhārī*, Delhi, IV, 385, Cairo, IV, 178; *al-Mizān*, XVI, 344).

508

Ṣalāh

(3)

Blessing:

In this *Ḥadīth* there is a great treasure of

ma'rifat for the people of knowledge and insight. Where there are intricate questions about the *ṣalāh* (blessing) on the holy Prophet and his progeny, he himself has solved them in a wisdom-filled way by referring to those verses of the Qur'ān which are about Ḥaẓrat Ibrāhīm and his progeny. Thus, concerning the meaning of *ṣalāh* (blessing), see all those verses which are about God's mercies and blessings upon Ibrāhīm (a.s.) and upon his progeny, because His blessing is not merely a will or a speech, but also an universal act which is beneficial to all.

509

Ṣalāh (4)

Knowledge and wisdom:

Before the mention of sending *ṣalāh* upon the *mu'mins*, it is commanded in verses (33:41-42): "O you who believe, remember Allah abundantly and do His *tasbiḥ* morning and evening". Then in the following verse (33:43) it is said: "He it is Who sends His blessings on you and His angels also, so that He may bring you out from darknesses (of ignorance) unto light (of knowledge)." That is, God and His great angels (Muḥammad (s.a.s.) and the guiding Imams from his progeny) send blessings upon you, in which there is Divine help, success, guidance, knowledge and wisdom.

510

Şalāh
(5)**Light of knowledge:**

According to the above-mentioned verse, if the purpose of sending *şalāh* or blessing upon *mu'mins* is to give them the light of knowledge then this only comes through the custodian of *tanzil* and the custodian of *ta'wil*, as God commands the holy Prophet in verse (9:103): "And send upon them *şalāh*. Verily your *şalāh* is a source of peace for them." That is, since the *şalāh* of the holy Prophet is from God, therefore, there is peace and tranquillity for the intellect and soul of the *mu'mins*.

511

Şumm (sing. aşamm)

Deaf:

It is said in verse (2:18): "Deaf, dumb, blind; and they return not." The wisdom-filled allusion of this verse is that, first of all, one has to listen to the conversation of the knowledge of certainty, then in the light of that he has to speak and then he has to see with the eye of certainty. The reason for this is that both physically and spiritually, the importance of hearing is that whoever is deaf from the very beginning also necessarily becomes dumb and consequently the intellect is not created

in him. That is, he remains blind with respect to the inner eye, i.e. the intellect.

512

Şuwar (sing. şūrah)
(1)

Pictures:

Mawlā ʿAlī (a.s.) says that the holy Prophet said: "Indeed, in paradise there will be a market in which there will be no buying and selling, except the pictures of men and women. When someone likes a picture, he will enter it." That is, he or she will become like him or her. (*Tirmidhī*, IV, 686)

513

Şuwar
(2)

Living and conscious pictures:

Nothing of paradise is without soul and intellect. Therefore, we can say with certainty that these pictures of the market of paradise can be neither of paper, nor of film, rather they are pictures adorned with the beauties of soul and intellect. In short, they are the copies of the subtle personality of perfect, pleasant and successful human beings.

514

Şuwar
(3)

Spiritual pictures, attires of paradise:

These pictures are those excellent and unique attires which are enriched with

the everlasting wealth of pure life and perfect intellect. Therefore a *rūḥānī* said: "*Thos gatu jo mayn shuro jo* (O Lord!) Grant me new attire and old sustenance." That is, grant me new spiritual attire and old intellectual sustenance. Indeed, this wisdom is not separate from the pictures of the market of paradise.

515

Şuwar (4)

Spiritual copies of the *kāmils*:

It is a highly successful experiment of spiritual science that thousands of spiritual copies of *kāmils* are made in the destination of Israfil and 'Izrā'īl of the spiritual path and after further progress at the place of intellect, so that they may be the great bounties of paradise. This explanation shows that among the spiritual pictures of the bazaar of paradise there are the blessed pictures of the Prophets and Imams (a.s.).

516

Şuwar (5)

Statues, living pictures, luminous bodies:

In addition to the *Ḥadīth*, it is better if this is substantiated with Qur'ānic evidence. Thus, in verse (34:13) it is mentioned that the *jinn* used to make pictures for Ḥazrat Sulaymān. It is

extremely interesting and pleasing that these pictures were the spiritual copies of Ḥaẓrat Sulaymān himself, who possessed Prophethood, Imamāt and kingdom. Thus, O my dears! try to attain the rank of "*fanā' fi'l-imām* (annihilation in Imam)" today, so that tomorrow in paradise you may be a copy of the Sulaymān of the time.

517

**Ṣuwar
(6)**

Copies of *ibḍāʿī* body, luminous bodies:

The Imam is called the lord of the *ibḍāʿī* body. It is in the sense that Ḥaẓrat Tālūt's knowledge and body are praised: "He said: Verily Allah has chosen him over you and has increased him abundantly in knowledge and body." (2:247). It is not possible for any body except the *ibḍāʿī* body to be spacious and ever-reaching like knowledge.

518

Ṣūr

Trumpet:

A bedouin asked the holy Prophet what the *ṣūr* was? He answered: "It is a horn which is blown (to create resurrection)." (*Tirmidhi*, IV, 620). Since the Prophets speak according to the intellectual capacity of the people, therefore, he spoke only this much to him about the *ṣūr*.

519

Şūrah
(1)**Form, image:**

It is said in a *Ḥadith*: "Whoever will enter paradise will be in the image of Ādam." (*Bukhārī*, Delhi, IV, 342-43, Cairo, VIII, 62). In another *Ḥadith* it is said: "Allah may He be mighty and exalted, created Ādam in His image." (*Muslim*, IV, 2183). This creation is neither physical nor spiritual, but intellectual and in the sacred Sanctuary (i.e. paradise). He who enters it, does so in the image of his father Ādam and Ādam was created by God in His Compassionate Image (*Raḥmānī şūrat*).

520

Şūrah
(2)**Form, image:**

The people and the angels of the entire universe come to the personal world and become annihilated in the Ādam of the time and thus they enter paradise and become in the image of their spiritual father, the Ādam of the time. The wisdom-filled allusion of this is that here all become one as they were previously. This is the great secret of the Image of the Compassionate (*şūrat-i Raḥmān*) and Monoreality.

521

Şūrah
(3)**Form, image:**

It is said in a sacred *Ḥadīth*: "O My servant! Obey Me so that I may make you in My Image (*şūrat-i Raḥmān*), everlasting that you will never die, mighty that you will never become humiliated, self-sufficient that you will never become indigent." (See "*Ati^cni*", *Zād*, p. 183).

522

Şūrah
(4)**Form, image:**

It is said in verse (4:125): "And who is better in religion than he who has submitted his (spiritual) face to God, and is righteous, and follows the path of Ibrāhīm who used to walk avoiding falsehood? And God took Ibrāhīm for a special friend." This is the description of every *‘arīf* whose spiritual face has become *şūrat-i Raḥmān*.

523

Şawwarnākum
(1)**We made your form:**

O my dears! The friends of God live in the personal world of the Ādam of the time, because he is the whole and they are his parts and this great favour of God is mentioned in these words in verse (7:11): "And verily We created you (in spirituality) and then We made

your form (i.e. *sūrat-i Raḥmān*), then We said to the angels: Prostrate yourselves to Ādam. They all prostrated themselves except Iblis."

524

Ṣawwarnākum (2)

We made your form:

In the external world minerals are in the lowest level, vegetatives are in the second level, animals are in the third level and human beings are in the fourth. It is clear that under each of these levels, there are innumerable kinds of creatures. Thus, among the countless strata of the world of humanity, the most elevated and exalted stratum is that of the Prophets and the *awliyā'*, in whose personal world there is the recognition of the beautiful names of God. Thus, in verse (59:24) first of all is the name "Allah", then "*khāliq*", then "*bārī*" and finally "*muṣawwir*", the *ta'wil* of which is that Allah creates the Prophets and *awliyā'* first physically, then spiritually and finally He creates them intellectually and grants them His *sūrat-i Raḥmān*.

Blank

Chapter: Zād

525

Ẓāllah
(1)

Lost thing:

It is said in a *Ḥadith*: "The word of wisdom is a lost thing of a *mu'min* (wherever he finds it he should take it as his lost thing or he should continue to search for it.)" (*Lughāt, Ẓād*, p. 45)

526

Ẓāllah
(2)

Lost thing:

A great secret is alluded to in this *Ḥadith*, which is that a lost thing of a person is that which was once in his possession. Yes, it is true that where a *mu'min* is in paradise and in the higher "I", there he has a great treasure of wisdom, but where he is in this world and in the lower "I", there he has lost it.

527

Ẓaraba

He struck (an example):

It is said in verse (14:24): "Have you not seen how Allah has set forth a parable? A pure word is like a pure tree, whose root is firmly fixed and whose branch is in heaven." The pure word is the *ism-i a'ẓam*, which a pious *murīd* receives from the Imam of the time, and the pure tree is the blessed personality of the Imam of the time himself. Among these, one *ism-i a'ẓam* is in the form of a personality and the other is in the form

of a word. But the very great miracle of God is that in the personal world both become one. That is, the Imam becomes the speaking word and the word becomes the blessed light of the Imam.

528

Ẓīghth

Bunch, a handful of green and dry grass or other herbs, broom:

This is one of the numerous examples of the particles of souls. It is said in verse (38:44): "Take a handful of straw. Strike your wife with it and break not your oath." The intellect is like a husband and the soul like a wife. Thus, there is punishment for the sake of the improvement of the soul, and at an appropriate time it is also mitigated.

529

Ẓafādī° (sing. ẓifdī°)

Frogs:

See verse (7:133): "So We sent upon them (Pharoah and his people) flood, locusts and lice, and frogs and blood (which were) clear miracles." Those *mu'mins* who walk on the path of spirituality and the way of recognition, can certainly tell you that all the miracles of the Prophets are observed in the personal world, so that they should

have their detailed and comprehensive recognition. They have seen numerous such animals in the *ibḍāʿi* form.

Chapter: Ṭā'

530

Ṭibb an-Nabiyy

The method of treatment of patients by the holy Prophet:

A section on medicine has necessarily been included in the works which deal with Islamic jurisprudence. This section on medicine contains those wisdom-filled *Aḥādith* which are related to physical, spiritual and intellectual health.

531

Ṭabaq (sing. ṭabaqah)
(1)**Layers, categories, classes, levels, planes:**

It is said in verse (84:19): "That you will certainly pass through one plane (*ṭabaq*) to another." This is the mention of man's travelling through the heavens/universe, because *ṭabaq* is linked with the verses "*sab^ca samāwātīn ṭibāqā* (the seven heavens one above the other)" (67:3; 71:15). That is, the seven heavens are the seven big layers or planes, and if we count the seven earths as well (65:12), they become fourteen layers or planes under which there can be their countless subsidiary layers.

532

Ṭabaq
(2)**Layers, categories, classes,
levels, planes:**

There are seven heavens and seven earths and their numerous subsidiary stages in the personal world too. That is, the six *nātiqs* and the *qā'im* are the seven heavens and their *ḥujjats* are the seven earths. All these are *ma^cārij* (ladders) and the *mī^crāj* (ladder) respectively, which enable every *^cārif* to reach God.

533

Ṭariyy

Fresh:

In verses (16:14; 35:12) fresh meat is mentioned, which is that of fish. The *ta'wīl* of it is the fresh knowledge which is directly received from the spiritual *ḥudūd*, whereas the *ta'wīl* of the meat of sheep and other (land) animals is the knowledge of certainty which is received from the physical *ḥudūd*. In addition to fish, pearls are also brought out from the ocean, and its *ta'wīl* is that the *^cārif*s can also have access to the pearl of Intellect.

534

Ṭa^cām
(1)**Food, nourishment, repast,
edible:**

It is said in verse (2:61): "And (remember) when you said: O Mūsā! We cannot bear one kind of food (i.e. manna and quails)." The secret of secrets behind this wisdom-filled veil is that by one kind of food is meant the manifestation and recognition of the Universal Intellect and the Universal Soul, because manna is the example of Intellect and quail the example of Soul.

535

Ṭa^cām
(2)**Food of intellect, soul and subtle
body:**

"Ṭa^cāmin wāḥid" has two meanings, one general and the other special: (i) One kind of food (ii) and an extremely great and unique inner bounty which is a compendium and treasure of all spiritual and intellectual bounties. Because in ṭa^cāmin wāḥid, wāḥid is on the pattern of fā^cil, an active participle, and hence it means that which unifies and brings together the inner bounties. And it is a fact that undoubtedly the treasure of treasures is received at the exalted place where there is the manifestation and recognition of the Intellect and the Soul. The position of this exalted place is

expressed in "*Oomanasan api*" (Nothing is impossible). That is, there is no bounty which is not available at this sublime place.

536

Ṭa^ʿām
(3)

Every kind of inner bounty:

Every appropriate question is a proof of inner hunger and every satisfactory answer is a food of paradise. Therefore, is it not possible for there to be a miraculous and comprehensive answer in the treasure of the knowledge of the Imam, by which every kind of question comes to an end? Why not? There are many such answers in the spiritual school of the wise Qur'ān, the *Ḥadith* and the Lord of command. Countless thanks to God that no bounty is impossible. *Oomanasan api!*

537

Ṭa^ʿām
(4)

Every kind of inner bounty:

The literal translation of "*ta^ʿāmin wāḥid*" is one kind of food, but its *ta'wīl* is "the enfolded universe of all inner bounties", which is full of the precious gems of Divine manifestations and the secrets of recognition. In these gems there are the most terse and comprehensive answers to many questions and key (maxims of) knowledge and wisdom. For instance,

"o mush o". This is a spiritual translation of the Divine Word (*kalimah-yi bāri*). You will be highly amazed to know its wisdom-filled wonders and marvels. God willing, we will discuss them sometime in the future. Read my book "*Tree of Tūbā*" too.

538

Ṭall

Dew, fine rain, drizzle:

In verse (2:265) it is said: "And the likeness of those who spend their wealth to seek Allah's pleasure, and to assert themselves in devotion, is as the likeness of a garden on an elevated ground. Heavy rain falls upon it and it yields its fruit twofold; and if heavy rain does not fall upon it, then gentle shower (or dew) is enough. And Allah sees what you do."

The actualised personal world is like a garden which is on elevated ground. In this personal world, if spiritual knowledge comes openly and with voice, it is like heavy rain, and if it comes without voice, it is like drizzle or dew.

539

Ṭalab al-ʿilm (1)

Seeking of knowledge:

The holy Prophet has said: "Seeking

knowledge is obligatory upon every Muslim, male or female." (*Aḥādith-i Mathnawī*, p. 209). The command to acquire knowledge is with the word "*ṭalab* (seeking, searching for)", in which there is a very great wisdom, and that is the word "*ṭalab*" alludes to time, space, the manifest and the hidden.

540

Ṭalab al-ʿilm (2)

Seeker of knowledge:

The holy Prophet says: "Seek knowledge even if you have to go to China (for its sake)". In this *Ḥadīth*, it is not without wisdom to mention the name of China from among the countries of this world.

541

Ṭayyibāt (1)

Lawful and pure things, pure women, spiritual nourishment, intellectual nourishment:

Ṭayyibāt has four meanings: (i) Those things which are lawful as well as pure, which the Qur'ān calls *ḥalālān ṭayyiban* (5:88). (ii) Pure women who are mentioned in the verse (24:26). (iii) Spiritual nourishment in the form of fragrances, etc., a clear example of which is the "smell of Yūsuf" (12:94). (iv) Intellectual nourishment, an example of which is "manna and quails" (2:57), in which lie the great secrets of

the Universal Intellect and the Universal Soul. Thus, it is mentioned in verse (23:57): "O you messengers, eat of pure things and do good deeds." It is obvious that these bounties are specifically for the Prophets and the Imams.

542

Ṭayyibāt (2)

Pure things, subtle nourishments, spiritual nourishments:

This word has been mentioned twenty times in the noble Qur'ān and in almost ten places it is used in the sense of spiritual nourishments which are spiritual fragrances, such as in verse (23:15): "O you Messengers, eat of pure things, and do good deeds."

543

Ṭayyibāt (3)

Spiritual fragrances:

Those fortunate *mu'mins* who have attained the luminous recognition of the Prophets and Imams can tell that the miracle of spiritual fragrances is true. At the place of soul it is the pure bounty of manna and quails (2:57) as well as the table spread of Ḥaẓrat ʿĪsā (5:114). The wise Qur'ān mentions fruits in many places, by which are (also) meant subtle particles and fragrances.

544

Ṭayyibāt
(4)

Spiritual fragrances:

The holy Prophet used to like physical fragrances too. It is a clear allusion that in spirituality and paradise, in addition to other bounties there is the bounty of fragrances too. It must be understood that the different fragrances of fruits, flowers, trees and medicinal herbs are not without wisdom.

545

Ṭayyibāt
(5)

Spiritual fragrances for subtle food:

Ḥaẓrat Yūsuf's shirt was placed on Ḥaẓrat Ya'qūb's face in order to restore the inner senses (12:93). Here the shirt is only a symbol (*mithāl*) and there is much more in its meaning (*mamthūl*). Among them is fragrance which is also of every kind, because there are many blessings in one thing of the Qur'ān. I have also previously written about spiritual fragrances, so study all my writings.

Blank

Chapter: Zā'

546**Zāhir**
(1)**Apparent, manifest, external, visible:**

In verse (57:3) God says about His holy light: "He (i.e. the light of God) is the first, the last, the apparent and the hidden, and He knows everything."

547**Zāhir**
(2)**Apparent, manifest:**

In verse (24:35) the ideal explanation (of light) starts with the name of "Allah" from which it appears as if this sublime and most beautiful example is that of His Essence. But when a person with insight comes to the phrase "the similitude of His light" in this verse, he becomes certain that it belongs to His light, and which is further affirmed by "light upon light" and it becomes more evident by the blessed words "Allah guides unto His light whomsoever He wills". The first, the last, the apparent and the hidden are among the names of His light.

548**Zāhir**
(3)**Apparent, manifest:**

The best example of light is the sun which is manifest, not only itself, but it makes manifest all those things which

are concealed by the darkness of the night. Centuries would not suffice to do research on what and how many benefits of the material sun accrue to the solar system and the planet earth, so how can it be possible to count or assess the grace and blessings of the sun of the world of religion, namely the Imam of the time?

549

Ẓāhir
(4)

Apparent, manifest:

The holy light of God is always manifest in this world. Had he not been manifest, living and present, and was absent and invisible, then the unbelievers would not have attempted to extinguish it (61:8), because it is impossible to intend to extinguish something which is hidden and invisible.

550

Ẓill (pl. ẓilāl)
(1)

Shadow:

In verse (56:30) there is the mention of the bounties of paradise for the people of the right hand and one of them is: "And spread shadow."

Question: What is this spread shadow?

Answer: By the spread shadow is meant the totality of the external and internal universe in the sense that the Universal

Intellect is the shadow of the Universal Command and the Universal Soul is the shadow of the Universal Intellect and the shadow of the Universal Soul is the world of the subtle body and the dense body. This also shows that the sovereignty of the people of paradise will be over the people of this world.

551

Zill
(2)

Shadow:

See verses (25:45-46): "Have you not seen your Lord, how He has spread the shadow? If He willed He would certainly have it still. Then We made the sun a guide to it. Then We seized it easily in Our hand." In this wisdom-filled verse there is an allusion to the fact that in the night of *mi^crāj*, the holy Prophet not only had the vision (*didār*) of God, but he also observed how He spreads the universe of the earth and the heaven and how He easily enfolds and seizes it in His hand.

552

Zill
(3)

Shadow:

God created the Universal Intellect from the Universal Command (Word "Be") as its shadow and the Universal Soul from the Universal Intellect as its shadow and the Universal Body (subtle and dense) as its shadow. Thus, all external and

internal bounties are mentioned in the word shadow.

553

Ẓilāl (sing. ẓill)
(1)

Shadows:

God has created shadows of all sacred things of the world of religion in the personal world, particularly those of the Universal Intellect, the Universal Soul, *nāṭiq*, *asās*, as well as of *jadd*, *fath*, *khayāl*, *imām*, *ḥujjat* and *dā^ci*. (16:81; 25:45).

554

Ẓilāl
(2)

Shadows:

God says: "And God has made shadows for you of what He has created." (16:81). In this verse there is also the wisdom-filled allusion that man is always in the higher world and his shadow is sent to the lower world. According to this proof it is a fact that each individual has two "I's" (higher "I" and lower "I").

555

Ẓilāl
(3)

Shadows:

"And Allah has made for you the shadows of what He has created." (16:81). The beautiful spiritual and intellectual shadows of all things are in the personal world.

556**Ẓilāl**
(4)**Shadows:**

It is said in verse (16:48): "All the things Allah has created cast their shadows to the right and to the left, prostrating themselves to Allah." The shadow on the right hand means the physical existence and the shadow on the left hand means the subtle or inner existence.

557**Ẓulumāt (sing. ẓulmah) Darknesses:**

It is said in verse (39:6): "He creates you in the womb of your mothers, creation after creation, in three darknesses."

Question: What are these three darknesses?

Answer: Physical darkness, spiritual darkness and intellectual darkness. This shows that light too, is of three kinds: material light, spiritual light and intellectual light.

558**Ẓalūm****Very unjust, very dark:**

It is said in verse (33:72): "Verily We offered the trust (choice and responsibility of recognition) to the heavens and the earth and the

mountains, but they refused to bear it and were afraid of it, but man undertook it, verily he was unjust (and) ignorant (or very dark and ignorant)." Since man is very dark and ignorant, he needs light and intellect which can be attained only by bearing this burden of trust.

559**Zann****Opinion:**

Good opinion is lawful and evil opinion is forbidden, as mentioned in verse (49:12): "O you who believe, avoid much suspicion, for verily, suspicion in some cases is a sin."

Blank

Chapter: ‘Ayn

560

ʿĀdiyāt (sing. ʿādiyāh) **Swift mares:**

It is said in verse (100:1): "By the snorting chargers." Exoterically they are the chargers of those who do *jihād*, but esoterically they are the angels who do breathing *dhikr*, rapid *dhikr* and *dhikr* with the blowing of *ṣūr*.

561

ʿĀrif **One who recognises God:**

It is said in a *Hadith*: "The ʿārif is like an ocean". (*Lughāt*, ʿAyn, p. 84.). First and foremost the ʿārif is an ocean in the sense of knowledge.

562

ʿĀlamīn (sing. ʿālam)
(1) **Worlds:**

It is related from Imam Jaʿfar aṣ-Ṣādiq that, by ʿālamīn are meant only human beings, because each one of them individually is an independent world. (*Qāmūs*, p. 344)

563

ʿĀlamīn
(2) **Worlds:**

Each of the personal worlds, i.e. each human being is a world in which the entire external world is going to be enfolded. The word "ʿālamīn" is

mentioned seventy-three times in the Qur'ān.

564

ʿĀlāmīn
(3)

Worlds:

Since every individual is a world, therefore the word "*ʿālamīn*" is used for human beings, and all attributive names of God are (mainly) related to them.

565

ʿĀ'ishah

Ḥaẓrat ʿĀ'ishah:

ʿAllāmah ibn al-Qayyim writes that it is reported from Ḥaẓrat ʿĀ'ishah, Muʿāwiyah and Ḥasan Baṣrī that *isrā'* (i.e. the *miʿrāj* of the holy Prophet) happened to his blessed soul, and his blessed body had not disappeared from its place. (*Raḥmatan lil-ʿālamīn*, I, p. 65, footnote). In reference to verse (17:60) ʿAbdu'llāh ibn ʿAbbās also says the same thing. (*Ibn Ḥanbal*, I, 223)

566

ʿAjal
(1)

Haste, speed, hurry:

It is mentioned in verse (21:37): "Man is created out of haste. Soon I shall show you My signs, so do not ask Me to hasten."

The spiritual light and progress of a *sālik* are initially created from the speed of rapid *dhikr* and strenuous discipline,

but when the minor resurrection and its signs (miracles) start to manifest, then many means and causes speak and work automatically.

567

‘Ajal
(2)

Haste, speed, hurry:

Since the time of this world continues to pass, therefore, it is necessary to accomplish good deeds fast, as the holy Qur’ān commands: "Hasten!" (3:133), "Excel!" (57:21) and "So flee to Allah!" (51:50). Contrary to this the time of the hereafter is immovable and never passes.

568

‘Arshuhu
(1)

His Throne:

Study verse (11:7) carefully: “And He it is Who created the heavens and the earth in six days and His Throne was/became/is on the water, (i.e. the allegorical manifestation of His Throne took place on water), that He may try you, which of you is best in conduct.”

“And His Throne was/became/is on water” shows that the real story is that of the world of religion which can be observed in the personal world in the light of recognition. Thus, the *‘arifs* [at the end of their spiritual journey] see in their luminous dream that there is a

ship-like throne on the ocean and upon it the manifestation of light. This is an allegorical manifestation of the Lord of the Throne and an indication that now the personal world has become complete and entered the stage of knowledge and recognition.

569

**‘Arshuhu
(2)**

His Throne:

The parable of the Divine Throne on water (ocean) is among the highest parables of the personal world, as mentioned in the above and indeed, the same Throne is the “laden ark” (36:41) and the “floating ark” (69:11), namely the ark of salvation.

570

**‘Arshuhu
(3)**

His Throne:

In verse (69:11), it is said: “Verily, when the water rose high, We bore you in the floating ark.” That is, when the flood of minor resurrection started in your time, We bore you in the ark of *ahl-i bayt*. This ark of salvation is the Throne of the ocean of knowledge also. And the Lord of the Throne is that majestic and august personality, in whom the people of the ark have to be annihilated and attain eternal life. It is because of this that in the laden ark nobody appears except the Face of God,

because all of them have been annihilated and merged in him.

571

‘Arshuhu (4)

His Throne:

Only the great bounties are mentioned in the chapter of *Raḥmān* (55). One of them is that there is a unique ark (55:24) in the ocean of every personal world, which is also the Divine Throne on the water (11:7) and the laden ark (36:41), the embarkees of which become annihilated in the “Face of God” (55:26-27). It should be noted that by the Face of God is meant the holy Imam. Imam aṣ-Ṣādiq says: “We (the Imams) are the Face of God.” (*al-Mizān*, XIX, 103).

572

‘Arrafa (1)

He made (them) recognise (it):

O my dear ones! Listen carefully and with a sense of responsibility that it is extremely necessary to study deeply the way the subject of "recognition" has been mentioned in the Qur’ān. One extremely important key wisdom in this connection is mentioned in verses (47:4-6) in which there is an allusion to the fact that it is the inner (spiritual) martyrs who recognise paradise in this life.

573

ʿArrafa
(2)

**God made them recognise
paradise:**

The inter-connected subject of spiritual martyrdom and recognition is in verses (47:4-6): "And those who are slain in the way of Allah (spiritually), He renders not their deeds vain. He will guide them and improve their state and admit them into paradise which He has made recognised to them."

574

ʿArrafa
(3)

Recognition of everything:

Question: Is it possible to recognise paradise without the recognition of God, the Prophet, the Imam and one's own self?

Answer: No, not at all. Then this means that paradise is the world of recognition (*ʿālam-i maʿrifat*) and therefore no recognition is outside of it. Thus, those who recognise paradise, recognise everything.

575

ʿAyn-Sin-Qāf
(1)

ʿIshq: love:

Divine love is among the great secrets, therefore it is mentioned secretly and in a veil. Indeed, the abbreviated letters

(*hurūf-i muqattaʿāt*) contain such secrets. Another point is that a great wisdom is hidden wherever in the wise Qurʾān the allusion of "*kadhālika*" (like that) is mentioned. One proof of this is that the Qurʾān is revealed on seven letters *aḥruf* (sing. *ḥarf*). (*al-Ittiqān*, I, 131-41).

576

ʿIshq (2)

Divine love:

Perhaps someone might think that the word "*ʿishq*" does not exist in the glorious Qurʾān. This is not true. As you have seen *ʿishq* exists in the Qurʾān. Further, it has many synonyms and is implied in many parables. The synonyms are: *maḥabbat* (love), *mawaddat* (love, friendship), *walāyat* (friendship), *khullat* (friendship), *shaghaf* (love, passion, ardent zeal, infatuation), *unsiyyat* (intimacy, familiarity), *raḥmat* (compassion, kindness, mercy), etc.

577

ʿIshq (3)

Heavenly love:

The pure love for God, the Prophet and the Imam of the time is that unique wine of the supreme paradise whose pleasure and delight cannot be described in words. For, it is the wine of love as well as the light of intellect. We will furnish

proofs in the following how there are the intellect and knowledge in the wine of paradise, i.e. true love.

578

**‘Ishq
(4)**

Love and intellect:

It is said in verses (83:25-28): "They will be given to drink a pure wine, sealed, whose seal is of musk. For this let (all) those who strive for bliss, strive for it - mixed with water of *Tasnīm*, a spring whence those who are nearest (to God) drink." Thus the *ta'wīl* of the mixture of water of *Tasnīm* with pure wine is that true love is mixed with intellect and knowledge.

579

**‘Ishq
(5)**

Love for God, the Prophet and the Imam:

O the light of my eyes! Study the blessed words of verse (2:165) carefully: "And those who believe are strongest in love for Allah." The holy Qur’ān also says that love for God is not possible directly, it is possible only through the Prophet (3:31) and the real love for the Prophet according to the indication of the sound *Aḥādith* is possible through the love for the *ahl-i bayt*. Thus in verse (2:165): "And those who believe are strongest in love for Allah" is the mention of friendship and

love for God, the Prophet and the Imam, with which the people of faith are blessed.

580

**‘Ishq
(6)**

Heavenly love, i.e. the love for God, the Prophet and the Imam of the time:

O my spiritual brothers and sisters! Congratulations for having ardent love for the one light! May you progress so much in knowledge, *‘ibādat*, humility, supplication, service, good manners and love for the light, that the veil may be lifted for you and you may have the luminous *didār* and gradually experience the first, the second and the third annihilations and then may you be enriched with the everlasting wealth of knowledge and recognition.

581

**‘Ishq
(7)**

Luminous love:

It is said in a sacred *Hadith*: "He who loves Me, I kill him and he whom I kill, I am his blood-money." (*Aḥādith-i Mathnawī*, p.134). For a soul-sacrificing lover there is no greater reward than this and there is no greater *‘ibādat* than Divine love. This is the most excellent interpretation of spiritual death.

582

‘Ishq
(8)

Divine love:

Ḥazrat Mawlānā Imam Sulṭān Muḥammad Shāh (a.s.) has taught Divine love very beautifully. The heart yearns for such exalted *farmāns* to be repeatedly read in the assembly of lovers, and to be drowned in the ocean of love by doing *giryah-u zārī*. Alas! If we were worthy of Divine love! Alas, if we were able to understand the miracles of love! However, we are neither despondent nor are we deprived.

583

‘Ishq
(9)

Heavenly love:

The sacred, blessed and wisdom-filled teaching by which the power of flying to the higher world is created in the soul of faith of the *mu'mins* - male and female, is only with the exalted Imam. Therefore, O my dears! continue to study together all the books and writings of sacred *farmāns* with ardent love, particularly those *farmāns* which are related to heavenly love, so that you may be blessed.

584

‘Ishq
(10)

Heavenly love:

I think that "heavenly love" is my term, while others generally call it "true love".

"Heavenly love" means the love for God, the holy Prophet and the Imams, the description and proof of which is in the heavenly Book (the Qur'ān). It is a very magnificent allusion, whether in religion or in the world, that there are both the common people as well as the chosen ones, because there have never been only the common people without the chosen ones. Thus, heavenly love is for the chosen ones. Further, it is not impossible that common people may progress and become the chosen ones.

585

**‘Ishq
(11)**

Heavenly love:

"It is incumbent upon man to have love for God in his heart. How intoxicated man remains in worldly love and how much trouble and restlessness he feels! Man must have love for God thousands of times greater than worldly love. The light of God dwells in your heart. You should try to increase it day by day through love." (*farmān* of Ḥaẓrat Mawlānā Sulṭān Muḥammad Shāh, a.s.).

586

**‘Aṣā
(1)**

Staff, rod:

The staff of Ḥaẓrat Mūsā is mentioned in ten places in the wise Qur'ān. In one of them it is said: "And when Mūsā asked for water for his people, We said:

Strike the rock with your staff! (He struck and) then twelve springs gushed forth from it." (2:60).

Staff=*ism-i a'zam* and miracle of Prophethood; revered rock=*asās* (Ḥaẓrat Hārūn); twelve springs=twelve *hujjats* of the *asās* who were the fountainheads of the water of knowledge; to strike the rock with the staff=to use *ism-i a'zam* and the light of Prophethood on the *asās*.

587

°Aṣā
(2)

Staff, *ism-i a'zam*:

In verse (26:63), it is mentioned: "Then We revealed to Mūsā, saying: Strike the sea with your staff. (Then it parted, and every part was like a huge mountain)." When Ḥaẓrat Mūsā by the command of God, used *ism-i a'zam* and the miracle of Prophethood on the ocean of spirituality, then the path of security appeared across it for the children of Israel, but Pharaoh and his people were drowned in it.

588

°Aṣā
(3)

Staff of *ism-i a'zam*:

When the staff of *ism-i a'zam* used to be in the grasp of Ḥaẓrat Mūsā (i.e. the chain of *dhikr* continued), it engendered a state of blessings of knowledge and

^ʿ*ibādat*. Whenever it was given up, it used to turn into a huge serpent and swallow every false thing. This means that there is supreme knowledge and ^ʿ*ibādat*, as well as spiritual *jihād* in *kār-i buzurg*.

589

^ʿ*Aṣā*
(4)

Staff:

That is, the staff of Ḥaẓrat Mūsā, the *ta'wīl* of which is *ism-i a'ẓam* in spirituality and the demonstration of Intellect in intellectuality. It is the serpent of true knowledge before which the wrong arguments of the people of falsehood cannot stand (26:45).

590

^ʿ*Aṣr*
(1)

Time:

The *sūrah* of ^ʿ*Aṣr* (103:1-3) is full of the wonders and marvels of wisdom. Therefore in order to derive greater benefit from it, we are posing some questions related to it. Question 1: What is the sanctity of the ^ʿ*aṣr* that God swears by it? Question 2: Which people are meant here by man? What kind of loss are they in? Question 3: In this world, one is a teacher and the other is a student, but here it mentions to exhort one another, so what is the secret in this? Question 4: What is meant by the

truth (*haqq*) and what does patience (*ṣabr*) mean?

591

°Aṣr
(2)

Time, (the lord of time):

Answer 1: God does not swear by an ordinary thing, so by the time is meant the lord of the time (i.e. the Imam of the time). Thus God has sworn by the Imam of the time. Answer 2: Here by man are meant all people, some of whom are exempt from the loss. The reason for the majority being in loss is that they did not recognise the lord of the time, otherwise the entire time would have been theirs internally. Answer 3: Every wisdom of the religion of nature (Islam) is circular. Thus, if a successful teacher gives true knowledge to his students, then God helps him through the souls of his students. This is the *ta'wil* of exhorting one another. Answer 4: By the truth (*haqq*) is meant the truth of religion and the holy Prophet had prayed for it to remain with °Alī (a.s.) and patience is the name of steadfastness in the path of spirituality.

592

°Aṣr
(3)

Lord of the time:

“By (the lord of) the time, verily man is in (great) loss (because he does not recognise the lord of the time), save

those who (truly) believe and do good deeds and exhort one another to truth and exhort one another to patience.” (103:1-3).

593

‘Iṣiyy (sing. ‘aṣā)

Sticks, rods:

In verse (20:66) it is mentioned: “Their rods”. By these rods are meant the rods of Pharaoh's magicians, i.e. their arguments. Since an argument is used for support, therefore, it is compared to a rod.

594

‘Aqib
(1)

Children, progeny:

It is said about Ḥazrat Ibrāhīm in verse (43:28): "And He made it (knowledge of *tawhīd*) an everlasting word in his progeny also, so that people may return (to the Imam of the time in every age)."

Question: How is the bridge of spiritual link made between the exalted Imam and his heir and followers?

Answer: It is made through four unique things, which are: love for the Imam, Imam's special blessings, special teaching and the gift of *ism-i a‘zam* (supreme Name). These are like the four elements of this spiritual construction.

595

‘Aqib
(2)

Children, progeny:

In order to understand the above verse reflect on at least four more verses, and see whether or not the chain of guidance continues in this world. The verses are: The verse of selection (*iṣṭifā’*, 3:33); the verse of the Imamāt of Ḥaẓrat Ibrāhīm (2:124); the verse of the progeny of Ibrāhīm (4:24); and the verses of the pure tree (14:24-25).

596

‘Aqib
(3)

Children, progeny:

Regarding verse (43:28): "And he made it an everlasting word in his progeny", in *Majma‘u’l-bayān* it is reported from Imam Ja‘far aṣ-Ṣādiq that he said: "By the everlasting word in his progeny is meant the Imamāt in the progeny of Ibrāhīm till the Day of Resurrection." That is, it is and will continue till the Resurrection of resurrections in the progeny of Ḥaẓrat Ibrāhīm (*al-Mizān*, XVIII, p. 106).

597

‘Aqib
(4)

Children, progeny:

According to verses (43:26-27) the way Ḥaẓrat Ibrāhīm had severely condemned the physical and spiritual idolatry of his community was in the illumination of

the light of Imam^{at}, therefore, it was necessary for the Imam^{at} to continue in his progeny till the Resurrection of resurrections as an everlasting word in the form of the supreme Name, so that the people may have recourse to the Imam of the time in the recognition of religion and the recognition of God.

598

^cAql
(1)

Spiritual light with which imperceptible things are conceived; heart:

According to a *Hadith*, God first of all created the Intellect. According to another, God first of all created the Pen, and according to a third, He, first of all, created the Light of the holy Prophet. This is certainly one reality, and of its numerous names only three are mentioned here. Intellect is Light, the Pen is Light and the Light of the holy Prophet itself is Light. These lights are not three; they are but one living light in the form of a great angel.

599

^cAql
(2)

Light of intellect:

Man attains the recognition of everything in the personal world. Therefore, it can certainly be said that God first created the Intellect in it. This priority is not temporal, rather it is in the

sense of priority in honour, because it is the Intellect which has precedence and excellence over all other things with respect to eminence and honour.

Every personal world in which the light of Intellect is not created is like a non-existent thing. In this state when God created the Intellect, then by its blessings, the personal world was truly created. Thus, the Intellect not only has priority in honour, but also priority in time in the personal world.

600

^ʿAql (3)

Light of intellect:

The root of ^ʿ*aql* is "^ʿ*ayn*, *qāf*, *lām*". In the wise Qur'ān it is used in various grammatical forms, such as: ^ʿ*aqalūhu* (once), *ta^ʿqilūna* (24 times), *na^ʿqilu* (once), *ya^ʿqiluhā* (once), *ya^ʿqilūna* (22 times). Thus, the Intellect is mentioned altogether in forty-nine places of the Qur'ān. It is very amazing that wherever it is mentioned, it is done so with the meanings of the highest praise. For instance, when someone is called intelligent (^ʿ*āqil*), it is the intellect which is primarily praised in this, and only in relation to the intellect, is the intelligent praised. This is the direct praise of Intellect. If you call someone stupid, then in this case the intellect is praised indirectly in the sense that he is

deprived of an everlasting wealth like intellect.

601

‘Aql
(4)

Light of intellect:

It is transmitted from Imam Muḥammad al-Bāqir that the holy Prophet said: "When God created the Intellect, He interrogated him and said to him: Come forward. He came forward. Then He said: Go back. He went back. Then He said: By My honour and majesty! I did not create a creature more beloved to Me than you. And I will not perfect you except in him whom I love. But you alone I will command and you alone I will prohibit, and you alone I will punish and you alone I will reward." (*al-Kāfi*, I, 10)

602

‘Aql
(5)

Pearl of Intellect:

There is no doubt that punishment and reward depend on the intellect. The clear proofs of this are everywhere in the holy Qur’ān, such as verse (67:10): "And they will say: Had we but listened or used our intellect, we would not have been among the inmates of the blazing fire." This shows that the fundamental disobedience and unforgivable sin is to turn one's face away from the guidance of the fountainhead of intellect and this

disobedience was first perpetrated by Iblīs.

603

‘Aql
(6)

Pearl of intellect:

The Supreme Pen is the sun of Intellect and the wise Qur’ān is the unfathomable ocean of its radiant rays. Thus the question of where in the Qur’ān the virtues of intellect and knowledge are mentioned ceases, because the entire Qur’ān is an infinitely great and deep ocean of the rays of knowledge of the intellect. Thus, not a single verse in the Qur’ān is without the direct or indirect praise of intellect and knowledge.

604

‘Ilm
(1)

Knowledge of religion:

It is said in a *Hadith*: "He whom God wills a good (thing), He grants him the understanding of religion." (*Tirmidhi*, V, 28).

605

‘Ilm
(2)

A jurist, a learned one:

In another *Hadith* it is said: "One *faqīh* (learned one) is stronger than a thousand worshippers (to fight) against the devil." (*Ibid.*, 48) That is, you can defeat the devils from among mankind and the *jinns* externally and internally, only through true knowledge.

606

‘Ilm
(3)

Seeker of knowledge:

It is said in a *Hadith*: “God clears a path to paradise for the one who follows a path seeking knowledge. And the angels lay down their wings for the pleasure of the seeker of knowledge. As for the learned (*‘ālim*), whoever is in the heavens and the earth, including the fish in the water seek forgiveness for him, and the excellence of the learned one over the worshipper (*‘ābid*) is like that of the moon over all the stars”. (*Tirmidhī*, 1V, 48-49)

607

‘Ilm
(4)

A Teacher:

It is said in a *Hadith*: "Indeed God, His angels and the people of the heavens and the earth including the ant in its hole and the fish, send blessings upon the teacher who teaches the people good." (*Tirmidhī*, V, 50)

608

‘Ilm
(5)

To know, to understand, Divine knowledge:

Question: Who is the treasurer of the Divine knowledge? Apart from this greatest question there is another question related to it: What is the extent

of knowledge? What is the concept of the space and capacity of knowledge? Answer: It is a fact that Divine knowledge is in the Qur'ān. However we have to also know: Do all the signs of the macrocosm and microcosm testify to the knowledge and wisdom of the Qur'ān or not? If they do, it means that the glorious Qur'ān is the ocean of Divine knowledge, in which everything of the external world and the internal world - the universe and the personal world is immersed.

609

**‘Ilm
(6)**

To know, to understand, Divine knowledge:

Knowledge is a light which can be compared to fire. Thus, whether it is the external world or the personal world, it appears in front of the inner eye as a red ember, because it is immersed in the ocean of the fire (light) of knowledge. In this case why should there not be light of knowledge in the exterior and interior of everything? Furthermore, this knowledge is not static, rather it is dynamic, because light/fire is dynamic. This means that spiritual knowledge is according to the law of different manifestations. An example of this can be given by a perfect word, which by being uttered as "*kun* (Be!)", everytime

causes a new spiritual thing (*ma^cnawī*) to come into existence.

610

‘Ilm
(7)

To know, to understand, Divine knowledge:

There is the light of knowledge in the exterior and interior of everything in the Qur’ān, the external world and the personal world. This is the concept of the spatiality and capacity of knowledge. Study verses (6:80; 7:89; 20:98) carefully. This means that God has very skilfully kept knowledge in the exterior and interior of everything and nothing is exempt from this Divine law.

611

‘Allama
(1)

He taught:

It is said in verse (2:31): "And He taught Ādam the (beautiful) names, all of them." First of all, He granted him one *ism-i a^czam* for the hidden *dhikr* or the *dhikr* of the heart, and at its completion appeared other names, and their named ones as well. The named ones (*musammiyān*), were the Imams. Because when it is said that the Imam of the time is the living *ism-i a^czam* of God, it means that he is not only the name (*ism*), but also the named one (*musammā*).

612

‘Allama
(2)

He taught:

If it is accepted that *ism-i a‘zam* is in the *āyatu'l-kursī* (2:255), then obviously we have to also accept that the *ism* cannot have any effect without acknowledging its *musammā* (named one). That is, the verbal *ism* has no effect without affirming and recognising its *musammā*, i.e. the living *ism-a‘zam*. This is the reason that many people do not benefit from the treasure of *ism-i a‘zam*.

613

‘Allama
(3)

He taught:

The special things of God are most noble, excellent, perfect and exalted, and therefore, they are living and possess the supreme soul and the supreme intellect. Thus His Pen, Tablet, Throne, Dais and seven days are all living. Everything of His is living, and hence His beautiful names are also living.

614

‘Allama
(4)

He taught:

God granted Ḥaẓrat Ādam the recognition of every name and its named one, i.e. the person whose name it was. Then these named ones were brought in front of the angels and God

said: "Tell Me the names of these if you are truthful." (2:31). Every name and named one is in the manifest Imam, and hence all recognitions are gathered in his luminous recognition.

615

‘Allama
(5)

He taught:

In verse (2:31) God says: "And He taught Ādam the names, all of them." That is, He taught him the *ism-i a‘zam* and the beautiful names, which were the treasures of the knowledge of the realities of things. That is, the knowledge of the reality of everything started from here. You can call this knowledge of Ādam the foundation of spiritual and material science potentially, because science is among the knowledge of the realities of things.

616

‘Allama
(6)

He taught:

If spiritual science is the new name of wisdom (*ḥikmat*), then did Ḥazrat Ādam not invent the wisdom of humility and *giryah-u zārī* (weeping and shedding tears) in which are hidden countless benefits? Did he not successfully experiment with the spiritual science of *ism-i a‘zam* and abundant *dhikr* in which lie countless benefits for the children of Ādam?

617

‘Allama
(7)

He taught:

The wise Qur’ān is the speech of God and His unique and miraculous Book. Therefore, it has numerous kinds of manifestations of knowledge and wisdom. One of these manifestations is in the form of science, because one of the names of the Qur’ān is *shifā’* (healing) (10:57) and another is *ḥikmat* (wisdom) (54:5). If the Qur’ān is wisdom (spiritual science) from the beginning to the end, then spiritual science definitely started with the science of the names taught to Ḥaẓrat Ādam.

618

‘Ilm al-kitāb
(1)

**Knowledge of the book,
knowledge of the heavenly
Book:**

It is said in verse (13:43): "And (O Prophet!) those who disbelieve say: You are not the Messenger. Say: Allah is sufficient as witness between me and you (to testify my messengership) and he who has knowledge of the (heavenly) Book." The first witness of the holy Prophet being the true messenger is God Himself and the second witness is the light of Imamāt. Since this testimony is not related to external circumstances,

but rather to the inner miracles, it cannot be cursory and superficial, but is detailed and comprehensive. Therefore God kept His *mazhar* with Himself for this great testimony.

619

‘Ilm al-kitāb (2)

Knowledge of the Book, namely, the Qur’ān:

The last part of the above-mentioned verse is: "And he who has knowledge of the Book." (13:43). The first proof of this is certainly *Mawlā* ‘Ali (a.s.). That is, the heavenly knowledge which God and the Prophet have kept in his light is to be found nowhere else. Question: Where are the inner secrets of the holy Qur’ān? Answer: They are in the word "Be", the Supreme Pen, the Guarded Tablet, in Isrāfil, Mikā’il and Jibrā’il, in the light of the holy Prophet, in that Divine Speech which is heard from behind the veil, in that vision in which there is no speech, at the rank of *mi^crāj*, in the hidden Book, etc. You can estimate from this what great secrets there are in the testimony and knowledge which are mentioned here. (*Arjah*, pp. 27-28; *al-Mustadrak*, III, 148).

620

°Aliyy
(1)

Chief, Imam, leader:

The holy Prophet said: "On the night of *mi°rāj* God revealed to me three titles of °Alī, that he is the chief (*sayyid*) of the *mu'mins*, the Imam of the righteous and the leader (*qā'id*) of those whose face, hands and feet are white (luminous)". That is, he is leading them to paradise. (*al-Mustadrak*, III, 148; *Arjah*, pp. 27-28).

621

°Aliyy
(2)

Vision of °Alī:

The holy Prophet said: "To look at the face of °Alī is worship." (*al-Mustadrak*, III, 152-53; *Sharḥ*, IX, 381; *Kawkab*, p. 161). °Alī's vision is worship because of the fact that he is the speaking Qur'ān, the supreme Name, the *mazhar* of the Divine light, the mirror which shows God and he is the legatee of the holy Prophet. This is why the true lovers yearn for the sacred vision of the °Alī of the time with heart and soul.

622

°Aliyy
(3)

That Book (2:2), i.e. the speaking Qur'ān:

Mawlā °Alī says in his *Khuṭbatu'l-Bayān*: "I am that Book in which there

is no doubt. I am the beautiful names through which God has commanded to invoke Him (7:180)." (*Kawkab*, p. 200). There is no doubt that the great secret of the abridged letters, such as ALM is °Alī. Thus, *Mawlā* °Alī is that Book in which there is nothing but certainty.

623

°Aliyy
(4)

Asās:

Mawlā °Alī says: "Indeed, on the day of resurrection the light of Abū Ṭālib (a.s.) will extinguish the light of the rest of the creatures, except the five lights." (*Abū Ṭālib - Mu'minu Quraysh*, p. 248).

624

°Aliyy
(5)

°Alī:

There are some *Aḥadīth* about *Mawlā* °Alī (a.s.) quoted in *Tirmidhī*, (V, 632). One of them is: "Indeed, °Alī is from me, and I am from him, and he is the *waliyy* (guardian) of every *mu'min* after me." That is, the light of *walāyat* appears from the light of Prophethood and again the light of Prophethood is concealed in the light of *walāyat*.

625

°Umr ad-dunyā

Age of the world:

It is reported from the holy Prophet that he said: "The age of the world is seven thousand years. I have been sent in the

last thousand years. And he said: After me there will be no Prophet. And he said: The resurrection will take place in the last (part of the) life of this community." (*Jāmi'ah*, p. 88). By this world is meant the physical cycle and by the resurrection is meant the spiritual cycle, in which there is going to be great progress in this world due to spiritual science.

626

‘Amūn (sing. ‘amin)
(1)

Blind, blind of heart:

It is said in verse (27:66): "Still more, they are blind to it (hereafter)." This means that the hereafter can be observed with the inner eye to the extent of certainty.

627

‘Amūn
(2)

Blind, blind of heart:

Is the knowledge of resurrection and the hereafter necessary for the people of knowledge, or not? A decisive verse in this connection is verse (27:66) in which God says: "Nay, but their knowledge fails as to the hereafter? Nay, they are in doubt about it. Still more, they are blind to it." Had the knowledge of dying before death, personal resurrection and the hereafter not been possible before physical death, God would not have said that their knowledge has ceased, that

they are in doubt and that they are blind to it.

628

°An °Aliyy
(1)

Narrated by °Alī:

It is reported by *Mawlā* °Alī that the holy Prophet said: May God have mercy on Abū Bakr that he gave me his daughter in marriage, brought me to the *dāru'l-hijrah* (abode of migration = Madīnah) and also emancipated Bilāl with his wealth. May God have mercy on °Umar who always speaks the truth, even though it may be bitter; and it is because of this that he does not have any friend. May God have mercy on °Uthmān that even angels are bashful of him. May God have mercy on °Alī: O Allah! turn the truth with him wherever he turns. (*Tirmidhī*, V, 633)

This blessed prayer of the holy Prophet, in which he has prayed that may God remove falsehood from *Mawlā* °Alī and attach the truth to him, is for the light of Imamat, because whatever God and the Prophet say about *Mawlā* °Alī, the *asās*, relates to all the pure Imams.

629

°An °Aliyy
(2)

Narrated by °Alī:

Mawlā °Alī reports that the holy Prophet said: "I am the house of wisdom and

°Alī is its door." (*Ibid.*, 637)

Question: Which wisdom is mentioned in this *Ḥadīth*?

Answer: The wisdom of the Qur'ān, the *Ḥadīth* and spirituality, whose house is the Prophet and whose door, the °Alī of the time.

630

°An °Aliyy
(3)

Narrated by °Alī:

Mawlā °Alī says: Once the holy Prophet held the hands of Ḥasan and Ḥusayn and said: "He who loves me and them and their parents will be with me in my rank on the Day of Resurrection." (*Ibid.*, 641-42) That is, he will attain the status of annihilation in the Prophet (*fanā' fi'r-rasūl*).

631

°Iyāl Allāh
(1)

Household of God:

It is said in a *Ḥadīth*: "The people are God's household and the most beloved to God is he who helps His household and makes them happy." (*Mizānu'l-ḥikmat*, II, 347).

632

°Iyāl Allāh
(2)

Household of God:

It is mentioned in a *Ḥadīth-i qudsī* that God says: "The people are My household and the most beloved to Me

is the one kindest to them and the one who is the most striving from among them in fulfilling their needs." (*Mizānu'l-hikmat*, II, 827). The teachings of God and the Prophet are in stages and this is the teaching of the final stage, the example of which is very magnificent.

633

ʿUyūn (sing. ʿayn)

Fountains:

It is said in verse (15:45): "Indeed, the righteous (*muttaqīn*) will be in gardens and fountains." Question: Since *ta'wīlī* wisdom is hidden in the lexical meaning of the wise Qur'ān, therefore, the question arises: How will the righteous live in the fountains of paradise? Answer: There are four fountains of the four streams of paradise: the Universal Intellect, the Universal Soul, *nāṭiq* and *asās*. The righteous remain immersed in the lights of these higher *ḥudūd*. In paradise this excellence is granted only to the righteous.

Chapter: Ghayn

634

Ghālib

Subduer; he who overcomes:

This is a martial term, as mentioned in verse (3:160): "If Allah helps you, none shall overcome you." Also in verse (58:21): "Allah has decreed: I shall overcome, I and My messengers." This verse conveys the idea that all the messengers had done physical *jihād*, but that is not the case. Thus it is correct to say that every minor resurrection is the spiritual *jihād* of the party of God, in which the true religion certainly overcomes (other religions).

635

Ghadāh

Early morning:

It is said in verse (6:52): "And do not drive away those who call upon their Lord morning and evening, seeking His pleasure (or vision=*wajhahu*=His face) ..." In this verse there is an allusion to *sharīʿat*, *ṭarīqat*, *ḥaqīqat* and *maʿrifat*, because these are the stages to the vision of God.

636

Gharābīb (sing. ghirbib) Raven black:

Study carefully verses (35:26-28) where in the example of the mountains, it is alluded that the manifestations of the Pearl of Intellect are in different colours.

This is for the purpose that the colours and shapes of various gems, fruits, individuals and other creatures may be represented by this wisdom of colours.

637

Gharīb (1)

Poor, indigent:

It is reported in a *Hadith*: "Indeed, Islam started as a stranger and it will return (to be a stranger) as it had started. Then paradise (*fūbā*) is for the strangers." (*Lughāt, Ghayn*, p. 18; *Tirmidhī*, V, 18)

638

Gharīb (2)

Stranger, alien:

The embodied Islam was the *nāṭiq* Messenger, then the *asās*, then the Imam and finally the *qā'im* from the progeny of Muḥammad (s.a.s.). Just as the people could not recognise the holy Prophet in the beginning, in the same way at the end, his successor became a stranger in the eyes of the people. Therefore, it is said: "... *gharībam qalb-i tū ... Mawlānā 'Alī*"

639

Ghilmān (sing. ghulām) Lads, youths:

It is said in verse (52:24): "And there go round, waiting on them youths of their own, as if they were hidden pearls." That is, the intellectual *ghilmān* who

continue to present, time and again, examples of knowledge and demonstration of wisdom. In this verse there are subtle allusions to the secrets of the treasure of *azal*, the Pearl of Intellect and the hidden Book.

640

Ghawwāş

(1)

Diver:

The inner kingdom of Ḥazrat Sulaymān was far greater than his external kingdom. Thus, both the powers of good and evil were subjugated to him as mentioned in verse (38:37): "And the devils, the builders and divers of all kinds."

Since the external king does not himself work but uses different workers, it is certain that the spiritual king also does not himself work, rather all the powers of good and evil work for him.

641

Ghawwāş

(2)

Diver:

O my dears! Do not think that beautiful buildings are built only in the external world and that diving is done only in the material ocean, because in fact all those things very skilfully take place in spirituality. The glory of the spiritual kingdom is such that even the devils accomplish constructive feats. How

amazing it is that the devils dive in the ocean of spirituality and bring out the pearls of knowledge and wisdom. Glory be to God!

Blank

Chapter: Fā'

642

**Fāṭimah
(1)****Daughter of the Prophet, chief
of the ladies of paradise:**

It is said in a *Ḥadīth*: "Fāṭimah is the chief of the women of paradise." (*Bukhārī*, Cairo, V, 36; Delhi, V, 74). This *Ḥadīth* is among the proofs of the greatness of the holy *ahl-i bayt*.

This *Ḥadīth* shows that Fāṭimah is the sovereign of the women of paradise, because there is sovereignty for the great people of faith. (see verse 76:20).

643

**Fāṭimah
(2)****Chief of the ladies of the
believers:**

The holy Prophet said to Ḥaẓrat Fāṭimah: "Are you not happy to be the chief of the ladies of the *mu'mins*, or the chief of the ladies of this community." (*Bukhārī*, Delhi, IV, 527; Cairo, IV, 248; *Muslim*, IV, 1906).

644

**Fāṭimah
(3)****Chief of the ladies of the world:**

The holy Prophet said to Ḥaẓrat Fāṭimah: "Are you not happy that you are the chief of the ladies of the worlds." Fāṭimah said: My dear father, where is Maryam? He said: She is the chief of

the ladies of her time and you are the chief of the ladies of your time and your husband is the chief in this world and in the next." (*al-Istī'āb*, 750)

645

Fāṭimah (4)

Chief of the ladies of paradise:

Once the holy Prophet drew four lines on the ground and asked the people: "Do you know what this is? They said: God and His Prophet know better. The holy Prophet said: They are Fāṭimah, daughter of Muḥammad, Khadijah, daughter of Khuwaylid, Maryam, daughter of ʿImrān and Āsiyah, daughter of Mazāḥim (wife of Pharaoh). They have the greatest superiority over the ladies of paradise". (*Ibid.*, 750).

646

Fajr

Dawn, the dawn of *azal*:

The *sūrah* of *Qadr* (97), although it consists of only five verses, is full of numerous universal wisdoms and realities of the cycle of resurrection. The last of these verses reads: "It (the night of *Qadr*) is peace, till the break of dawn."

Ta'wil: The age of the *hujjat-i qā'im* is the source of spiritual help till the dawn of *azal* breaks. Since everything rotates on a circle (21:33; 36:46), therefore the

spiritual journey returns to the direction of *azal* where the dawn of resurrection breaks, as it is said in the Qur'ān (79:44): "To your Lord is its (i.e. resurrection) termination."

647

Fidā'

(1)

Sacrifice, ransom, recompense:

It is reported by *Mawlā* °Alī that the holy Prophet never uttered "May my father and mother be sacrificed for you" for anyone except Sa°d bin Waqqās. On the day of the battle of Uḥud, the Prophet said to him: "Shoot (your arrow)! May my father and mother be sacrificed for you (*Irmī fidāka abī wa ummī*)!" (*Muslim*, IV, 1876; *Tirmidhī*, V, 650)

648

Fidā'

(2)

To sacrifice, to ransom, to recompense, to be ready to lay down one's life:

How deep and full of wisdom is the above-mentioned *Ḥadīth* of the holy Prophet, who was the most illustrious, matchless, unique and the beloved of God in the heavens and the earth. The word *fidā'* comes from *fidyah*, which in its different forms is used thirteen times in the Qur'ān, the brightest example of which is verse (37:107): "And We ransomed him (*fadaynāhu*) with a great

sacrifice (i.e. ram)." The *ta'wīl* of this is that Ḥaẓrat Isma'īl underwent an inner and spiritual sacrifice, which is greater than the physical one.

649

Fidā' (3)

To be sacrificed:

According to me sacrifice has two aspects, and so there are two kinds of sacrifice: one is ascending and one descending. For instance, the fuel which falls into the sun, is an ascending sacrifice and the light which the sun emits and spreads throughout the universe is a descending sacrifice. Similarly, the melting of *mu'mins* in the love of the Imam is an ascending sacrifice whereas the radiation of his light upon them is a descending sacrifice.

650

Farāsh (sing. farāshah) Moths, butterflies:

It is mentioned in verse (101:4): "The day (i.e. Day of Resurrection) on which human beings shall be like scattered moths." The wisdom-filled allusion of this verse is that due to the darkness and dreadfulness of the resurrection, all the moths of soul will scatter around the lamp of the light of Imamat, as mentioned in another related verse (17:71): "The day when We will invite

every people (of the time) with their Imam."

651

Furqān (1)

To differentiate between true and false:

The children of Israel are addressed in verse (2:53): "And (remember) when We gave unto Mūsā the Book and the *furqān* (the compendium of miracles, the differentiator between right and wrong) that you may be guided aright." The word "*furqān*" is primarily an infinitive, which means to decide between right and wrong, to distinguish, to differentiate. It is also used as a present participle, i.e. the one who differentiates between right and wrong. Thus, it is used in the noble Qur'ān in the sense of the light of the heart of a *mu'min*, Divine grace, Divine speech and miracle (*Qāmus*, p. 399).

The means of guidance which God had given for the cycle of Ḥaẓrat Mūsā were the Book, the Prophet (Mūsā), the Imam (Hārūn) and *furqān* (miracles). Similarly, for the cycle of the holy Prophet, for the sake of guidance, He gave four very great things, which are: the wise Qur'ān, the holy Prophet, the Exalted Imam and the *ta'wils* of the Qur'ān which are the intellectual miracles of the Prophet and the Imam.

652

**Furqān
(2)****Torah and miracles:**

It is mentioned in verse (21:48): "And verily, We granted to Mūsā and Hārūn the criterion (Torah) and a light and remembrance for the righteous ones (*muttaqīn*).\" Here you should remember the *Ḥadīth* in which *Mawlā* ʿAlī is compared with Imam Hārūn and recognise the rank of the *taʿwīl* of *Mawlā* ʿAlī. Also be sure that through the light of Prophethood and the light of Imamat, all miracles of the heavenly Book related to soul, intellect, knowledge and recognition come to the righteous ones who are attached to the remembrance of the supreme Name, because all these miracles are eventually for them.

653

**Furqān
(3)****Spirit and spirituality of the
Qur'ān:**

It is said in verse (8:29): "O you who believe! If you fear God, He will grant you a *furqān* (i.e. the esoteric knowledge of the Qur'ān).\" In order to have wider knowledge of the Qur'ān, study its different translations too. According to me, this verse also has the same purport of the above-mentioned verse that the spiritual and intellectual

miracles of the Qur'ān are for those who fear God.

654

Furqān (4)

Luminous miracles:

According to *Mujāhid*, "*Ramaẓān*" is one of the names of God, and just as the month of God is called "*shahru'llāh*" in the same way it is called "*shahru Ramaẓān*" (*Lughātu'l-Qur'ān*, III, 98, see also *Lughāt, Rā'*, p. 134). This confirms the *ta'wīl* of *Ramaẓān* quoted in *Wajh-i Dīn*, of the verse (2:185) which is: "The month of *Ramaẓān* is the person in whom the Qur'ān is revealed (in the form of *ta'wīl*)". That is, the *waṣīyy* (legatee) of the holy Prophet, so that he may guide the people on the right path and distinguish its clear proofs". (*Wajh*, pp. 253-54).

655

Firrū!

Run!:

God says in verse (51:50): "So, you run unto Allah!" The wisdom-filled allusion of "running" is that every work of religion should be accomplished with full vigour and promptness. For instance, if the open or hidden *dhikr* (remembrance) is not satisfactory, what then can be the reason for it other than laziness? So, its remedy is that you

should run unto Allah, i.e. you should do rapid *dhikr*.

656

Faṣl al-khiṭāb

Decisive speech, clear statement:

In verse (38:20) it is said about the physical and spiritual kingdom of Ḥaẓrat Sulaymān: "And We made his kingdom strong and gave him wisdom and decisive speech." *Ta'wil*: The practical recognition of the Pearl of Intellect is called wisdom (*ḥikmat*) and that of the Divine Word (*kalimah-yi bārī*) is called decisive speech (*faṣlu'l-khiṭāb*). This secret of secrets (*sirru'l-asrār*) is so great and so hidden that I am scared to divulge it, therefore this much explanation will suffice here.

657

Fiṭrah (1)

Creation, formation, law of nature:

The law of nature can be defined in many ways. One pre-eminent definition is that God created Ḥaẓrat Ādam in His *ṣūrat-i Raḥmān* and when his children enter paradise, they also become in the image of their father. That is, they are also created on the *ṣūrat-i Raḥmān* (see *Ṣūrah*).

658

Fiṭrah
(2)**Creation, formation, law of nature:**

In verse (30:30) the Qur'ān says: "So set your (spiritual) face devotedly to the religion of *qā'im* (i.e. become annihilated in *ṣūrat-i Raḥmān* and become *ṣūrat-i Raḥmān*). The (intellectual and luminous) creation of God is the one according to which He created people". (That is, physical creation is followed by spiritual creation after which there is finally the intellectual creation, in which one has to be created in the *ṣūrat-i Raḥmān* like Ḥaẓrat Ādam).

659

Fiṭrah
(3)**Creation, formation, law of nature:**

In the same verse (30:30) God continues: "There is no change in (the special and intellectual) creation of God and this is the religion of the *qā'im* (but most people do not know)". It is inconceivable that people are created from God as such, rather they are created from the reflection of the *ṣūrat-i Raḥmān*, i.e. the Single Soul or Ādam. Ādam or the Single Soul embraced all of them. Thus when the people begin to merge in their origin, they regain the

same image of Ādam, which they used to have originally.

660

Fiṭrah
(4)

Religion of Islam:

It is narrated in a *Ḥadith*: "Every child is born according to nature (Islam), then it is his parents who make him a Jew, or Christian or Magus." (*Mishkāt*, I, 194). The greatest secret here is that *fiṭrah* is used in the sense of the religion of Islam. How can the law of nature and law of religion be two, while Islam itself is the religion of nature? That is, Islam is the religion which is exactly according to the law of creation.

661

Fiṭrah
(5)

Religion of Islam:

The wisdom of this *Ḥadith* is that potentially every child of the nations of the world is born according to nature (Islam) and then through progress, gradually he can eventually actualise within himself all the beauties of Islam. But, it is necessary to observe what the influence of parents is upon him. If the parents were unable to influence their children at all, then the wise Qur'ān would not have said: "O you who believe, save yourselves and your families from the fire (of hell)." (66:6)

662

Fulk
(1)

Boat, ship, the personal world of the manifest Imam:

The Imam of the time is Nūḥ's Ark, just as mentioned in verses (36:41-42): "A sign unto them is that We bore their spiritual particles (*dhurriyyat*) in (his) laden ark and We have created for them the like of it whereupon they ride." The blessed personal world of the true Imam has continued to be the inner ark in which there is the world of particles, so that the particles of all things and all human beings may be preserved in it.

663

Fanā'

Annihilation, death, spiritual death:

O my dears! There is no doubt that the Imam of the time is your pure soul (or Holy Spirit). Thus, you should try to attain this pure soul by being annihilated in him through ardent love, knowledge and true obedience, so that you may be liberated from the torment of ignorance. You have heard and seen time and again that the soul of minerals is vegetable and the additional soul of vegetables is animal and the conscious soul (rational soul) of animals is the human soul and the Holy Spirit of all human beings is the Imam of the time, because in order

to go to God's presence, there are the ladders of spiritual progress (70:3).

664

Fi'llāh

About God:

Imam Muḥammad al-Baqir says: "Whatever is said about God is about us, and whatever is said about us, is about those of our Shi'ah who are advanced (*bulaghā'*)." (*Ta'wīlu 'z-zakāt*, fol. 140). This is a unique and everlasting treasure of recognition.

Blank

Chapter: Qāf

665

Qāf
(1)**Supreme Pen:**

In verse (50:1), it is said: "By *Qāf* (Supreme Pen) and the glorious Qur'ān." The allusion made in this oath is that the Qur'ān, which is in the Guarded Tablet, is written by the Supreme Pen.

666

Qāf
(2)**Mount *Qāf*:**

By the *Qāf* is meant the mount of Intellect, as *Mawlā* ^cAlī says: "I am the pearl of the oysters, I am the mount of *Qāf*." That is, I am the unique pearl in which are gathered all purposes and I am the mount of *Qāf* upon which are the wonders and marvels of the world of Intellect." (For details see: *Forty Keys*: Key 33 "The Mount of *Qāf*"; *Pure Intellect*: "The Mount of *Qāf*", p.28)

667

Qāla an-Nabiyy**The Prophet said:**

The holy Prophet said: "By He in Whose hand is my soul, the faith does not enter the heart of a servant who does not love my *ahl-i bayt*, for the sake of God and me." Here it is clear that the first and fundamental condition of true faith is the love for the holy *ahl-i bayt*. (*Sharḥ*, X, 483).

668

Qāla al-Bāqir

Imam al-Bāqir said:

"Whatever is said about God is about us and whatever is said about us is about those of our Shī'ahs who are advanced (*bulaghā'*). (*Ta'wilu'z-zakāt*, fol. 140).

669

Qāla Rasūl Allāh
(1)

The Messenger of God said:

The holy Prophet said: "I have left behind among you two weighty things as a rope reaching the earth from heaven, one of them is greater than the other: the Book of Allah and my *'itrat* (progeny), the people of my house. They will never separate until they will come to me at the pond (of *Kawthar*)." These two unprecedented and magnificent things, each one of which is weightier than the heaven and the earth, or rather the entire universe, are the Qur'ān and its Teacher (the Imam) whom the Prophet appointed as his *khalīfah* or successor. It is they who are the rope of God which is stretched from the heaven to the earth in order to lift the people of the earth to the heaven. (*Sharḥ*, X, 481).

670

Qāla Rasūl Allāh
(2)

The Messenger of God said:

The holy Prophet said: "I am leaving

two weighty things among you. One of them is greater than the other: the Book of Allah which is as a rope which is stretched from the heaven to the earth, one end of which is with Allah and the other in your hands. So hold it fast and my progeny (together with it)." The Qur'ān and the Imam in the world of oneness are one light which lasts forever like a rope (or pillar) stretched between the supreme Throne and the earth. (*Sharḥ*, X, 479).

671

Qāla ʿAliyy

ʿAlī said:

Mawlā ʿAlī said: "The Qur'ān is revealed in quarters: One quarter is about us, one quarter about our enemies, one quarter consists of ways of life (*siyar*) and parables and one quarter consists of obligations and rules. And in favour of us are the most noble verses of the Qur'ān." (*Sharḥ*, IX, 353).

672

Qālib

(1)

Mould, matrix, body:

It is said in a *Ḥadīth*: The soul of the *mu'min* after death is in a body like his body in this world. (The only difference is that the worldly body was dense and the one after death is subtle and luminous) (*Lughāt, Qāf*, p.142).

673

Qālib
(2)**Mould, dense body, subtle body:**

According to the wisdom of the *Ḥadīth*, another name which is used for the human body is "*qālib* (mould)". This is because of the fact that by the command of God, at the place of spirituality the body of the Perfect Man is actually used as a mould to make his countless copies, i.e. living pictures, by casting the Universal Soul into it. Take the example of Ḥaẓrat Dāwūd: each copy of his blessed mould is he himself, the personal world, enfolded universe, angel, subtle body as well as paradisiacal attire.

674

Qālib
(3)**Subtle body, garments, *ibḍā'i* body:**

In verse (21:80) God mentions His great favours in these words: "And We taught him the art of making garments (*labūs*) (of mail) for you." Here if we do not disclose the main favour of God by explaining the *mithāl* and *mamthūl* of the word *labūs*, many questions may arise today about the *mithāl*, i.e. the garments (of mail). Therefore, here we should say that the *ta'wīl* of *labūs* is the subtle body and that of Dāwūd is the Imam of the time.

675

Qālib
(4)**Paradisiacal attire, a miraculous man like a flying saucer:**

Worldly attire has neither intellect nor soul nor sense and no movement, but the paradisiacal attire is adorned with the beauties of pure life and perfect intellect. Thus, it has as many names as it has functions, such as subtle body, *ibdāʿi* body, celestial body, astral body, angel, subtle man, a believing *jinn*, *mihrāb* (fortress), *sirbāl* (pl. *sarābīl*, garment), *rīsh* (feathers), *labūs* (attires), silk, etc. Thus, these are the luminous attires cast in the mould of the Revealed Light for *mu'mins* (male and female). The act of making them and its secret has been discussed in many of our writings.

676

Qālib
(5)**Living and conscious pictures:**

Mawlā ʿAlī has reported the following *Hadīth* from Prophet Muḥammad: “There will be a bazaar in paradise in which there will be no buying and selling, only the pictures of men and women. Whenever a person likes a picture, he enters it (i.e. becomes like it)”. (*Tirmidhī*, IV, 686).

There is nothing in paradise without

intellect and soul. Therefore, these pictures are the beautiful copies of chosen as well as common people, including the copies of *‘arifs* and *kāmils*, which are made during the individual resurrection.

677

Qānit

**Obedient to God, devout,
constant in prayer, submissive:**

O my dears! With the inner eye note the extremely marvellous wisdom in verse (16:120), which is that Ḥaẓrat Ibrāhīm was a great *ummat* in his personal world, and his characteristics were humility, submissiveness and remaining obedient to God and recognising Him. Although the entire universe was enfolded in him, here there is a reference to those obedient servants of God who were moulded in his blessed personality and had become his copies and that he was the Imam of the people.

678

Qā'im

Ḥaẓrat qā'im:

At the end of chapter 33 of *Wajh-i Dīn*, it is said: No one will be able to recognise Ḥaẓrat *qā'im* except through five *hudūd*: *Asās*, *imām*, *bāb*, *hujjat* and *dā'ī*. Ḥaẓrat *qā'im* is mentioned everywhere in this excellent book. Read it carefully.

679

Qabr (pl. qubūr)**Grave:**

Human personality consists of three things: body, soul and intellect. Therefore, the grave is also of three kinds: physical, spiritual and intellectual. This shows that the physical grave is only for the body, and the soul enters in one of the *ḥudūd-i dīn* and that the intellectual grave is for the sake of the demonstration of wisdom.

680

**Qabas
(1)****Live coal, firebrand, spark,
flame, flame of burning wood:**

Qabas or *miqbās* means the flame which is taken from a big fire. The fire which is mentioned in verses (20:10; 27:7; 28:29) in the Qur'ānic story of Ḥaṣrat Mūsā, is the fire of love, the lamp of guidance and the light of Intellect as well. It is among the miracles of the wise Qur'ān that unique secrets are hidden everywhere in it, as mentioned in verse (20:10): "When he saw a fire he said to his family: Wait here, verily I have seen (*ānastu*) a fire." Here in *ānastu* there is a subtle allusion. It was possible to use "*ra'aytu*" instead of "*ānastu*", but in the latter there is an allusion to the ardent love and affection for the light, because the words which

are derived from its root letters (*hamza*, *nūn*, *sīn*) have the meanings of familiarity, kindness, love and solace.

681

Qabas (2)

Spark of light:

Prior to the mention of the bringing of the spark of light or flame in verse (20:10), there is the mention of Allah's beautiful names in verse (20:8), which is an indication that by the grace of God, the True Guide can establish a luminous bridge of *ism-i a'zam* between himself and his followers. He can initially give them a spark of light and gradually perfect it, but there is the pre-requisite of love, knowledge and good deeds on the part of the followers.

682

Qabas (3)

Flame of light:

If one of the names of light is *sibghatu'llāh* (colour of Allah, 2:138), what is this colour like? It is an extremely pleasant, faith-illuminating, soul-nourishing, amazing and miraculous in comparison to the most superb and attractive colours of this world. In such a case, how is it possible not to have ardent love and affection for it!

683

Qiblah
(1)**House of God:**

In verse (10:87) God says: "And We revealed to Mūsā and his brother: provide some houses for your people in Egypt (*miṣr*) and make your houses *qiblah* (house of God) and establish prayers, and give glad tidings to the believers." This verse has an exoteric aspect and an esoteric aspect.

684

Qiblah
(2)**House of God:**

Miṣr means a city, by which is meant the personal world. That is, according to the Divine command, Ḥaṣrat Mūsā and Ḥaṣrat Hārūn ordained in their personal world some *ḥudūd-i dīn* as the houses of the community, so that they may be further elevated to the rank of *qiblah* (house of God) in which to establish true prayers, so that this may be glad tidings for the people of faith.

685

Qiblah
(3)**House of God:**

In verse (24:36) God says: "(This lamp of Divine light is lit) in houses which Allah has commanded to be exalted, and His name to be remembered therein." The inner house of God is first in the hearts of Prophets, Imams and *ʿarīfs* and

then after the spiritual revolution it rises to their forehead, just as the *Ka'bah* was lifted to the heaven during Ḥaẓrat Nūḥ's deluge.

686

Qiblah (4)

House of God:

By the command of God, Ḥaẓrat Ibrāhīm and Ḥaẓrat Ismā'īl had constructed a spiritual *qiblah*, in addition to the physical *Ka'bah* and this is why God says in verse (2:125): "Take as your place of prayer the *maqām-i Ibrāhīm* (place of standing of Ibrāhīm)." That is, you should perform the spiritual prayer in the spiritual *Ka'bah* like Ḥaẓrat Ibrāhīm (a.s.) did.

687

Qur'ān (1)

Qur'ān:

It is said in a *Ḥadith*: "How many reciters of the Qur'ān are such that the Qur'ān curses them!" (*Lughāt, Qāf*, p. 54). Such a curse means deprivation and separation from the treasures of the Qur'ān.

688

Qur'ān (2)

Qur'ān:

It is said in a *Ḥadith*: "Indeed, the Qur'ān has a *ẓāhr* (exoteric aspect) and a *bāṭn* (esoteric aspect) and every *bāṭn* goes up to seven *bāṭns* or upto seventy

bāṭns." (*al-Mizān*, I, 7). These are the external and internal bounties of the True Religion as mentioned in verse (31:20): "And He has completed His favours upon you, both externally and internally."

689

Qurrat a'yun

Coolness of the eyes:

In verse (32:17) the bounties of paradise are mentioned as follows: "No one knows what coolness of the eyes is kept hidden (*ukhfīya*) for them." From "*ukhfīya* (is kept hidden)" it becomes evident that paradise is not far; it is in front of us, i.e. it is in the personal world, but it is veiled.

With respect to the coolness of the eyes, there can be three allusions such as: (a) all the bounties of paradise, (b) in paradise every wish related to children will be fulfilled, (c) for eyes there is every scene and every vision. However, God's visions and manifestations are so sublime that it is only He Who can duly describe and praise each of His manifestations and visions.

690

Qarīn (1)

Companion:

It is said in a *Ḥadīth*: "There is none among you except that he has a

companion from among *jinn* and a companion from among angels". The companions asked him: You also? He said: "Yes, indeed, I had also, but God helped me against the devil and he submitted to me."

691

Qarin (2)

Companion:

It is said in verse (43:36): "And whosoever goes blind to the remembrance of the Beneficent, We appoint for him a devil who becomes a (constant) comrade." The wisdom of this verse is revealed by the *Hadith* in which it is mentioned that the heart of every individual has two ears where there are two companions, a devil and an angel. In the case of negligence the devil gets an opportunity to insinuate and in the case of constant Divine remembrance the angel gets an opportunity to inspire good thoughts.

692

Qarin (3)

Companion:

This Divine law continues not only internally but also externally. That is, the Imam of the time is the supreme Name of God and His sacred remembrance. He who recognises the Imam of his time and remembers God through him escapes the major devil and

is protected in the refuge of God. Thus the angel who is on one side of the human heart is a spark of the light of the Imam, and the devil who is on the other side is the soul of the enemies of the Imam.

693

Qalb

(1)

Heart:

In a sacred *Hadith* it is said: "I am contained neither by My heaven nor by My earth, but I am contained by the heart of My believing servant." (*al-Mu'jam*, p. 1265). That is, I am dwelling in the heart of My believing servant. We should know that such a perfect *mu'min*, in the mirror of whose heart God manifests, is the successor of the holy Prophet, namely the Imam who, in reality, is the *mazhar* of the Divine Light.

694

Qalb

(2)

Heart:

According to the great wisdom hidden in verse (8:24), the heart means the Imam, i.e. Ḥaẓrat *qā'im* (a.s.), who is the heart of every *mu'min* man and *mu'min* woman.

695

Qalb
(3)**Heart, the heart which is
between the two fingers of God
in the higher world:**

It is reported in a *Hadith*: "There is not a heart but is between the two fingers of the Lord of the worlds." (*Ibn Hanbal*, IV, 182; *Ibn Mājah*, I, 13). The *ta'wili* wisdom of this *Hadith* is extremely important, because God has given freewill to everybody and has not compelled anyone. Thus the *ta'wil* is that the representative of all hearts is the Pearl of Intellect and the fingers of the Lord are the Universal Intellect and the Universal Soul, *jadd*, *fath* and *khayal*. The two among them are the Intellect and the Soul, between which there is the demonstration of the Pearl in which are contained the keys of knowledge and wisdom. Otherwise, if we rely upon the exoteric aspect then the concept of freewill ceases to exist.

696

Qalb salim
(1)**Immaculate heart, sound heart:**

It is the heart which is free from inner diseases and is always under God's providential care and guidance, as was the blessed heart of Ḥaẓrat Ibrāhīm (37:84).

697

Qalb salim
(2)

Sound heart:

In verse (26:89) is mentioned *qalb-i salim*, the sound heart, by which is meant a heart which has been illumined with the light of Imamāt. In the case of such a *mu'min*, the Imam himself becomes his heart.

698

Qamīṣ
(1)

Shirt:

Ḥaẓrat Yūsuf said: "Go with this shirt of mine." (12:93). This miraculous shirt was the *ibda^ci* body of the Imam. The shirt is like a veil and the one veiled is the Imam himself.

699

Qamīṣ
(2)

Shirt:

In verse (12:93), quoting the words of Ḥaẓrat Yūsuf, it is said: "Go with my shirt and put it on my father's face, he will become a seer again." This is a bright example of the miracle of the light of the Imam of the time, that he can cast the reflection of his light on a lover and can give him a copy of his *ibda^ci* body. Ḥaẓrat Yūsuf was both the physical and luminous son of Ḥaẓrat Ya^cqūb, but here it is necessary to know that all the weeping and shedding of

tears of the latter was for the luminous vision of the luminous son.

700

Qamīş (3)

Shirt:

Question: In the example of Ḥaẓrat Ya'qūb and Ḥaẓrat Yusūf, God transferred Imamāt from the father to the son long before and then He separated them from one another and let the father weep profusely. What is the wisdom in this? Answer: There is guidance for the people of faith in every example of the Prophets and Imams. Thus, between the Imam of the time and a true lover, there are many exalted links. One of them is that the Imam is the father and at a special place, i.e. the personal world, he is like a son also. For instance, the *ḥujjat* is the spiritual son of the Imam, but it is also true that in his personal world, the Imam is his luminous and intellectual son also. Thus, O my dears! there is an indication in the story of Ḥaẓrat Ya'qūb for you to shed tears with ardent love for the spiritual *didār* of the luminous son of your personal world.

701

Qiyāmatuhu

His resurrection:

It is said in a *Ḥadīth*: "He who dies, his resurrection takes place." (*Iḥyā'*, IV,

64). In this *Ḥadīth* there is the mention of the death of *maʿrifat* and the individual or minor resurrection, in which however, is hidden the major resurrection and it is this individual resurrection or spiritual revolution which is the *taʾwīl* of the Qurʾān also.

Chapter: Kāf

702

Ka's

Wine-cup, goblet:

It is said in verse (37:45): "A goblet from a spring of wine (*ma^cīn*) is brought round for them." Wherever in the holy Qur'ān the wine of paradise is mentioned, it means the true love which is aroused by the Divine vision, which according to "Everyday He is in a (different) splendour" (55:24), necessitates different manifestations. This means that *mazhar* and *mazāhīr* (locus and loci of manifestation) are the attributive names of God.

Check a dictionary for the explanation of the word "*ma^cīn*", which is the past participle of "*ayna - ya^cīnu*", which means to possess eyes with wide pupils. Therefore, here there is an allusion to the wine of vision (*sharāb-i didār*) which is the wine of love. Further when it is used as an adjective of water, it means the spring which flows on the surface of the earth and is seen with the eyes.

703

Kitāb

(1)

Record of deeds:

In verses (83:18-21), it is mentioned: "Nay, the record of the righteous is in *Illiyūn*. What makes you know what

‘Illiyūn is? It is a written Book which can be seen only by those who are near to God." *‘Illiyūn* is the name of a luminous subtle personality. You can call it an angel. It is one as well as many. It is the Book as well as the record of deeds of the righteous. It can be observed in this world only by those who are close to God.

704

Kitāb (2)

Record of deeds:

It is said in verse (23:62): "And with Us is a Book; it speaks the truth, and they will not be dealt with unjustly." This is the sacred light of the exalted Imam who is the speaking Book (Speaking Qur’ān) and as the witness over the people, their record of deeds as well.

705

Kitāb (3)

Record of deeds:

Those *sāliks* who have experienced the spiritual death, necessarily see their own record of deeds, because personal resurrection is not possible without this. This is also the annihilation in the Imam (*fanā’ fi’l-imām*) without which nobody can enter the city of knowledge and the house of wisdom of the holy Prophet.

706

**Kitāb
(4)**

Record of deeds:

In verse (78:29) it is mentioned: "And We have encompassed everything in (the form of) a Book." That is, the entire world is enfolded in the personal world of everybody and this is the witness of the extremely detailed book of deeds, i.e. the light of Imamat.

707

**Kitāb maknūn
(1)**

Hidden Book:

This treasure of wisdom is mentioned in verses (56:77-78): "That, verily, it is an honourable Qur'ān in a hidden Book." That is, all the secrets of wisdom of the holy Qur'ān are hidden in the magnificent signs of the Pearl of Intellect.

708

**Kitāb maknūn
(2)**

Hidden Book:

This treasure of wisdom is in verses (56:77-79): "That, verily it is an honourable Qur'ān, in a Hidden Book, which none can touch save the purified ones." That is, the Pearl of Intellect.

709

**Kitāb maknūn
(3)**

Hidden Book:

In verse (38:45) Ḥaẓrat Ibrāhīm, Ḥaẓrat

Ishāq and Ḥaẓrat Ya^cqub are praised as having hands that could reach the Pearl of Intellect and eyes which could observe the sacred Sanctuary (*ḥaẓirātu 'l-quḍus*). This indicates that they were among those pure persons able to touch the hidden book and see the sacred Sanctuary.

710

Kitāb maknūn

(4)

Hidden book:

Sāmīrī was an ignorant person of the children of Israel, who did not recognise Ḥaẓrat Hārūn. He used his initial and trying spirituality to gain honour and respect, and misguided the people and deprived them of higher concepts, as a result he was punished in the form of "not touching (*lā misās* 20:97)". This indicates that without the guidance of the True Guide, nobody can touch the hidden Book.

711

Kitāb maknūn

(5)

Hidden Book:

There is a consummate wisdom hidden in every Qur'ānic verse. That is, a wisdom which is lofty and penetrating and in which a great secret of the sacred Sanctuary is hidden, even though the verse may be about Abū Lahab, such as (111:1): "Abū Lahab's two hands perished and he also perished." That is,

he would not be able to touch the hidden Book in the future, because his two inner hands had perished and he too had perished spiritually.

712

Kitāb munir

Luminous Book, the light of the truth of certainty:

By the luminous Book is meant that light of Intellect which is at the rank of the truth of certainty, also called the hidden Book, as has been said in verse (22:8): "And among the people are those who dispute about God, without knowledge, guidance and a luminous Book." That is, there are some people who dispute about God without the knowledge of certainty, the eye of certainty and the truth of certainty. For the luminous Book see also verses (3:184; 35:25).

713

Kitābun yanṭiqu (1)

Speaking Book, the Qur'ān within the Imam:

O my dears! Try to understand the wisdom of verse (23:63): "And with Us is a Book which speaks the truth and they shall not be dealt with unjustly". This Book is the Qur'ān within the exalted personality of the Imam and in this sense the Imam is called the speaking Book. Had it not been so, the

Qur'ān would not have been universal, it would have been limited, which is absurd and impossible.

714

Kitābun yanṭiqu (2)

The Qur'ān within the Imam:

O my *‘azizān*! Wherever in the wise Qur'ān the word "*kull*", i.e. whole, everyone, everything is mentioned, it shows a universal law or rule, as mentioned in verse (41:21): "They (skins) shall say: Allah Who makes everything speak, made us speak." This universal law means that those things which apparently do not speak, also speak at a particular place by the command of God. Thus the holy Qur'ān even though it is apparently silent, always speaks in the legatee of the holy Prophet, and therefore the Imam is called the speaking Qur'ān.

715

Kitābun yanṭiqu (3)

The Qur'ān within the Imam, which is also the record of deeds of the righteous ones:

God says in verse (45:29): "This Our Book (which is also your record of deeds) speaks against you with truth." That is, the Qur'ān and the Imam together in the state of a single Light (*nūr-i wāḥid*). Had there been any other miraculously speaking Book other than

the Qur'ān in the Imam, then that would have been more praise-worthy and the Qur'ān would not have this comprehensive and universal attribute of "And We have revealed to you the Book as an explanation for everything." (16:89). Thus it is evident that the single light of the glorious Qur'ān and the holy Imam is also the record of deeds of the righteous, which is in *‘Illiyūn* (83:18).

716

Kitābun yanṭiqu (4)

The Qur'ān within the Imam, which is also the record of deeds of the righteous ones:

Every Muslim accepts that the holy Prophet in his time was the embodied light (*nūr-i mujassam*) and the speaking Qur'ān, as God says in verses (53:3-4): "Nor does he speak out of (his own) desire, it is but a revelation revealed." That is, his speaking is the speaking of the Qur'ān, therefore, he became the speaking Qur'ān.

717

Kitābun yanṭiqu (5)

Speaking Book, i.e. the Imam:

O my *‘azizān*! With the inner eye see the fact in verse (42:52) that the Qur'ān was revealed on the heart of the holy Prophet in the form of a Holy Spirit and a Light which gradually came into written form, but the Spirit and Light of

the Qur'ān were to remain in his heart, so that when the time came it would be transferred to his legatee.

718

Kitābun yanṭiqu (6)

Speaking Qur'ān:

O the light of my eyes (i.e. everyone who is a lover of knowledge)! You should not forget that if in a verse there are more than one name, there are as many things as there are names. For instance, if in verse (5:15) two names, the Light and the clear Book (*kitāb-i mubīn*) are mentioned, then definitely there are two things, and without any doubt these two things are the holy Prophet and the holy Qur'ān. It has always been the Divine law to appoint a Teacher together with the heavenly Book and that same Teacher is called the speaking Book.

719

Kitābun yanṭiqu (7)

Speaking Qur'ān:

Here we are mentioning at least two meanings of the *kitāb-i mubīn*: the clear Book and the speaking Book. That is, when the Qur'ān is apparent and in front of you (in a physical form), it does not speak, but it continues to speak where it is hidden within the Divine Teacher.

720

Kitābun yanṭiqu
(8)

Speaking Qur'ān:

O the light of my eyes! In connection with the recognition of the Qur'ān, refer to verses (85:21-22), in which the Qur'ān is in the Guarded Tablet with grandeur and glory and there its adjective is *majīd* (glorious), which is also one of the attributive names of God. You might also have read that the Divine Pen is the supreme living angel, namely the Universal Intellect, and the Guarded Tablet is the other great angel, the Universal Soul. The Divine Pen is the light of the Prophet and the Guarded Tablet is the light of *Mawlā* °Alī. Thus by the command of God, the Divine Pen (the light of Muḥammad s.a.s.) wrote the glorious Qur'ān in its *azalī* luminous form on the Guarded Tablet (the light of °Alī (a.s.)). This event took place in the higher world, and God decreed the same command to be executed in the lower world. Thus, God commanded the *mazhar* of the Divine Pen, the holy Prophet to transfer the spirituality and luminosity of the holy Qur'ān to the Guarded Tablet, the *Imām-i mubīn*, namely *Mawlā* °Alī and the Prophet definitely executed the Divine command.

721

**Kitābun yanṭiqu
(9)****The Imam who is the Speaking
Book:**

It is said in verse (29:49): "Nay, it (the Qur'ān) is (in the form of) clear miracles in the breasts of those who are given knowledge." This blessed verse is revealed about the Imams of *ahl-i bayt* that, the spirit and spirituality and light and luminosity of the holy Qur'ān function within each of the Imams and through the Imam of the time, this miracle also takes place in the *kāmils* and *ʿarīfs*.

722

**Kursī
(1)****Dais:**

The word *kursī* is mentioned twice in verses (2:255; 38:34). With respect to the macrocosm, the Universal Body is the earth, the Universal Soul is the Dais and the Universal Intellect is the Throne. According to this law the body is the earth, the soul the dais and the intellect is the royal throne in the microcosm or the personal world.

723

**Kursī
(2)****Universal Soul:**

In verse (2:255) it is said: "His *kursī* comprises the heavens and the earth."

That is, the universe is immersed in the fathomless ocean of the Universal Soul and from its depths emerges the Pearl of Intellect.

724

Kursī (3)

Human soul:

Reflect upon verse (38:34): "Verily, We did try Sulaymān and cast upon his *kursī* a body, then he returned." That is, the subtle body which is given to the Perfect Men is initially trying and painful and is cast on this *kursī* (dais) of body and soul. Initially there are insects, etc. in it and then the miraculous subtle body appears from it.

725

Kursī (4)

Personal world:

The blessed and sacred body of the Imam of the time is like a pure ground on which his pure soul as the Universal Soul is a unique *kursī* (dais) and upon which his perfect intellect as the Universal Intellect is the throne of the personal world. This is the meaning of "His (God's) *kursī* comprises the heavens and the earth" (2:255), as it is also said in the Qur'ān that God has encompassed everything in the manifest Imam (36:12).

726

Kursī
(5)

**Universal Soul, the Soul of souls,
Guarded Tablet:**

It is said in verse (2:255): "His *kursī* comprises the heavens and the earth." By the *kursī* is meant the Universal Soul and by the Throne, the Universal Intellect.

727

Kursī
(6)

**The Universal Soul, the cosmic
Soul:**

Mawlā ʿAlī says: "Indeed, the heaven and the earth and whatever creation is between them, are created inside the *kursī*, which four angels carry by the command of God". (*al-Mizān*, II, 341) Among the four great angels, two are spiritual, who are the Universal Intellect and the Universal Soul and two are physical, who are the *nāṭiq* and *asās*. Since the higher world is the world of oneness, therefore there in their *azālī* oneness, they are one great angel, who is both the bearer of the Throne and the Throne itself.

728

Kursī
(7)

Soul:

It is mentioned in the Qur'ān twice (2:255; 38:34). In verse (38:34), it is

said: “And verily, We did try Sulaymān and cast upon his kursī a body, then he turned (to God).” Ḥaẓrat Sulaymān was tried in this way that initially an inferior (*adnā*) subtle body was cast upon his soul, which consisted of countless tiny animals, in which tremendous *ibdaʿi* wisdom was hidden.

729

Kursī (8)

Dais:

The king is sitting on the throne and the throne is set on the dais, which is placed on the ground. Similarly, the royal throne of the human reality (“I”) is the intellect, the dais is the soul and the ground is the body, just as in the macrocosm the Throne is the Universal Intellect, the *kursī* (dais) is the Universal Soul and the ground is the Universal Body.

730

Kullu shay’in (1)

Everything, all things:

O my dears! Everything exists in the word "Be (*kun*)" in the form of possibility. Study all those verses of the wise Qur’ān in which the command of "Be" is mentioned. Similarly, everything is also in the Supreme Pen as well as in the Guarded Tablet in a spiritual form and also in the manifest Imam. It should be remembered well

that by the Pen is meant the light of the holy Prophet and by the Guarded Tablet is the light of the manifest Imam. It is God Himself Who has created all these higher ranks and made their spiritual and intellectual shadows appear in the personal world (16:81). These shadows are bright, just as the reflection of the sun, which appears in the mirror.

731

Kullu shay'in
(2)

Everything, all things:

God says in verse (16:81): "And God has made for you the shadows of that which He has created." This is the mention of the supreme favour of God. Therefore, here it is not the mention of small things, rather the great wisdom in this verse is the mention of the fact that the shadow (living image) of every higher thing exists in the personal world. Those great treasures whose shadows reflect in the personal world are: the Word "Be", Supreme Pen, Guarded Tablet, the manifest Imam, etc.

732

Kullu shay'in
(3)

Everything, all things:

The wise Qur'ān is the perfect and complete Book in whose exoteric and esoteric aspects there is the explanation of everything (16:89). The magnificent and unique universal principle which is

the treasure of its heart cannot be praised by us human beings and that universal principle full of the quintessence of wisdom is: "And We have encompassed everything in a manifest Imam." (36:12) That is, all spiritual and intellectual subtle things of the kingdom of God can be found gathered and enfolded in the manifest Imam, provided someone recognises himself or herself.

733

Kalb

Dog, wrath, anger, torment:

It is said in a *Ḥadīth*: "Angels do not enter a house in which there is a dog or a picture." (*Ibn Ḥanbal*, I, 104; *Lughāt, Kāf*, p. 82). The external dog either watches at the door or it is used for hunting according to the permission of the Qur'ān (5:4) and the internal dog (wrath, anger) lives in the house of the heart. Now, consider that when a dog is in someone's heart, would angels enter it? Similarly, there are external pictures and internal pictures. The internal pictures are the idols of worldly love. Thus, it is not possible for angels to enter a heart in which there is idolatry day and night.

734

al-Kalim aṭ-ṭayyib
(1)

Pure speech:

In verse (35:10) God says: "Pure speech ascends to Him and good deed exalts it." This is the mention of knowledge, recognition and good deeds, because it is through these means that man reaches God.

735

al-Kalim aṭ-ṭayyib
(2)

Pure speech:

Pure speech consists of the entire *‘ibādat* and Divine remembrance as well as heart-burning prayer, supplication, weeping and shedding tears, and good deed consists of the service of religion which exalts the pure word to the presence of God.

736

al-Kalim aṭ-ṭayyib
(3)

Pure speech:

In connection with *kār-i buzurg* (supreme feat), when fortunate *mu'mins* enter the stage of *‘Izrā'īl*, the remembrance of the pure speech, i.e. *ism-i a‘zam* rises higher than even the heavens with the help of *Isrāfil* and *‘Izrā'īl*, so that, God willing, the universe may be subjugated for the future.

737

al-Kalim at-ṭayyib
(4)

Pure speech:

Some *darwishes* have seen an amazing annihilation after experiencing spiritual annihilation and intellectual annihilation, and that was indeed the annihilation of love. One evening a subtle throne appeared before me. The tender waves of the ocean of soul were moving towards the throne, together with the harmony of a living and singing perfect word and a musical instrument of paradise and the throne carrying the soul was ascending gradually.

738

al-Kalim at-ṭayyib
(5)

Pure speech:

The upper end of the soul is always linked with its universal fountainhead and the lower end has descended to the world of humanity for the sake of the acquisition of recognition. If this lower end fortunately accomplishes its work in time, it is lifted to the higher world with great honour as the "satisfied soul" (89:27-30, 35:10).

739

al-Kalim at-ṭayyib
(6)

Pure speech:

In verse (35:10), it is mentioned: "Towards Him the good words ascend and good deeds exalt them." That is, the

good words of true knowledge and pure *‘ibādat* ascend towards God and due to good deeds, they can be exalted to His presence, so that the word and deed of the *sālik* may be annihilated in His word and deed.

740

Kalimat Allāh (1)

***Ism-i a‘zam*, Supreme Name:**

O my dears! You may be amazed to hear that *ism-i a‘zam* and *kār-i buzurg* are alluded to from the beginning to the end of the holy Qur’ān. Try to understand the meaning of this statement through these wisdom-filled questions: Was the holy Prophet not doing *‘ibādat* through the beautiful names of God from the very beginning? Are the Prophet and the Imam not the *ism-i a‘zam*? Is the purpose of the entire Qur’ān not the special *‘ibādat*? Can the *ism-i a‘zam* be on a path other than the straight path? Can the light of guidance and the *ism-i a‘zam* be two different things? Is the spirituality of the Qur’ān and that of the beautiful names not the same? Had the Prophets and Imams not taught *ism-i a‘zam* to chosen *mu’mīns* in their respective times?

741

Kalimat Allāh (2)

***Ism-i a‘zam*, Supreme Name:**

It is a fact that Ḥaẓrat Maryam’s

spirituality is the product of *ism-i a'zam* and is an example of the *hujjat*. The Imam gave her *ism-i a'zam* which is also called *kalimah* (word) (4:171). The light of Ḥaẓrat ʿIsā was potentially hidden in this word, and it became actually manifest in the heart of Ḥaẓrat Maryam after a certain time. It should be remembered that every Prophet and every Imam is *kalimatu'llāh* (the Word of God), i.e. the *ism-i a'zam*. Thus, if you are granted *ism-i a'zam*, you should be very careful since potentially the Imam has come to your heart (*bāṭin*). But now you have to become annihilated in him in this life-time so that he may guide you actually.

742

Kalimat Allāh (3)

Ism-i a'zam, Supreme Name:

In the forehead of Ḥaẓrat Maryam there was neither the light of Prophethood nor the light of Imamat, but definitely there was the light of *ma'rifat*. That is, she had the rank after the Prophet and the Imam. She was a *hujjat*, which is a bright example of the spiritual progress of the people of faith. This is possible for every *mu'min*, male or female.

743

Kalimat Allāh (4)

Ism-i a'zam, Supreme Name:

In verse (14:24), the *ta'wil* of the pure

word is *ism-i a'zam*, and that of the pure tree, the light of Prophethood and the light of Imamat, that of the root of the tree, the holy Prophet and that of the branch of the tree which gives fruit in the higher world, the Imam. How marvellous, magnificent and wisdom-filled this example is, according to which the Imam is externally in the physical world and internally in the higher world.

744

Kalimat Allāh (5)

***Ism-i a'zam*, Supreme Name:**

In verse (9:40), God says: "And the word of Allah (*ism-i a'zam*) is the most exalted." The blessed allusion of this is that the original place of *ism-i a'zam* is the higher world. Therefore, he who is attached to it in a real sense is exalted to the ultimate extent, as it is said in verse (94:4): "And We exalted for you your *dhikr* (remembrance)."

745

Kalimat Allāh (6)

***Ism-i a'zam*, Supreme Name:**

In verse (43:28) God says about Ḥaẓrat Ibrāhīm: "And he made it (luminosity and recognition) a lasting word in his progeny so that they may return (to God)." The lasting word (*ism-i a'zam*) continues in the progeny of Ḥaẓrat Ibrāhīm forever, so that due to the

resurrection in every age, people may return to God, since resurrection is hidden in the *ism-i a'zam*.

746

Kulliyyah

General rule, principle, universal:

In verse (14:34) there is the mention of a unique and general principle of Divine favours and the treasures of His mercy. If we look into this verse with the inner eye, it becomes certain that no bounty is impossible in spirituality and paradise, as the verse says: "And He gave you of all that you asked Him." (14:34). What do the masses know which bounties are possible? Therefore it is the Prophets and the Imams who asked everything for the people, because it is they who are the true representatives of God from among the people. Thus, the *kāmils* are those treasures of God in which He has kept all bounties for the people of faith.

747

Kun! (1)

Be!:

In God's kingdom, the greatest secret is the Word "*kun*", which literally means "Be". It is mentioned 11 times in the Qur'ān, of which 8 are related to God's act. (2:117; 3:47, 59; 6:73; 16:40; 19:35; 36:82; 40:68).

748**Kun!**
(2)**Be!:**

It is said in verse (2:117): "He is the Originator of the heavens and the earth and when a work is completed He commands "Be" and it becomes". That is, it is by the Word "Be" that He originated the heavens and the earth of the world of command. And it is His everlasting *sunnat* (law) that when a work is accomplished, He says to it "Be!" and it becomes.

749**Kun!**
(3)**Be!:**

In verse (3:47) it is said: "When He decrees a thing He only says to it: Be! and it becomes." This is the Divine law which always continues in the world of command and which has neither a beginning nor an end, as it is said: "*o mush o*". This has many meanings. One of them is that there is no end to *azal* and *abad*. You should maintain this!

750**Kun!**
(4)**Be!:**

It is said in verse (3:59): "Verily, the likeness of °Isā in Allah's sight is as the likeness of Ādam: He created him out of dust, then He said to him: Be! and he became." In this heavenly teaching,

there are several allusions of consummate wisdom, such as: (i) the external creation of every human being is according to the law of the world of creation; (ii) the internal completion of every Perfect Man is according to the law of the world of command, which is saying "Be!" by God

751

Kun!

(5)

Be!:

It is said in verse (6:73): "And the day (when) He says (*yaqūlu*): Be! and it becomes (*yakūnu*)." That is, by the command of God, the personal world or microcosm comes into being from the external world or macrocosm in the personal resurrection of the Perfect Man. It should be noted that both the verbs *yaqūlu* and *yakūnu* are in aorist (*muṣāriʿ*) tense (that is, they embrace the meanings of both the present and the future).

752

Kanz

(1)

Treasure:

It is said in a *Ḥadīth-i qudsī*: "I was a hidden treasure, I liked to be recognised, so (for this purpose) I created creatures." (*Aḥādīth-i Mathnawī*, p. 29).

O the light of my eyes! Try to understand this sacred *Ḥadīth*, which is

full of secrets from the perspective of the personal world and not from the perspective of the physical world, because it is in the personal world of His friends that He was a hidden treasure and when He created them spiritually and intellectually, He enriched them forever with the treasure of recognition.

753

Kanz (2)

Treasure, treasure of secrets:

It is said in a sacred *Ḥadīth*: "I was an unrecognised treasure, then I liked to be recognised so I created creatures and made them recognise Me. Thus, they recognised Me through Me." (*al-Mu^cjam*, p. 1266).

This *Ḥadīth* is not related to the external world, but it is related to the personal world, because until the *sālik* dies spiritually, God remains for him an unrecognised treasure. It is after spiritual birth that *ʿarīfs* and *kāmils* are enriched with the everlasting wealth of *didār* and recognition.

754

Kanz (3)

Treasure of recognition:

In verse (51:56) God says: "I did not create *jinn* and man but to worship Me." Ibn ʿAbbas has interpreted the last

phrase of this verse "to worship Me" as "to recognise Me". (*al-Mu^cjam*, p. 1267).

755

Kanz (4)

Treasure of the secrets of recognition:

It is related from Ḥaẓrat ʿĀ'ishah that the holy Prophet was asked: "Who has the greatest recognition of his Lord among the people? The holy Prophet said: He who has the greatest recognition of himself." (*al-Mu^cjam*, p. 1261). It is true that the recognition of God is in the personal world.

756

Kanz (5)

Divine attributes, absolute light:

Ḥaẓrat Dāwūd said: "O Lord! For what purpose did you create the creation? He said: I was a hidden treasure, I wanted to be recognised, so I created creatures so that I may be recognised." (*Aḥādith-i Mathnawī*, p. 29). This sacred Ḥadith is related to the people of recognition. The Benevolent Lord has compared Himself to a hidden treasure so that every ʿārif may attain it in his personal world, as the Prophet says: "Whoever belongs to God, God belongs to him." That is, he who attains recognition, himself becomes the treasure of recognition.

757

Kanz
(6)

A treasure, a treasure of paradise:

The holy Prophet says: "Indeed, *lā ḥawla wa lā quwwata illā bi'llāhi'l-[°]aliyyi'l-[°]aẓīm* (There is no protection and strength except by Allah, the High, the Great) is a treasure among the treasures of paradise and it is a healing for ninety-nine diseases and the first of them is anxiety." (*Da[°]ā'im*, II, 137, 331, 352; *Wajh*, p. 340; *Tirmidhi*, V, 580; *al-Mustadrak*, I, 727).

758

Kanz
(7)

Treasure, hidden treasure:

The holy Prophet said: "O [°]Alī, indeed there is a treasure for you in paradise and you are its Dhu'l-Qarnayn (i.e. universal king)" (*al-Mustadrak*, III, 133). There can be many treasures in paradise, but the glad tidings of the holy Prophet which is for the *Dhu'l-Qarnayn* of paradise is related to the supreme treasure. This greatest and unique treasure, which cannot be described in appropriate terms, is not of silver, gold, gems and pearls, but it is the hidden treasure which is for [°]Alī and his friends. The characteristic of this treasure is that whoever enters it, finds himself to be that treasure.

759**Kūnū****Be!:**

Every verse of the wise Qur'ān is by itself a book of wisdom and a decisive decree. Thus, in the following command of God there are satisfactory answers to many questions related to religion and science: "Be stones or iron." (17:50). It should be noted that nothing in the Qur'ān is without wisdom, and therefore, it is a fact that soul and matter are not two separate things, rather they are two forms of the same thing.

Chapter: Lām

760

Lā taqnaṭū

Do not despair:

In verse (39:53) God says: "Do not despair of Allah's mercy." The mercy of God is the Imam of the time after the holy Prophet. (see *Rawḥ Allāh*)

761

Lā rayba

(1)

There is no doubt:

It is said in verses (2:2; 10:31): "That Book in which there is no doubt." That Book is the *asās*.

762

Lā rayba

(2)

There is no doubt, i.e. there is certainty:

Regarding the Day of Resurrection it is repeatedly said: "There is no doubt in it" (i.e. there is only certainty). In order to understand its wisdom, an intelligent person may ask: Is this decree about the doctrine of resurrection, whereas some people do not believe in it and of those who believe, the majority have not yet seen it? How then can they have certainty about it?

Answer: The Day of Resurrection, in reality, is Ḥaẓrat *Mawlā* °Alī, and the °Alī of the time has the same position, as he himself says: "I am the Hour

(Resurrection), for whoever belies it, a blazing fire is prepared." By this Hour is meant the Day of Resurrection. (*Kawkab*, p. 200).

763

Lā rayba (3)

There is no doubt, i.e. there is certainty:

The wisdom of "*Lā rayba fihi*": *Lā rayba* means there is no doubt, *fihi*, means in him. By this is meant *Mawlā* [°]Alī (a.s.) or [°]Alī of the time (a.s.), in whose spirituality (*bāṭin*) there is no doubt. When an [°]*arīf* enters his spirituality and luminosity, or his light rises within himself (i.e. the [°]*arīf*), then all doubts and suspicions disappear and there prevails absolute certainty. In short, in "*lā rayba fihi*" doubt is condemned and certainty praised and it is also alluded that *mu'mins* should enter the spiritual recognition of the Imam of the time.

764

Lā rayba (4)

There is no doubt, i.e. there is certainty:

In the beginning of the *sūrah* of "*Baqarah*" (2), a great fundamental wisdom is hidden in the veil of *tanzil* (revelation): "*Alif-Lām-Mīm* is that book in which there is no doubt." By this book is meant the speaking Qur'an, after

entering the spiritual recognition of which, all the treasures of certainty are received, as *Mawlā* ʿAlī has said: "I am that Book in which there is no doubt." (*Kawkab*, p. 200).

765

Lā makān (1)

The spiritual world, non-spatial world:

The non-spatial world is the world in which there is no material place, such as the world of dream and the world of imagination, in which there is the concept of space, but there is no materiality and corporeality. Similarly, there is the spiritual world, which is non-spatial and which at its level of perfection is paradise.

766

Lā makān (2)

The spiritual world, non-spatial world:

If you want to see body and soul separately, then the former is spatial and the latter non-spatial. If you want to see them together, see the perfect personal world. Since paradise is intellect and soul, in that respect it is non-spatial, but due to the Universal Soul, it is linked with the earth and the heaven (3:133; 57:21).

767

Lā makān
(3)

The spiritual world, non-spatial world:

That which is non-spatial is also non-temporal from one aspect, because time comes into existence as a result of the rotation of space, i.e. heaven, and where there is no space, there is no time. For instance, in paradise, there is no past, no future, nor is there a present which passes with great rapidity. There is only immovable time (*khulūd*, 50:34).

768

Lā makān
(4)

The spiritual world, non-spatial world:

By the non-spatial world is meant the higher world which is beyond space and time. It is the paradise in which the clear concept of space and time is according to your wish. Whatever place, time and thing you wish, only that appears in front of you and the rest remain absent.

769

Lā yanfa^c

A thing which does not benefit:

A wisdom-filled prayer of the holy Prophet is: "O Allah! I seek refuge in You from four things: from a knowledge which does not benefit, a heart which is not submissive, a soul

which is not satiable and a prayer which is not heard." (*al-Mustadrak*, I, 185) This *Hadith* shows that there are people in this world who claim to have knowledge, whereas their knowledge is not useful.

770

Libās (1)

Garment, raiment, attire:

See verse (7:26): "O children of Ādam! We have sent down to you a garment to cover your shameful parts and garments of adornment (*rish*=subtle body), and the garment of piety (*libāsu't-taqwā*) is best." In this verse, three kinds of garments are mentioned: the external garment, the garment of the subtle body, and the garment of the subtle soul or the garment of piety, which is the best.

If one of us sees a dream in which he is attired in clean clothes, this is a sign of "the garment of piety". Contrary to this, torn or dirty clothes and nudity are a sign of the absence of piety.

771

Libās (2)

Garment of piety:

The supreme example of the garment of piety is that a *mu'min* with high ambition reaches the height of the treasure of *azal* and attains there the supreme vision. This holy vision is the

rank of annihilation, the world of oneness and monoreality. Therefore, all meanings are gathered together in it. And in a sense according to "He who recognises himself ..." he recognises himself in the garment of piety.

772

Libās (3)

Silken garments of paradise:

In verses (22:23; 35:33), it is said that the garments of the people of paradise will be silken. By these garments are meant the subtle bodies which are rational like believing *jinn* or angels. The resemblance of silk to the subtle body is that when a silk worm is in the process of metamorphoses to become a moth, it starts to produce the thread of silk from within it. Similarly, when the Perfect Man is transforming from a human being into an angel and the seizing of the soul continues, thousands of his copies are made, which are subtle bodies or angels or silken garments of paradise.

773

Laḥm ṭayr (1)

Flesh of birds:

One of the bounties of paradise is the flesh of birds, as mentioned in verse (56:21): "And the flesh of birds that they relish." The *ta'wili* wisdom of this verse is that there are no dense foods of

this world in paradise, therefore the flesh of birds is the example of the fact that the people of paradise will have the vision of pure souls and angels, which will give them extreme delight and happiness. Further, they will know the *azali* and *abadi* unity and monoreality, by which the concept of alienation will come to an end and everybody will be sure that he is a whole and the rest are his parts.

774

Laḥm ṭayr (2)

The vision of souls and angels:

How amazing and great is the wisdom that each of the male and female *mu'mins* is a universal among universals. Thus, by the grace of God, every individual in paradise will gradually consider souls and angels parts of his universal existence until the secrets of *ma'rifat* are completely uncovered to him at the rank of *ḥaqqu'l-yaqīn*, the truth of certainty. This is the *ta'wil* of eating the flesh of birds in paradise, *al-ḥamdu li'llāh!*

775

Lisān (pl. alsinah) (1)

Language:

Every language is among the signs of God's power as mentioned in verse (30:22): "And among His signs is the creation of the heavens and the earth

and the variety of your tongues and hues. Verily there are signs in this for those who know." Thus, the creation of languages and the variety of hues are from God, in which there are countless scenes of natural beauty and elegance, such as the stars in the heavens, the exotic scenes of the earth and the complexions of human beings.

776

Lisān
(2)

Language:

It is also a great discovery of spiritual science that every heavenly Book has a *ẓāhir* (exoteric aspect) and a *bāṭin* (esoteric aspect). For instance, the *ẓāhir* or *tanzīl* of the Qur'ān is in Arabic and its *bāṭin* or *ta'wīl* is in every language of the world. This is the great universal miracle of the Qur'ān, as mentioned in verse (14:4): "And We did not send any messengers but with the tongue of his people, so that he may clearly explain to them." (*liyubayyina lahum, bayān = ta'wīl*). [That is, he may give them the *ta'wīl*].

777

Lisān
(3)

Language:

It is said in verse (7:158): "Say (O Muḥammad): O people, verily I am the messenger of Allah to you all." This command shows that the holy Prophet

was sent to all people and therefore as a mercy for all of them (21:107), he was able to speak in every language internally (spiritually).

778

Lisān

(4)

Language:

It is said in a *Hadith*: "The language of the people of paradise is Arabic." (*Jāmi'u'l-Aḥādith*, I, 133). I believe that the supreme and central language of paradise is Arabic and therefore all *mu'mins* will be able not only to speak Arabic, but also to benefit from the esoteric wisdoms of the Qur'ān and *Hadith*. Yet, the intellect is convinced that there are countless subsidiary languages in paradise, the evidence of which is found in verses which indicate the availability of every pleasant bounty in paradise.

779

Lisān

(5)

Language:

Question: Please tell us what are or will be the bounties in paradise? Answer: There is no bounty which is not found in paradise. Whatever bounty you wish for is available. For instance, if you want to know about your own language, it is possible, because there are the treasures of everything with God (15:21), including the treasures of knowledge,

true information about languages and the true history of the nations of the world.

780

**Lisān
(6)**

Language:

When God wills to create a language, first He creates the Universal Word (*kalimah-yi kull*). This word is like the Ādam of the countless words of this language. Then He creates another word from it like Ḥawwā', then from these two words He creates numerous branches of other words and completes the language.

781

Lafif

Enfolded, gathered together:

It is said in verse (17:104): "But when the promise of the hereafter comes, We shall bring you all rolled up together." Since the souls of the people of the time were spread from the Single Soul, therefore they are again gathered together in it and taken back to the hereafter. That is, all people are annihilated in the Perfect Man who undergoes resurrection, and through him they become one person and go to the presence of God.

782

Liḳā'
(1)

Meeting, reunion:

Meeting with God is mentioned in numerous verses of the wise Qur'ān. Here the important question: Is this meeting (*liḳā'*) in the sense of *didār* (vision)? Answer: Yes, it is in the sense of *didār*. Further, is the *didār* of God possible in this world or is it possible only in the hereafter? Answer: Had it not been possible in this world, God would not have said: "And whosoever is blind in this (world) he shall (also) be blind in the hereafter." (17:72)

783

Liḳā'
(2)

Meeting, reunion:

O my dear! See verse (53:11) carefully, according to which the holy Prophet had seen his Lord with his inner eye. This is his practical guidance to all, because real guidance is that which leads the followers to the desired destination and for the people of faith such a destination is only God. Thus, meeting with God or His *didār* is a reality.

784

Luqmān

The sage Luqmān:

Ḥaḏrat Luqmān was a contemporary of Ḥaḏrat Dāwūd (*Sarā'ir*, p.189). It is reported that God revealed to Ḥaḏrat

Luqmān and said: "I wish to make you a vicegerent over the children of Israel after Ṭalūt. He besought: If it is not an insolence to my Lord, then excuse me, because I am afraid of the desire of the carnal soul and selfishness. If it is unavoidable to execute the Divine will, then I will have patience for this command and decision". Then God diverted the vicegerency away from him and granted it instead to Ḥazrat Dāwūd who accepted it. (*Ibid.*)

785

Li'l-qalbi udhnān

The heart has two ears:

It is stated in a *Ḥadith*: "There is no heart except that it has two ears: in one of them is an angel who guides and in the other a devil who insinuates." (*al-Kāfi*, II, 287-88).

786

Liwā' al-ḥamd

The banner of the ḥamd:

The holy Prophet says: Indeed, Allah, may He be exalted and glorified, has a banner of light and its shaft is also of light. He created it a thousand years before the creation of the world (and) there is written on it: "I am God, there is no God except Me, Muḥammad is My servant and messenger to the people and his progeny are the best of creatures." (*Sharḥ*, X, 472). The *Liwāu'l-ḥamd* is

the banner of the Intellect, that is the light of Intellect.

787

Lūṭ

Name of a Prophet who was a nephew of Ḥaẓrat Ibrāhīm (a.s.):

It is mentioned in verse (21:71): "And We delivered him and Lūṭ to the land which We have blessed for the worlds (personal worlds)." In the external world there is no country or city which is blessed for all worlds. Thus, it is a fact that Ḥaẓrat Ibrāhīm and Ḥaẓrat Lūṭ, by the infinite grace of God, had reached the earth of the Universal Soul where mercy is kept for all the personal worlds.

788

Law lāka

If it were not for you:

It is said in a *Ḥadīth-i qudsī*: "If it were not for you (O Muḥammad), I would not have created the heavens (i.e. universe)." Thus a Prophet so beloved of God has said to *Mawlā* ^cAlī: "You are from me and I am from you." (*Bukhārī*, Cairo, V, 22; Delhi, V, 43)

Chapter: Mīm

789

Māta

He died:

It is said in a *Hadith*: "He who dies, indeed his resurrection is resurrected." That is, for the *sālik* who dies spiritually before the physical death, the personal (spiritual) resurrection takes place. (*Ihyā'*, IV, 64)

790

Mā'
(1)**Water:**

The *ta'wil* of water is knowledge. Study verse (24:45): "Allah has created every moving creature from water (i.e. He has created those who walk by *dhikr* and *'ibādat* from knowledge). Some of them crawl on their bellies (i.e. the *dhikr* of some of them is in an inner state without fixed words), some of them walk on two legs, some of them walk on four (i.e. the *dhikr* of some is of two names and of some four names)".

791

Mā'
(2)**Water:**

The water of spiritual knowledge always rains from the heaven of the light of guidance, as mentioned in verse (25:48): "And We sent pure water down from the heaven." Water also comes from far distant streams, but such water is not praised in this way.

792

**Mubārak
(1)****Blessed:**

The holy Qur'ān is the treasure of the good and the beauty of God and the centre of His gifts and bounties (6:92). It is necessary to repeatedly reflect upon its verses because their spiritual and intellectual blessings never cease (38:29). The inner blessings of the silent Qur'ān are attained when a fortunate *mu'min* recognises the speaking Qur'ān, because he is its light and teacher.

793

**Mubārak
(2)****Blessed:**

In this book refer to "*ilm* (knowledge)" which shows that there is knowledge in the exterior and interior of everything. The word *barakah* (blessing) is mentioned in many places in the holy Qur'ān, the ultimate and special meaning of which is the blessing of intellect and knowledge. Knowledge is the light of intellect which, according to a *Ḥadith-i qudsī*, is the most beloved creature of God that is created in a beloved (servant) of God. Thus, there is the greatest honour and the fragrance of Divine love in knowledge.

794

**Mubārak
(3)****Blessed:**

In verse (23:29) there is a very great wisdom-filled representative prayer, which is: "And say: O my Lord, disembark me in a blessed place (of embarkment) and you are the best of disembarkers."

*Murda qabrar aki un tiku lo pasoom
aasiqe ruu!*

*Duuste jismu lo dukuwar chaa gane
zindaw lo hurut*

"O the soul of lover! do not enter in a dead grave, it is not worthy of you; Revive in the subtle body of the Beloved and remain forever in this ever-living (subtle body)." (*Diwān-i Naṣīrī*, p. 111)

Thus, the blessed place for our souls is the astral body of the Imam.

795

Mithlahum**The like of them:**

In verse (36:81) it is mentioned: "Is not He Who created the heavens and the earth able to create the like of them", that is, the body of similitude which is the *ibdāʿi* body. Thus, in paradise there

will be the *ibdāʿi* body and not the physical body.

796

Mithlahunna

Like them:

In verse (65:12) God says: "Allah is He Who created seven heavens and of the earth like them." That is, there is an earth under every heaven. Thus, there are seven heavens and seven earths. The recognition of these heavens and earths in the world of religion and in the personal world is such that the lords of the seven cycles are the seven heavens and their *abwāb* (sing. *bāb*, gates) are the seven earths.

797

Mathil Hārūn

Like or match of Hārūn:

The holy Prophet said to *Mawlā* ʿAlī: "O ʿAlī! You are to me as Hārūn was to Mūsā, except that there will be no Prophet after me." (*Sharḥ*, X, 177). The wisdom-filled allusion of the Prophet is that we should also see *Mawlā* ʿAlī in the mirror of the manifestation of Ḥaẓrat Hārūn in the wise Qurʾān.

798

(ghayr) Majdhūdh

Incessant:

In verse (11:108) it is mentioned that the fortunate people remain in paradise forever. They have an incessant gift.

Here there is an indication that the upper end of soul or the higher “I” is always in paradise, because it is the *azali* reflection of the Divine light and therefore, it is everpresent.

Everything of the universe and existents constantly moves on a circle (21:33; 36:40). Thus, the innumerable and infinite bounties of paradise are on a circle which has neither a beginning nor an end.

799

Maḥabbatan minnī

Love from Me, love from God:

God said to Ḥaẓrat Mūsā in verse (20:39): "And I cast down upon you (the reflection of) love from Me." Here it is clear that the love for the Prophet and Imam is obligatory, because they are the *mazhar* of the Divine love from the very beginning.

800

Maḥjūbūn

Barred, veiled:

See verse (83:15): "Nay, verily that day they shall be barred from (the vision of) their Lord." Contrarily, this shows that on the Day of Resurrection, some people will have the holy vision of their Benevolent Lord.

801

Muḥammad**Praised:**

The name of the holy Prophet which is mentioned in four places in the wise Qur'an (3:144; 33:40; 47:2; 48:29).

The root of Muḥammad is "*ḥamd*" which is one of the names of the Universal Intellect. The *ta'wīl* of this is that the holy Prophet is the *māẓhar* of the Universal Intellect and in every personal world, the light of Muḥammad (s.a.s.) has precedence over everything.

802

Madda'ẓ-ẓilla**He spread the shadow:**

It is said in verses (25:45-46): "Have you not seen how your Lord has extended the shadow? If He willed He would certainly have made it stationary. Then We have made the sun its guide. Then We seized it in Our hand with an easy seizing." Here the shadow is a parable and its object (*mamthūl*) is the inner world, which God spreads in the entire universe, enfolds it and also keeps it spread forever. And all this is in the light of the sun of Intellect.

803**Midrār****Showering abundant rain,
pouring, the heaven of
spirituality:**

Study verses (6:6; 11:52; 71:11) so that you may be certain that God can send the pouring heaven of given knowledge on His chosen servants, as He says: "He sends upon you heaven pouring abundant rain." (11:52)

804**Madinat al-‘ilm****The city of knowledge:**

It is stated in a *Ḥadith*: "I am the city of knowledge and ‘Alī is its gate, so whoever wants knowledge let him come through the gate." (*Sharḥ*, I, 89). That is, whoever wants the treasures of the knowledge of certainty, the eye of certainty and the truth of certainty, then it is necessary and imperative for him to enter the city of the knowledge of the Prophet by walking in the light of the unprecedented guidance of the ‘Alī of the time.

805**Marratayn
(1)****Twice, i.e. to be born twice:**

The first journey of the Perfect Man is to the destination of Isrāfil and ‘Izrā’īl, where he dies and is revived repeatedly,

and together with this begins his personal resurrection. The second journey is to the higher world where he undergoes the great miracle of *fanā' fi'llāh* and *baqā' bi'llāh*. In this sense he is born twice as Ḥaẓrat ʿĪsā says: "He who is not born twice (at the rank of Soul and at the rank of Intellect) cannot enter the kingdom of the heavens." (*Aḥādith-i Mathnawī*, pp. 96, 194).

806

Marratayn
(2)

Twice:

The *ta'wil* of making mischief twice in the land, according to verse (17:4) is that there is mischief twice in the land of the personal world: the first is for spiritual reconstruction and the second is for intellectual progress. The same is to die twice and to be born twice (40:11).

807

Maryam
(1)

Mary, the daughter of ʿImrān:

It is said in verse (66:12): "And of Maryam, daughter of ʿImrān, who guarded her private part and We breathed in it Our Spirit." That is, she guarded her ears from the conversation of the enemies (of the Imam) and thus her ears were able to receive the breath of the Holy Spirit.

808

**Maryam
(2)****Mary, the daughter of ‘Imrān:**

It is said in verse (21:91): "And she who guarded her private part, We breathed into her of Our Spirit and We made her and her son a sign for all people." That is, the Divine Spirit was breathed into the *hujjat* who guarded his hearing from false teachings, and there was the luminous birth of the Perfect Man in his personal world and they both (*hujjat* and the Perfect Man) became the example of potential mercy for those who yearn for the spiritual path and the personal world.

809

Musta‘ān**He whose help is sought:**

It is said in verse (12:18): "And Allah is He Whose help is to be sought against what you describe." There are two necessary conditions of seeking help from God: *ṣabr* (patience) and *ṣalāh* (prayer) (2:45, 153). *Ṣabr* in *ta'wīl* is the Messenger and *ṣalāh* is the Imam. It is only through them that the help of God can be sought. If it were possible to attain God's help by fulfilling external conditions only, then even the people of the Book would have done so.

810

Masjid

Place of *sajdah*, mosque, place of worship, ^c*ibādat* (worship):

The word *masjid* is used both in the sense of a place of ^c*ibādat* (worship) as well as in the sense of ^c*ibādat* as used in verse (7:31). Similarly, the *masjidu'l-harām* in verse (17:1) is used in the sense of the sacred mosque (*Ka^cbah*) as well as sacred ^c*ibādat*, i.e. the ^c*ibādat* of *ism-i a^czam*. Study the following verse carefully: "Purified be He Who carried His servant by night from the sacred *masjid* (sacred ^c*ibādat*=first *ism-i a^czam*) to the farthest *masjid* (i.e. the final *ism-i a^czam*), around which We have kept every kind of blessing, so that We may show him of Our signs, i.e. the miracles of Our power."

811

Miskin

Poor, needy:

It is said in verse (76:8): "The righteous give food to the poor (*miskin*), the orphan and the captive." That is, they spread the table of the food of knowledge of the *hujjat*, *imām* and *asās*.

812

Muslimah**The community of the pure Imams:**

O my dears! A true Muslim is the one who submits himself to God. In this sense, Ḥaẓrat Ibrāhīm and Ḥaẓrat Ismā'īl prayed: "Our Lord! Make us submitters to You and of our progeny a submitting community (*ummatan muslimah*) to You (by true obedience)" (2:128). This shows that the *ummatan muslimah* is the community of the pure Imams who are the progeny of Ḥaẓrat Ibrāhīm and Ḥaẓrat Ismā'īl (see *Da'ā'im*, I, 33).

813

**Musawwimin
(1)****Those who carry a mark:**

During spiritual *jihād*, when angels come to help, they carry a mark, which consists of bearing the arms of the respective time, so that this may signal that they have come to help in the *jihād*. A *mu'min* can observe this miracle in wakefulness or in dream. Thus the companions of the holy Prophet had seen such a miracle in the battle of Badr (3:125).

814

**Musawwimīn
(2)****Those who carry a mark:**

Many years ago I was undergoing the extreme hardship of imprisonment on the one hand and on the other, the experience of a wisdom-filled spiritual revolution. In the solitude of the night, an angel came with the speed of lightning. He was in the form of an exquisitely handsome, exalted and luminous young man, in whose right hand there was a rifle with a bayonet and in his left hand a torch. Due to his unprecedented majesty and augustness, I was extremely awe-struck, in fact, a kind of annihilation came over me. I could neither talk, nor was I permitted to do so. He instantly went away. However, his memory is so powerful and attractive, that it comes to my mind time and again.

815

**Musawwimīn
(3)****Those who carry a mark:**

During that time, I had the holy *didār* of Ḥaẓrat Mawlānā Sulṭān Muḥammad Shāh, *ṣalawātu'llāhi 'alayhi*, in a luminous dream. I carried an "indirect" rifle of a strange kind. *Mawlā* said: Give this to me, I will use it very well. With this the rifle went into the blessed hand

of the Imam. Indeed, this luminous dream was related to spiritual *jihād*.

816

Musawwimīn (4)

Those who carry a mark:

In the battle of Badr, the angels who had come to help the army of Islam, were with marked arms and in addition to the holy Prophet, they were seen by some of his companions too. This was the glad tidings and consolation related to the victory of the true religion in the future spiritual war and the war of knowledge (3:125-126).

817

Musawwimīn (5)

Those who carry a mark:

O my dears! You should not forget these inner secrets that the representative resurrection (individual resurrection), true mission (*da'wat-i haqq*), spiritual *jihād* and *jihād* of knowledge all take place together. The centre of the spiritual *jihād* is called the "heart (*qalb*)" and that is the Imam (*qā'im*), without whom spiritual *jihād* and *jihād* of knowledge is not possible.

818

Mashāriq

Easts, places of the rising of the sun:

It is mentioned in verse (7:137): "And

We made the people, who were (considered) weak, inheritors of the easts and the wests of the land which We have blessed." This is the land of the personal world and the great wisdom of the special attention drawn to its easts and wests is that the sun of light there continues to make the unique signs of knowledge and recognition by each of its risings and settings, and this chain of Divine blessings never ceases.

819

**Ma^ʿa'l-Qur'ān
(1)**

With the Qur'ān:

It is said in a *Ḥadīth*: "°Alī is with the Qur'ān and the Qur'ān is with °Alī, they will never separate from one another until they come to me at the pond (of *Kawthar*)." The wisdom of this is that °Alī (i.e. every true Imam) in his spirituality and luminosity is with the Qur'ān and the Qur'ān in its spirituality and luminosity is with °Alī. Thus, the Qur'ān and °Alī are one light in spirituality and this oneness will continue until the resurrection takes place and they come to the pond of *Kawthar*.

820

**Ma^ʿa'l-Qur'ān
(2)**

With the Qur'ān:

Externally °Alī (Imam of the time) is a pure personality and internally a light.

Externally the Qur'ān is a glorious heavenly Book and internally (in the Prophet and Imam) it is a light. This shows that externally ʿAlī and the Qur'ān are separate from one another, but internally they are not only together, they are one light.

821

Maʿa'llāh

With God, the rank of *fanā'* *fi'llāh* and *baqā' bi'llāh*:

The holy Prophet (may my soul be sacrificed for him) has said this *Hadīth*, which is full of the secrets of recognition: "I have a time with God in which (apparently) I cannot have room even for a closest angel or for a *mursal* prophet." (*Aḥādīth-i Mathnawī*, p. 39)

It is universally accepted that the first thing which God created was the light of Muḥammad (s.a.s.), then from that light He created the rest. Thus the law of returning to God means that, first of all, all of them have to become one in the light of the holy Prophet, which is possible through *fanā' fi'r-rasūl* or annihilation in the Prophet, so that the holy Prophet, who himself has the rank of *fanā' fi'llāh* and *baqā' bi'llāh*, may annihilate them indirectly through himself. Thus, the indirect annihilation is possible for all. However, the holy Prophet is unique in the sense that the

Lord of the world has bestowed upon him extremely magnificent titles, such as the light of *azal*, the Supreme Pen, the Universal Intellect and that he was directly annihilated in God.

822

Ma^cārij (sing. mi^crāj)

Ladders:

In verse (70:3) it is indicated that *nāṭiq*, *asās*, *imām*, *ḥujjat* and *dā^ci* are the ladders of God.

823

**Mu^cjizīn
(1)**

Incapacitators, debilitators:

O my dears! You must never forget a Qur'ānic law which is that the secrets of tremendous knowledge and wisdom are hidden in each of its examples (6:80). For instance, verse (29:22): "And you can incapacitate Him neither in the earth, nor in the heaven." That is, there is no intellectual or spiritual bounty in God's kingdom, which is not accessible to man, due to which man can question why God does some things and not others.

824

**Mu^cjizīn
(2)**

Incapacitators, debilitators:

Nobody can debilitate God, nor defeat Him, nor cause Him to tire. This means that the work of God, the Knowing and the Wise, continues like a circle without

any beginning and end and in which every bounty appears in its respective time. No bounty is impossible in paradise, to the extent that even God Himself is found by the name of the hidden treasure.

825

Mi^crāj (1)

Ladder, the highest rank of spirituality:

The most exalted and prominent mention of *mi^crāj* in the Qur'ān is related to Ḥaẓrat Muḥammad Mustafā (s.a.s.), because it is he who is the first, the last, the seal of Prophethood and possessor of the attribute of "*law lāka* (If you were not there I (God) would not have created the heavens - *Ḥadith-i qudsī*)". He had many other virtues which other Prophets did not have. Yet, without reaching the desired destination, one can neither be a Prophet nor a *waliyy*, nor can the duty of guidance be accomplished. Thus, it is true to say that *kāmils* and *‘arīfs* are actually aware of the secrets of *mi^crāj*.

826

Mi^crāj (2)

Mi^crāj of Ḥaẓrat Ādam:

In the light of spiritual science and the holy Qur'ān, it has been established that in the beginning of the personal world, the atomic (*dharrātī*) angels used to

prostrate to Ḥaẓrat Ādam repeatedly and this continued for approximately a week. Then he gradually became the actual *khalifah* or vicegerent of God in the universal earth (Universal Soul). There too, the angels prostrated to him repeatedly according to the principle of the renewal of similitudes. However, the amazing thing is that only one luminous angel used to appear here, but in whom there were all. It was at this place that Ḥaẓrat Ādam had his *miʿrāj*.

827

Miʿrāj
(3)

***Miʿrāj* of Ḥaẓrat Idrīs, a highly exalted place:**

It is said about Ḥaẓrat Idrīs in verse (19:57): "And We raised him to an exalted station (i.e. the *miʿrāj* of spirituality)." When God mentions His favour to one of His Prophets, it is indeed a very great favour. Thus, here by the exalted station is meant the place of *miʿrāj* which Ḥaẓrat Idrīs had attained in his personal world.

828

Miʿrāj
(4)

***Miʿrāj* of Ḥaẓrat Nūḥ:**

Since the spiritual path of all Prophets and their final destination is the same, therefore all the miracles which they undergo are also alike from the beginning to the end. However, in order

to try people, different examples are given about them. Thus, the spiritual revolution of Ḥaẓrat Nūḥ is called the deluge, which raised the ark of his spirituality to Mount *Jūdī* (11:44). *Jūdī* exoterically is a mountain, but esoterically it is the mount of Intellect, which in the world of *miʿrāj* moves and which is the sign of the *miʿrāj* of Ḥaẓrat Nūḥ.

829

**Miʿrāj
(5)**

**Questions related to the *miʿrāj*
of Ḥaẓrat Nūḥ:**

Question: Is it correct to say that those *mu'mins* who were on the ark also attained the supreme bliss of *miʿrāj*?
Answer: Yes, it is true, but not in the sense that they were a group of separate individuals. Since *miʿrāj* is the world of unity, therefore there is no room for multiplicity, therefore whatever the number, they all have to go there being annihilated in the Single Soul (*naḥs-i wāḥidah*).

830

**Miʿrāj
(6)**

**Rank of *fanā' fi'llāh*
(annihilation in God) and *baqā'*
bi'llāh (survival by God), *miʿrāj*
of the Prophets:**

O the light of my eyes! Always

remember the great secret of recognition that by God's mercy and help, all Prophets were resurrected after being spiritually dead in this life, therefore, they attained the unique rank of *fanā' fi'llāh* and *baqā' bi'llāh*. Also remember that it is not possible to attain such a supreme rank without undergoing the miracle of *mi^crāj*. Now we will give the evidence of this from the wise Qur'ān. It is said in verse (2:213): "*Fa-ba^catha'llāhu'n-nabiyyin*: (i) Then God revived the Prophets" (in the sense of *fanā' fi'llāh* and *baqā' bi'llāh*). (ii) Then God sent the Prophets (as if from *mi^crāj*). For, although the Prophets were apparently in this world, yet internally their pure soul had been to the higher world and the place of *mi^crāj* and come back. It is in this sense that they were sent by God.

831

Mi^crāj (7)

Collective mention of *mi^crājs*:

O my *azizān*! We want to emphatically draw your attention to the blessed verse in which the *mi^crājs* of all Prophets is mentioned together, which is verse (2:213). One wisdom-filled word of this sacred verse is "*ba^catha*", by analysing which an important door of the recognition of the Prophets opens, as explained above that God resurrects them in the sense of *fanā' fi'llāh* and

baqā' bi'llāh, because *ba'atha* is the verb of *ba'ath* which means to resurrect, to revive, to raise up. See also in verses (22:5; 30:56) *al-ba'ath* and *yawmu'l-ba'ath*.

832

Mi^crāj (8)

Final destination, the fountainhead and centre of realities and recognitions:

In the above-mentioned verse (2:213) it is also mentioned that the Prophets were the bearers of good tidings and warners. This clearly means that in their spiritual journey of *mi^crāj*, they saw many things by the command of God, including the observation of paradise and hell, which was necessary. It is because of this that they were appointed as bearers of good tidings and warners in the real sense.

833

Mi^crāj (9)

The spiritual ascension of the light of Prophets:

An important part of the verse under discussion is: "And He sent down with them the Book with the truth." These meaningful words reveal amazing principal wisdoms, such as: (i) All heavenly Books are one in origin and their magnificent compendium is called "the Book = *al-kitāb*" (i.e. the Qur'ān). (ii) Like the Books, all the lights of the

Prophets too, are one light, which is collectively called "Muḥammadan Light (*nūr-i Muḥammadi*)". (iii) The exalted place of the higher world from where their light revealed, also revealed the Book together with their light. (iv) If the original Book is one, their *da^cwat-i ḥaqq* (the invitation to the truth), as well as their religion is one, which is Islam, and which is the religion of the holy Prophet Muḥammad (s.a.s.).

834

Mi^crāj (10)

Ladder:

O my dear! It is a correct and true narrative that there are three chief things in the wise Qur'ān which surpass other things: the *ummu'l-kitāb* (*sūratu'l-Fāṭihah*) which is the greatest of all *sūrahs*, the *āyatu'l-kursī*, which is the greatest of the verses (*āyāt*) and the supreme Name (*ism-i a^czam*), which is the greatest of all Divine Names and which is living. There are countless mercies for His servants in this way of working of God. Now, let us reflect upon the explanation of the wisdom-filled and extremely lovely prayer of the *ummu'l-kitāb* which is for the sake of walking on the straight path and to enter among those whom God has favoured with His special gifts. They are indeed aware of the secrets of recognition which are the secrets of *mi^crāj*.

835

Maʿrifah
(1)**Recognition of God:**

It is said in an *Ḥadith*: "Recognise Allah by Allah" (*Lughāt, ʿAyn*, p. 82; *Aḥādith-i Mathnawī*, pp. 2, 106). That is, the recognition of God is possible in the illumination of His light and His light is the holy Prophet and the Imam of the time.

836

Maʿrifah
(2)**Recognition of God:**

It is well known that the means of the recognition of God is the recognition of one's own soul, and he who has a greater recognition of his own soul has a greater recognition of God, as the holy Prophet says: "He among you who has greater recognition of his soul, has greater recognition of his Lord." The greatest secret of the majesty of the human soul and monoreality is hidden here (*Zād*, p. 287).

837

Maʿlūm**Known:**

In verses (37:40-41) God says: "Save the servants of Allah, who are sincere; for them there is a known sustenance." Question: Who are the chosen servants of Allah and what is their known sustenance?

Answer: They are the *awliyā'*, *kāmils* and *ʿarifs* and their known sustenance is Divine vision (*didār*), recognition, wisdom, knowledge and perfect spirituality. In short, the close servants of Allah attain the necessary recognition of paradise and its bounties in this world. Study also verse (47:6) as well as the explanation under the title “*ʿArrafā*” in this book.

838

Maghānim (sing. maghnam)

Gains:

In verse (48:20) God has promised many gains. These are the abundant spiritual and intellectual gains or bounties which can be obtained in spiritual and intellectual *jihād*.

People are not aware of the spiritual *jihād* although they believe in resurrection, while it is the resurrection itself which is the *daʿwat-i haqq*, as well as the spiritual *jihād*. Thus, where it is *jihād*, there are also gains in it, such as countless (spiritual) maids, slaves and countless other things. It should be noted that those who enter the religion of Allah by the force of spiritual *jihād*, eventually also attain salvation.

839**Maqām****Place of standing:**

It is the *qiblah* of the intellect and the soul in the higher world, as mentioned in verse (3:97): "In it are clear signs (and) *maqām-i Ibrāhim*, Ibrāhim's place of standing, (i.e. white stone), and whoever enters it, is safe."

840**Miqdār (pl. maqādir)****Quantity, measure:**

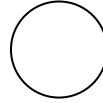
It is said in verse (13:8): "And everything with Him is in a measure." That is, there can be many universes, but they cannot be infinite, because the wisdom is in being in a measure, which means that things are not beyond the domain of the recognition of man.

841**Maqtū^cah****Cut off:**

In verses (56:32-33), it is said about the people of the right hand side: "And they will be (in the gardens of) fruits in abundance, neither exhaustible, nor forbidden."

The example of exhaustible (*maqtū^cah*) is a line:

and that of inexhaustible (*lā maqtū^cah*) is a circle:



842

Muqīm

Resurrector:

The *imām-i muqīm* in the *da^cwat-i haqq* is that glorious Imam who brings up and prepares spiritually the lord of a cycle (*nāṭiq*). Thus the first *muqīm* is Mawlānā Hunayd, the second Mawlānā Hūd, the third Mawlānā Šāliḥ, the fourth Mawlānā Udd, the fifth Mawlānā Khuzaymah, and the sixth Mawlānā Abū Ṭālib. Thus, there were six *muqīm* Imams for the six lords of the cycles (*Kanzu'l-walad*, p. 206).

843

Maknūn

Concealed, hidden:

O my dear! Note the great secret in verses (56:77-79): "That, verily, it is an honourable Qur'ān in a hidden Book, which none can touch save the purified ones." The hidden Book is the light of Intellect in which is the holy Qur'ān's *azalī* luminosity in which are hidden all *ta'wili* secrets. This hidden Book or the *azalī* Qur'ān cannot be touched, except by those who are purified and they are

the pure Imams, and it is through them that one can receive the charity of knowledge.

844

Mulk

(1)

Kingdom:

In verse (40:16) God says: "Whose is the kingdom this day (Day of Resurrection)? (It is) Allah's, the One (*wāhid*), the Overwhelming (*qahhār*)."
Wāhid which is on the pattern of *fā'il* means one and he who makes all into one, and *qahhār* means overwhelming, overpowering. That is, when God resurrects the resurrection in the personal world of each of His *walis* (friends), then simultaneously His kingdom is established there. In a similar way, His kingdom is going to be established in the entire world.

845

Mulk

(2)

Kingdom:

God's *sunnat* (law) is such that He speaks in parables. Thus, when you accept that He is the eternal king, free from and above everything, then if a temporally created kingdom of God is mentioned, whether in the personal world or on the planet earth, it is used only as a *ta'wili* parable. The gist of this *ta'wil* is that such a kingdom belongs to

the *waliyy-i amr* (custodian of command) and the *mu'mins*.

846

Mulk (3)

Kingdom:

In the spirituality and resurrection of every *wali* of the time spiritual kingdoms are given to many *mu'mins* (male and female), as shown by the example of the time of Ḥaẓrat Mūsā: "And when Mūsā said to his people: O my people! Remember the bounties of Allah upon you, when He made prophets from among you, and made you kings." (5:20). In view of the fact that all the examples of the external world and the world of religion are gathered in the personal world, the *ta'wil* of the verse will be: "When He made prophets in your personal world and made you spiritual kings." This address is to the *‘arifs*.

847

Mulk (4)

Kingdom:

Study verse (76:2) carefully, in which the greatest rank of paradise is the magnificent kingdom (*mulk-i kabir*), as mentioned: "When you see, you will see there bounties and a magnificent kingdom." However, true knowledge and good deeds are pre-requisites in order to attain this exalted rank.

848

**Mulk
(5)****Kingdom:**

Here it should also be noted that the purpose of the glorious praise of Ḥaẓrat Ibrāhīm's progeny in verse (4:54) is the recognition of the holy Prophet and his progeny. The verse reads: "Indeed, We have given to Ibrāhīm's children the Book and wisdom and We have given them a great kingdom." Try to annihilate yourselves in them like Salmān-i Fārsī, so that you may be able to inherit the Book, the wisdom and a great kingdom. *Āmīn!*

849

Malak al-mawt**The angel of death, 'Izrā'il:**

It is said in verse (32:11): "Say, the angel of death appointed over you caused you to die, then you shall be brought to your Lord." There is partial death every day, as well as a complete death in life; it is voluntarily, as well as by force. Therefore, an angel of death is appointed over every individual. This means that in every personal world there are countless powers. Among them four are very great and revolutionary, and they are: the power of Jibrā'il, the power of Mikā'il, the power of Isrāfil and the power of 'Izrā'il.

850

Malakūt

**The world of souls and angels;
spiritual kingdom:**

Ḥaẓrat Imam Jaʿfar aṣ-Ṣādiq said: "Were not the devils hovering around the hearts of the children of Ādam, they would have seen the kingdom of the heavens and the earth". This *farmān* of the Imam shows that the sincere servants of God can see the spiritual kingdom of the universe and this great miracle happens in the personal world. (*al-Mizān*, V, 270)

851

Malakayn
(1)**Two angels, Hārūt and Mārūt:**

It is said in verse (2:102): "And (they followed) that which was revealed to the two angels, Hārūt and Mārūt, at Babil." The esoteric aspect of this verse is related to spiritual science, the laboratory of which is the personal world. Thus, those two trying angels still exist potentially or actually. These angels have many other renowned names.

852

Malakayn
(2)**Two angels, two companions:**

Read verse (90:10): "And We showed him the two ways (of good and evil)!"

That is, through the two angels, who are appointed in the personal world.

853

Malakayn (3)

Two angels, two companions:

Read verse (91:8): “And inspired it of its lewdness and god-fearing.” This means that the human heart is controlled by good or evil as a result of good deeds or bad deeds and then accordingly the two angels inspire people, so that they may be rewarded in accordance with the law of choice (*qānun-i ikhtiyār*) and injustice is not done to anybody.

854

Malakayn (4)

Two angels, two companions:

It is said in a *Hadith*: “When a dead person is laid down in the grave, two angels, Nakīr and Munkar come to him.” (*Rubies and Pearls*, p. 106). There is everything in the personal world, including a graveyard for the people of the world. In this connection, the physical grave is only an example.

855

Mulūk

Kings:

It is said in a *Hadith*: "O children of °Abdu'l-Muttalib! Obey me! You will be kings of the earth and its rulers. Indeed, God has never sent a Prophet but has made for him a *waṣī*, a *wazīr*, an heir, a

brother and a *wali*". The wisdom of this *Hadith* is that those who obey God, the Prophet and the *ṣāhib-i amr* (lord of the command), become kings in spirituality and in the hereafter, not in the external world. In the above *Hadith*, by the earth is meant the personal world.

856

Malik
(1)

King:

It is mentioned in verses (54:52-55): "Whatever they have done (is recorded) in the books (of deeds). Everything small and great, has been written down. Verily, the righteous will be amidst gardens and streams in the seat of truth (place of true knowledge), near the Omnipotent Sovereign (i.e. being merged in God)." In the world of oneness, closeness and nearness to God is in the form of *fanā' fi'llāh* (annihilation in God), because no combustible thing can remain near fire without itself catching fire.

857

Malik
(2)

King:

See verses (54:54-55): "Verily, the righteous will be amidst gardens and streams, in the seat of truth near the Omnipotent Sovereign." What can God not do! He makes the righteous enter

paradise and He turns the personal world of His friends into paradise.

858

Malik
(3)

King:

When and where a *sālik* becomes extremely close to God, he cannot remain so without being annihilated in His manifestation. However, due to this annihilation the individuality of an *ʿārīf* does not cease. For instance, the holy Prophet had become "*fanā' fi'llāh*" at the rank of *mī'rāj*, but nobody knew this secret except the *ʿārīfs*. Thus, the righteous in paradise, will be annihilated in the Omnipotent Sovereign due to that special closeness and will become kings, because this annihilation is for the sake of favouring the lover and not destroying him!

859

Malik
(4)

King:

O my dears! The highest rank of paradise is the magnificent kingdom (*mulk-i kabīr*, 76:20). It is necessary for all *mu'mins* to be aware of the wisdom of the related verses, so that hope for tomorrow (hereafter) may be stronger. Thus, another such verse is: "And He made you kings" (5:20). That is, when your Imam or his *ḥujjat* was in the destination of *ʿIzrā'īl*, he was making

paradisiacal attires for you. When you will wear them in paradise, you will become kings. Although exoterically this story belongs to the children of Israel, esoterically it belongs to the *mu'mins* of every age.

860

Man ʿarafa

He who knows:

It is said in a *Hadith*: "He who recognises his self, indeed, recognises his Lord." (*Lughāt, ʿAyn*, p. 82). That is, he who attains the experience of annihilation in God and survival in God, recognises his Lord.

861

Manām

Dream, sleep:

The holy Prophet has said: "He who saw me in a dream, indeed, he (actually) saw me." (*Tirmidhī*, IV, 535). That is, to see the holy Prophet in a dream is like his real blessed vision (*ḍidār*). Thus, there is no doubt that the vision and speech of the True Guide are possible in dreams and in spirituality.

862

Mantīq aṭ-ṭayr (1)

The tongue of the birds:

According to verse (27:16) Ḥaẓrat Sulaymān knew the tongue of the birds. This wisdom-filled way of the Qurʾān is to test people in knowledge. Otherwise

in reality, not only Ḥaḏrat Sulaymān, but all other Prophets and Imams know not only the tongue of the birds, but also that of the air, water, etc. In fact, this is among the miracles of the Holy Spirit that speech is created from such ordinary sounds while the birds themselves are not aware of this. Thus, the perfect *‘arīf* hears many such auditory miracles in his own tongue.

863

Mantıq at-ṭayr (2)

The language of souls and angels:

Birds are symbols and the souls and angels are their meanings. Thus, the Prophets and *awliyā’* (Imams) know the language of the souls and angels. According to this law it is true to say that by the hoopoe (in the story of Ḥaḏrat Sulaymān) is meant a soul or an angel.

864

Mawāqī‘ (sing. mawqī‘) Places of falling:

In verse (56:75) it is said: "But nay, I swear by the setting of the stars." Stars are cosmic angels, and their representative particles together with the angels of the world of particles fell down for the prostration to Ḥaḏrat Ādam. It should be noted that there is the renewal of similitudes of all spiritual

and intellectual things related to Prophets and Imams in the personal world.

865

Mūtū (1)

Die!:

When spiritual resurrection takes place in the Perfect Man, the representative souls or particles of the people of the time, come out of the bodies and rush to the place of resurrection due to the fear of death. Then God says to them: "Die! (They die). Then He brings them back to life." (2:243)

866

Mūtū (2)

Die!:

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

867

Musi‘ūn (sing. mūsi‘)

Expanders, extenders:

It is said in verse (51:47): "And We built the heaven with Our hands and indeed, We are expanders." Whether it

is the external world or the personal world, God both enfolds and unfolds it. Scientists say that the universe is expanding, but I say that God unfolds it and He will enfold it. We have mentioned this fact repeatedly.

868

Muqinin

The sure ones:

It is said in verse (6:76): "Thus did We show Ibrāhīm the kingdom of the heavens and the earth, so that he may be of those who possess certainty (*yaqīn*).\" In view of the eminence of the rank of Ḥazrat Ibrāhīm, we can say that here are mentioned those who have attained the truth of certainty.

869

Mawlā

Master, guardian:

The holy Prophet has said: "He whose *Mawlā* (master) I am, °Alī also is his *Mawlā*." *Mawlā* in Arabic has many meanings. However, here because of the relation of the Prophet, it is used in its highest meanings and which are also applied to *Mawlā* °Alī. (*Tirmidhī*, V, 633)

870

**Muhājir
(1)****Migrant, he who leaves his
country for the sake of religion:**

Migration is both external and internal. Ḥaṣrat Ibrāhīm said in both senses: "I am migrating to my Lord; for verily He is Almighty, All-wise." (29:26). Every *‘arif* migrates to His Lord in such a way that travelling within himself he reaches his personal world, where the wisdom-filled holy vision of his Lord is possible.

871

**Muhājir
(2)****He who migrates from the
external to the internal:**

From the stories of the Prophets of the Qur’ān, it becomes evident why and when migration becomes necessary in the true religion. However, it has a *ta’wīlī* aspect too. That is, until the *mu’min* migrates from the external to the internal, he cannot defeat the carnal soul and Satan in the spiritual *jihād*. The same is the purpose of the external migration, where by changing places the enemy may be deceived in stratagem and then attacked at an appropriate time. The great Prophets did exactly the same.

872**Mahjūr****Abandoned:**

It is said in verse (25:30): "The Messenger shall say: O my Lord! Verily my people took this Qur'ān as a thing obsolete." That is, they did not act upon its esoteric knowledge and wisdom in the illumination of the light of guidance (5:15).

873**Mahd****Bed, cradle:**

In verses (3:46, 5:110) it is mentioned that Ḥaẓrat ʿĪsā used to speak to people from the cradle as well as in mature age. The *ta'wil* of this is that the voice and conversation of *rūḥānis* (spiritual beings) in the beginning of spirituality is like that of a baby in the cradle, but pure and free from error and later on, their voice and conversation become like that of a mature person.

Chapter: Nūn

874

Nūn
(1)***Nūn*, inkpot, a stream of
paradise, ink, ink of light:**

God says in verse (68:1): "*Nūn*. By the Pen and by what they (angels) write." It is related from Imam Ja'far aṣ-Ṣādiq that *Nūn* is a stream of paradise. Allah said to it: Freeze. It was frozen and turned into ink. Then He ordered the Pen: Write! The Pen wrote on the Guarded Tablet what had happened and what has to happen till the resurrection. That ink is the ink of light and that Pen too, is the Pen of light and that Guarded Tablet is also the Tablet of light." (*al-Mizān*, XIX, 376).

875

Nūn
(2)***Nūn*, an angel, the Tablet and
the Pen are two angels:**

Imam Ja'far aṣ-Ṣādiq has said: *Nūn* is an angel who informs the Pen and the Pen is also an angel who conveys the Divine commands to the Guarded Tablet and the Guarded Tablet is also an angel who conveys them to Israfil and Israfil to Mikā'il and Mikā'il to Jibrā'il and Jibrā'il to the Prophets and Messengers. The same Imam said that the Tablet and the Pen are two angels.

876

Nūn
(3)

A stream of paradise, ink:

Imam Ja^cfar aṣ-Ṣādiq has said: "*Nūn* was a stream in paradise whiter than snow and sweeter than honey. God ordered it: O stream! become ink. It became ink. Then He planted a tree with His hand. Then He ordered the tree to become the Pen. When it became the Pen, He ordered it to write. The Pen said: O my Lord! What should I write? It was told: Write what is going to happen till the resurrection. Then it wrote it. Then God sealed it and said: Do not speak from now till the resurrection." (*Tarjumah-yi Qur'ān* by Maqbūl Aḥmad, p. 675, note 5).

877

Nūn
(4)

Inkpot:

It is mentioned in verse (68:1): "By *nūn*, the Pen and what they write." That is, the blessed mouth, light of intellect (Pen) and the writing of the Guarded Tablet which is living (i.e. the Word of command).

878

Nāzi^cāt

The angels who pull:

O the light of my eyes! Read verses (79:1-5): "By those (angels) who dive and pull (the soul), and those (angels)

who undo gently and those (angels) who swim and those (angels) who go ahead with foremost speed and those (angels) who repeat the command." This is a description of the spiritual and revolutionary miracles of the personal world which take place in the destination of Isrāfil and ʿIzrāʾīl. In this destination the successful soul of the *sālik* is repeatedly seized and re-cast in the body. In this exercise, according to the requirement of wisdom, first of all the hardship and bitterness of the seizing of the soul is experienced and then gentleness and sweetness. Along with this the angels spread the soul in the entire universe and enfold the Universal Soul in the body, and this process continues for several days, as has already been mentioned in our other books.

879

Nāẓirah

Viewer, looker:

In verses (75:22-23) it is mentioned: "That day some faces will be resplendent looking towards their Lord." God will make such fortunate people extremely beautiful, because God Himself is beautiful and likes physical and spiritual beauty, as the holy Prophet says: "Indeed God is beautiful and loves beauty." (*Muslim*, I, 93).

880

Nabiyy
(1)

Prophet:

It is said in verse (33:6): "The Prophet has a greater right over the *mu'mins* than their own souls (because he is as their kind father), and his wives are (as) their mothers." In addition, one day they have to be annihilated in the Prophet.

881

Nabiyy
(2)

Prophet:

The holy Prophet said: "O [°]Alī! I and you are the (spiritual) parents of the *mu'mins*." That is, the pure Imams are the spiritual mothers of *mu'mins*, whereas the Prophet is their spiritual father. (see *Wajh*, p. 278)

882

Nabiyy wa [°]Aliyy

Prophet and Imam:

The holy Prophet said to *Mawlā* [°]Alī: "You are from me and I am from you." In this *Ḥadīth*, there are the hidden and open secrets of the light of Prophethood and the light of Imamāt. (*Tirmidhi*, V, 635)

883

Naṭwī
(1)

We shall enfold:

O my [°]*azizān*! I have repeatedly drawn attention to some important verses,

because it is extremely necessary to do so. One such verse (21:104) is: "On the day We will enfold the heavens as a written scroll is rolled-up. As We created (the universe) in the beginning, We will create it again." God repeats the same in the personal world of every Perfect Man when the personal resurrection takes place.

884

Naṭwī
(2)

We shall enfold:

When by the command of God the personal resurrection takes place in an ^ʿ*arīf* and the light of the manifest Imam from the progeny of the holy Prophet, i.e. the *Imām-i mubīn*, rises in his heart (*bāṭin*), then in this luminosity is enfolded the inner aspect of the entire world, so that perfect recognition is attained by the observations of all spiritual and intellectual things. See verse (36:12), in which the spiritual resurrection of the ^ʿ*arīfs* and *kāmils* is mentioned. Praise belongs to Allah, the Lord of the worlds!

885

an-Nazaru ilā ʿAliyy

To look at the face of ʿAlī:

The holy Prophet says: "To look at the face of ʿAlī bin Abī Ṭalīb is worship." (*Sharḥ*, IX, 381).

Question: What is the proof of this?

Answer: The greatest proof is the holy Prophet's saying itself. Further, 'Alī is the supreme Name (*ism-i a'zam*), the speaking Qur'ān and the Face of God. (See: *True Vision*, p. 26).

886

Nu^ʿammiru

We grant long life:

It is said in verse (36:68): "And whomsoever We grant long life, We turn him upside down (from the world of command to the world of creation). Do they not understand?" One esoteric *ta'wil* of this verse is: "*Thalā(k) thalā(k) thalā(k) ni Thalā(k) thalā(k) thalā(k) zu*", that is, hundred lacs, hundred lacs, hundred lacs go + hundred lacs, hundred lacs, hundred lacs come.

887

Nu^ʿīdu

We return, we repeat:

It is said in verse (21:104): "The day when We will roll up the heaven as a written scroll is rolled up. As We created (the universe) for the first time, We will repeat it." That is, We will continue to repeat this work.

He is indeed the first of the first ones, but has no beginning, He is indeed the last of the last ones, but has no end. If we look in every personal world, He has

a new glory in it. It is in this personal world that He enfolds and unfolds the universe repeatedly, so that from this wisdom-filled allusion we will come to know that His kingdom is eternal without any beginning or end.

888

Nafkhah

To blow once, to blow constantly:

The voice of the *ṣūr* of Isrāfil continues without any interval, but when a person sleeps, this sacred voice becomes silent. The death which is caused to the *‘arifs* by the voice of the *ṣūr* is not physical, rather, it is spiritual. Thus, in the beginning of the spiritual path, there is spiritual death and then there is the true life. Thus, from this aspect the initial part of blowing is called the first blow and the second part is the second blow.

889

Nafs

Soul, self:

Mawlā [‘]Alī (a.s.) has said: "He who recognises his soul, indeed recognises his Lord." However, it should be noted that the treasure of recognition does not exist in the ordinary human soul until the Holy Spirit is attained from the True Guide. Indeed, the Holy Spirit is in the Imam of the time and he, in reality, is your own soul. If you have recognised

the Imam of the time, then you should know that you have recognised yourself and your Lord.

890

Nafs wāḥidah (1)

A single person:

God says in verse (31:28): "Your creation and resurrection (after death) are but like a Single Soul." That is, your spiritual creation and resurrection are hidden in the Perfect Man.

891

Nafs wāḥidah (2)

Ādam, every *nāṭiq*, every Imam:

God created all human souls from the Single Soul (*nafs-i wāḥidah*). The purpose of this collective and instantaneous creation was to bring the particles of souls into the loins of the spiritual father. It is because of this that the spiritual mother was appointed afterwards, as mentioned in verse (4:1): "O mankind! Fear your Lord Who created you from a Single Soul and from it created its spouse and from them both has spread abroad a multitude of men and women." Similarly, God has made the Single Soul the place of return and the destination of annihilation.

892

Nafs wāḥidah (3)

Perfect Man:

It is said in verse (6:98): "And He it is

Who has created you from a Single Soul, then there is a permanent place (*mustaqarr*) and a transitory place (*mustawda*)". This blessed verse shows that every human being has two "I's" - higher "I" and lower "I".

893

Nafs wāḥidah (4)

The Imam of the time:

By the way the rope of God has been described in the Qur'ān and the *Hadith*, it becomes certain that by God's power, the soul too, has come to this world like a rope, one end of which is in the higher world and the other in the lower world. By the higher world is meant the luminosity of the Single Soul.

894

Nafs wāḥidah (5)

The Ādam of the time:

In *nafsun wāḥidah* in the Qur'ān, *wāḥidah* is on the pattern of *fā'ilah* (present participle). It means one and also that which by the command of God makes all others one with itself, by the name of resurrection. Accordingly, every individual has two survivals: one permanent, which is in the Single Soul and the other transitory, which is separate from it as a trust in the individuals.

895

Nafs wāḥidah
(6)

One soul, one person, Ādam:

Every *nāṭiq*, *asās*, *imām* and *ḥujjat* is the *ta'wīl* of the Single Soul and Ādam. That is, in their personal world there is the renewal of the spiritual and intellectual events of Ādam, the vicegerent of God. The means of this is spiritual resurrection. Thus, *nafs-i wāḥidah* (Single Soul), which is on the pattern of *fā'ilah*, is that Perfect Man who, by the command of God, makes all souls one in his personal world by the overwhelming power of the personal resurrection.

896

Nafs wāḥidah
(7)

One soul, one person, Ādam:

In verse (39:6) God says: "He created you from a Single Soul (Ādam), then from it created its spouse (Ḥawwā')." This is the spiritual wife, i.e. *ḥujjat-i a'zam*, the supreme *ḥujjat* of Ādam, whom God created from the knowledge of Ḥaẓrat Ādam. This is the meaning of creating Ḥaẓrat Ḥawwā' from his side. If we observe carefully, we will come to know that it is a permanent event, because every able student in the status of his knowledge is created from a perfect teacher.

897

Nafs wāḥidah
(8)

One soul, one person, Ādam:

The *sunnat* (law) of God, in which there is no change, continues in the personal world of *ʿarifs* and *kāmils* (40:85). Thus, the wives of the children of Ādam will be created in paradise just as Ḥaẓrat Ḥawwā' was created from Ḥaẓrat Ādam. Study verse (30:21) carefully and give particular attention to the meaning of "*min anfusi-kum azwājā*" (from yourselves spouses).

898

Nafs wāḥidah
(9)

One soul, one person, Ādam:

Question: Your writings are full of the teachings of the personal world, because in your view it has tremendous importance. But where will the personal world be in paradise and how will it be recognised?

Answer: Every person is a world, i.e. a personal world or microcosm. Further, every paradisiacal attire (*ibḍāʿī* shirt) is a personal world which is one of the thousands of living and conscious copies of the Single Soul. Thus, the personal world is the soul and the personal paradise of every inhabitant of paradise.

899

Nuqṭah

Zero, cipher, centre, particle:

O my dears! Reflect upon this farmān of *Mawlā* °Alī (a.s.): "I am the dot which is under the *bā'* of *bismillāh*." (*Jāmi' u'l-asrār*, pp. 411, 563, 695, 699-700). In the Qur'ān there are verses, the verses consist of words, the words are composed of letters and every letter is composed of dots. Thus, there are only dots in the entire Qur'ān and they are the pictures and copies of the dot of *Mawlā* °Alī.

900

Nawāfil

Supererogatory acts:

A very useful question which compels every *mu'min* to reflect more and more on the sacred *Ḥadīth* concerning *nawāfil*, is: (i) When God becomes the ear of His closest servant, what can he hear? (ii) When He becomes his inner eye what scenes can he see? Is Divine vision possible in such a case? (iii) When He becomes his hand, what kinds of acts can he accomplish? When He becomes his foot, to what destination does he walk by it?

901

Nūr as-samāwāt
(1)

The light of the heavens:

The verses of light in the wise Qur'ān

are like the sun, the moon and the stars of the physical world. That is, the verse of *miṣbāḥ* (24:35) is the world-illuminating sun, the verse of *sirāj* (33:46) is like the full moon and other verses of light are like the stars. This concrete example will enable you to estimate the centrality and comprehensiveness of the verse of *miṣbāḥ* (24:35).

902

Nūr as-samāwāt (2)

The light of the universe:

God says in the blessed verse (24:35): "Allah is the light of the heavens and the earth." Some of the lovers of light want to know its reality through questions and answers. Thus, let us ask a friendly question: Does this exalted attribute (the light of the universe) belong to Allah Himself or to His representative?

Answer: Allah has no opposite while light has its opposite which is darkness. Allah is Creator and light and darkness are His creatures. (6:1). Thus, it is true that first God created the light of Muḥammad (s.a.s.) and it was so perfect, consummate and universal that it illuminated the (spiritual) earth and the heaven. The light of Muḥammad (s.a.s.) is also called the Divine Pen or Supreme Pen, which is so powerful that it can write the entire creation all alone.

903

Nūr as-samāwāt
(3)**The light of the inner universe:**

Study carefully the verse of *miṣbāh* (24:35) that God does not resemble any material thing. On the other hand the exegesis and *ta'wil* of the verse of *sirāj* (33:46) shows that it is the light of the Prophet which is the light of the heavens and the earth. In this, in reality there is a trial for all of us. It is true that the exalted personality whom God has sent as a mercy for all the worlds is also an ever-reaching and ever-embracing universal light. Furthermore, undoubtedly in "light upon light" (24:35) all Prophets and Imams are mentioned, because the light of guidance continues in the chain of the *mazhars*.

904

Nūr as-samāwāt
(4)**The light of the personal world, in which there are the Throne, the Dais, the seven heavens and the seven earths:**

It is a miracle of spiritual science that every difficult problem can be solved easily in the perspective of the personal world. Thus, the absolute light definitely belongs to God, because it is He Who is its creator and possessor, and it also belongs to the holy Prophet, as

mentioned above. According to "light upon light", it also belongs to the Imam and as a result of obedience and annihilation it also belongs to the people of faith. These four relations of the light are established according to Qur'ānic proofs. This means that this pure light of God, the Prophet, the true Imam and the people of faith (57:12; 66:8) shines in the sacred Sanctuary of the personal world as mentioned in the verse of *miṣbah* (24:35).

905

Nūr as-samāwāt (5)

The light of the personal world:

Ḥazrat Mawlānā Sultān Muḥammad Shāh, *ṣalawātullāhi ʿalayhi wa-salāmuhu*, was the sovereign of the wonders and marvels of knowledge and recognition both externally and internally, as well as the exalted and august Imam of the age of spirituality and *ta'wil*. There are very few people who are aware of how immensely useful, meaningful, revolutionary and resurrecting his teachings are. His unique spiritual and luminous characteristics were prophesied by Pir Nāṣir-i Khusraw around a thousand years ago and are preserved in his *Wajh-i Dīn*. The exalted Imam has emphatically drawn attention to the unique comprehensiveness and wisdom

of the verse of *miṣbāḥ* (24:35) (see "*The Memoirs of Aga Khan*", p. 172).

906

Nūruhum

Their light:

It is mentioned in verse (57:12): "The day you will see the *mu'mins*, male and female, their light running before them and on their right hands." This extremely great miracle is related to the personal world, where all individuals are encompassed in a single person, because their representative resurrection takes place in him as the Single Soul (31:28).

907

Nūn

Fish:

It is said in verse (21:87): "Remember Dhu'n-Nūn (Yūnus), when he went away in anger and imagined that We had no power over him, then he cried out from the darknesses: There is no God but You. Purified be You. Verily I am of the unjust." (see under the caption "*Hūt*").

Blank

Chapter: Wāw

908

Wāḥidah
(1)**One, unifier:**

Question: How did God create people, or in other words what is the fountainhead of souls? Answer: God created people from the Single Soul and it is the Single Soul which is the fountainhead of the souls of people (6:98; 7:189; 31:28; 39:6). Question: Can the last creation be like the first creation from the Single Soul? The answer to this question is very difficult for the common people, but not for the chosen ones. What does the wise Qur'ān say in this connection?

909

Wāḥidah
(2)**One, unifier, the Single Soul:**

Answer: As the first creation of people has been from the Single Soul, in the same way their second creation is going to be from it too. Thus, God in the Resurrection of resurrections will say to the people: "And indeed you have come to Us one by one (in the Single Soul of your own time) as We had created you at the first time (from the Single Soul)." (6:95).

The Single Soul is every *nāṭiq* and Imam. The meaning of one by one is that people will become one by being

annihilated in the Single Soul of their respective time, just as when the holy Prophet went to *mi^crāj* he was alone, although the entire world of humanity had annihilated in him actually or potentially.

910

Wāḥidah (3)

The Single Soul:

It is said in verse (19:94): "God has (absolutely) comprehended them and counted them in a (special) number (i.e. number one)." That is, He has unified them in the Single Soul. It is said in another verse: "And all of them shall come before Him being one (in the Single Soul)." (19:95) This is because of the fact that the holy vision of God takes place in the world of unity, where there is no room for any multiplicity.

911

Wāḥidah (4)

The Single Soul:

Spiritual progress and the experience of the individual resurrection is extremely difficult, therefore God, by His infinite mercy, has kept the collective Resurrection of the people hidden in the individual resurrection of the Single Soul. Thus, their spiritual birth as well as their resurrection takes place in the same Single Soul, as God says in verse (31:28): "Your (spiritual) creation and

resurrection are like a Single Soul." That is, the representative particles of the people of the world become present in the personal resurrection of the Perfect Man.

912

Wārithīn (sing. wārith) Inheritors:

In the extremely wisdom-filled verse (28:5), God says: "We wished to favour those who were weak on the face of the earth, and make them Imams (of the people) and make them inheritors." According to this verse, it is the spiritual children of the Imam of the time whom God will make Imams in the cosmic earth (stars).

913

Wārid (1)

One who goes down, one who goes down to hell:

It is said in a *Ḥadīth*: "No one will remain, pious or impious, but will enter it (hell), but for the *mu'min* it will be cool and peace as it was made for Ibrāhīm." (*Aḥādith-i Mathnawī*, p.187; *al-Mustadrak*, IV, 630). This *Ḥadīth* is the exegesis of verse (19:71) in which it is mentioned that everyone, whether good or bad, has to enter hell. I have also discussed this subject in "*Sirāju'l-qulūb*" under the caption "A secret of hell".

914

Wārid
(2)

One who goes down, one who goes down to hell:

It is said in verses (19:71-72): "There is not one of you but shall go down into it; this is a decisive decree of your Lord. Then We shall deliver those who fear God (in this world), and leave the unjust therein fallen on their knees."

915

Wajh Allāh
(1)

Face, vision:

It is said in verse (6:52): "And do not drive away those who call upon their Lord morning and evening, seeking His countenance (*didār*=vision)." In Islam, wherever Divine love is mentioned, there is an attractive invitation to His holy *didār* and recognition.

916

Wajh Allāh
(2)

Face, vision:

Reflect upon verses (17:71-72) carefully. They are related to the subject of resurrection. The wisdom of these verses is that the Prophet and the Imam are the representatives of God, therefore their vision is the Divine vision and it is through this means that one's inner eye is created for the hereafter. Thus the holy Prophet has said: "He who saw me

(it is as if he) has seen God." (*Aḥādith-i Mathnawī*, p. 63). And *Mawlā* °Alī has said: "I am the face of God on the earth." (*Kawkab*, p. 206).

917

Wajh Allāh (3)

Face of God:

According to verse (48:10), if it is true that the hand of God can be represented, then it is also true that His face can be represented, as *Mawlā* °Alī has said: "I am the face of God in the heavens and the earth", as it is said in verse (28:88): "Everything is perishable except His face." (*Kawkab*, p. 206). The face of Allah, His vision and His recognition, all these attributes are the attributes of the exalted Imam.

918

Wajh Allāh (4)

Face of God, Divine vision, recognition, means of love and annihilation:

By the heavens are meant the spiritual ranks and in every rank the face of God is represented by the holy Imam, till the rank of the truth of certainty, which is the destination of annihilation. At the destination of annihilation, the Imam represents the supreme *didār* (vision) of God and all *sāliks* and °*arīfs* who reach there are annihilated like moths in the unprecedented and everlasting light of

that *dīdār*. This is the annihilation in the Imam, annihilation in the Prophet and annihilation in God.

919

Wajh Allāh (5)

Face of the *maẓhar* of God:

It is said in a *Ḥadīth*: "God created Ādam in His image." That is to say that, God appointed him as His representative and *maẓhar*, and it is because of this that the leadership of the entire people was conferred upon him. (*Lughāt*, "*Ṣād*", p.109).

920

Wajh Allāh (6)

Ṣūrat-i Raḥmān: Image of the Compassionate:

If God had created Ḥaẓrat Ādam in His image and if people, according to a *Ḥadīth*, are going to be in the image of their father Ādam (i.e. the image of the Compassionate) when they will enter paradise, how then can there be any doubt in *Mawlā* ʿAlī's being the Face of Allah. The words of the *Ḥadīth* are: "In the image of their father Ādam, may peace be on him." (*Bukhārī*, Delhi, IV, 343; Cairo, IV, 160; *Muslim*, IV, 2184)

921

Wajh Allāh
(7)**Face of God, destination of annihilation:**

The *sūrah* of *Raḥmān*, due to its spiritual beauty is called the Bride of the Qur'ān. In this blessed *sūrah* it is said in verses (55:26-27): "Everyone that is on it (earth or the personal world) is perishable, there remains but the face of your Lord, the Glorious, the Bounteous", i.e. the representative of God.

922

Wajh Allāh
(8)**Face of the representative of God:**

Question: What is the relationship between the annihilation of people and the permanence of the Face of God mentioned together in the same above-mentioned verse?

Answer: The relation between them is that at the rank of Intellect where there is the supreme *didār* of the Face of God (the representative of God, i.e. the Imam), there is the pure wine of love and annihilation for the true lovers. This is the great secret of annihilation in the Imam, in which there is annihilation in the Prophet and annihilation in God as

well. Praise belongs to Allah, the Lord of the worlds!

923

Wajh Allāh (9)

Face of God:

It is said in verse (2:115): (Exoteric translation) "And Allah's is the east and the west; therefore wherever you turn, there is the face of Allah." *Ta'wīlī* meaning with respect to the personal world: O *ʿarīfs*! in the personal world, wherever you have open *didār* without any veil, that is indeed *didār*. In addition, there is no place where His face and His vision from behind the veil is not found. So reflect carefully on all miracles one by one.

924

Wajh ʿAliyy

Face of ʿAlī, vision of ʿAlī, vision of the Imam of the time:

The holy Prophet has said: "To look at the face of ʿAlī is worship (*ʿibādat*)."
(*Sarāʾir*, p. 116). Why is it so? Because ʿAlī is the Face of God, as he himself says: "I am the Face of God which He has mentioned by saying: Wherever you turn, there is the Face of God." (2:115). (*Ibid.*)

925

Wahy
(1)**Sign, sign of vision:**

Regarding *wahy*, verses (42:51-53) are extremely worthwhile to reflect upon and full of the secrets of recognition. Verse (42:51) says: "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."

926

Wahy
(2)**Signs of vision:**

God by His grace, shows the fortunate *sālik* who dies voluntarily before the compulsory death, a resurrection of recognition (*‘arīfānah qiyāmat*) which comprises the recognition of everything, particularly, the places of Divine vision without which recognition remains meaningless.

927

Wahy
(3)**The highest *wahy* is the Divine vision:**

Wahy literally means sign, signal. Thus, there are the most numerous sublime signs in the holy *didār* of God, the

elaboration and explanation of which is the glorious Qur'ān itself.

928

Wahy (4)

Signs of Divine wisdom:

There are signs or allusions in the Divine vision, there are signs in the word "Be" and in the Pearl of Intellect and there are signs in the perfect words, and one of the names of the Qur'ān is also "*wahy* (sign)", because in addition to the literal or exoteric meaning, a sign of Divine wisdom is also hidden in each of its verses. In short, there are subtle and wisdom-filled signs in everything of God for the people of intellect, so that there should be a special and specific language of wisdom and the treasure of recognition for the chosen ones of God.

929

Wudd

Love:

God says in verse (19:96): "Verily, those who believe and do good deeds, the Compassionate will create for them love (in their hearts)." This blessed verse is about the holy true Imams. In paradise however, this will also be created for the true *mu'mins*.

930

Wadūd

He who loves abundantly:

God says in verse (11:90): "Verily, my

Lord is Merciful, Loving." It is on the level of intellect that one becomes sure of how intensely God loves His friends and what kind of favours He confers upon them.

931

Wasiʿa

He encompassed:

It is mentioned in verse (6:81): "My Lord has encompassed everything in knowledge." That is, there is knowledge in the interior and exterior of everything. In other words, there is spiritual science in the exterior and interior of everything, because science is the name of knowledge.

932

Wildān mukhalladūn
(1)

Youths of paradise:

It is said in verse (56:17): "There wait on them immortal youths." These are intellectual *ghilmān* whose work is to provide the sublime bounties of intellect and true love for the *muqarrabūn* (those who are close to God). They will always remain youthful in paradise, and a great secret is hidden in this.

933

Wildān mukhalladūn
(2)

Intellectual youths:

It is said in verses (76:19-20): "There serve them youths of everlasting youth whom, when you see, you would take

for scattered pearls. When you look, you will see there bliss and a great kingdom." On top of the countless bounties of paradise is the supreme bounty of "monoreality". However, prior to reaching there, first there are many ranks, then there is equality (*musāwāt*) and finally monoreality.

934

Wildān mukhalladūn
(3)

The immortal youths of paradise:

Question: Are *hūr* and *ghilmān* born in this world or in paradise?

Answer: All the people of paradise are initially born in this world. When they die they are ushered into paradise by reviving them in the subtle body. Nonetheless creation on the whole is on the ladder of ranks.

935

Wildān mukhalladūn
(4)

Eternal youths:

This term "eternal youths" shows clearly that the higher "I" of man is always in paradise. (56:17).

936

Wildān mukhalladūn
(5)

Eternal youths:

Eternal youths are always in paradise as well as they come to this world and are born. Therefore, they have two "I's", the

higher “I” and the lower “I” (6:98; 56:17).

937

Wildān mukhalladūn
(6)

Eternal youths of paradise:

Who are these eternal youths (56:17; 76:19) of paradise? They are the wisdom and symbol of eternity and immortality (*khulūd*). In one way they come to this world and in another they do not, just like the ocean, the centre of water, which both rests at its own place as well as revolves on its circle.

938

Waliyy al-amr
(1)

Lord of command:

Every sacred *farmān* of Nūr Mawlānā Shāh Karīmū'l-Ḥusaynī, *ṣalawātu'llāhi 'alayhi* is extremely necessary and obligatory for all of us. The exalted Imam says: “Each 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.”

"True understanding" is a clear, bright and comprehensive meaning, and "deep knowledge" is undoubtedly a universal purport, which comprises meanings

such as intellect, understanding, knowledge, recognition and esoteric secrets.

939

Waliyy al-amr (2)

Lord of command:

“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 to those who are part of our *jamāʿat*. And it is important, therefore, that if you learn parts of the Qurʾān, you should be able to explain the esoteric meaning of those parts.” (*Precious Pearls, farmāns* of Mawlānā Shāh Karīm al-Ḥusaynī, *ṣalawātuʾllāhi ʿalayhi*).

Blank

Chapter: Hā'

940

Hādīn

Guide, Imam:

It is said in verse (13:7): "Verily you are a warner, and to every nation (qawm) there is a guide." (see *Shi'ī* translations and commentaries of the Qur'ān and the books on the *Manāqib* of *Mawlā* °Alī). From the time of Ādam till the Resurrection of resurrections, the people of every age are a nation and for every nation God has appointed a guide, who is the Imam of the time.

941

Hārūn
(1)**Imam-i asās:**

It is said in a *Ḥadīth*: "O °Alī you are to me as Hārūn was to Mūsā, except that after me there will be no Prophet." This is an unanimously accepted *Ḥadīth*. (*Bukhārī*, V, Delhi, 47; Cairo, 24).

942

Hārūn
(2)**Imam-i asās:**

In order to estimate the depth and impact of the wisdom-filled way in which the holy Prophet has praised *Mawlā* °Alī, one has to see him in the Hārūnian mirror (*āyīnah-i Hārūnī*) in the wise Qur'ān, about how both the Imams are the *wazīrs* of their respective Prophets (20:29; 25:35). *Wizārat* (ministry) is mentioned together with

the heavenly Book (25:35). Therefore, it is a clear fact that both were custodians of the *ta'wil* of their respective heavenly Books, and it is not possible to do *ta'wil* of the Book without seeing the spirituality and intellectuality of its inner aspect.

943

Hārūn (3)

Wazīr of Mūsā (a.s.):

The word *wazīr* is derived from *wizr*, meaning burden and hence *wazīr* means the one who carries the burden. This means that just as Ḥaẓrat Hārūn was carrying the burden of spirituality and luminosity (i.e. *ta'wil*) of the Torah, *Mawlā* ʿAlī was carrying the burden of the spirit and spirituality and light and luminosity (i.e. *ta'wil*) of the Qur'ān and still does so in the form of the present attire (*jāmah-yi ḥāẓir*) of Imamat, i.e. the present Imam.

944

Hārūn (4)

Custodian of ta'wil:

According to verse (21:48) Ḥaẓrat Mūsā and Ḥaẓrat Hārūn were given *Furqān* (Torah and sensory miracles), light and the remembrance of the beautiful names so that these blessings may come to those who fear God, and indeed *Mawlā* ʿAlī, the legatee of the chief of the

Prophets, was like Ḥaẓrat Hārūn in every attribute except in Prophethood.

945

Hārūn
(5)

Imam Hārūn:

In the holy Qur'ān the blessed name of Ḥaẓrat Hārūn is mentioned twenty times. In all such places the light of Imamāt is mentioned, because the light of Imamāt was manifesting from the blessed forehead of Ḥaẓrat Hārūn. Similarly, the light of Imamāt was manifesting from the blessed forehead of *Mawlā* [°]Alī, the like of Hārūn, except that after the holy Prophet there is no prophet.

946

Hārūn
(6)

Imam Hārūn:

It is said in verse (2:248): "And (then) their Prophet said to them: Verily the sign of his kingdom is that the ark (chest) shall come to you wherein there shall be tranquillity from your Lord, and the (spiritual) relics of what the family of Mūsā and the family of Hārūn left behind; the angels shall bear it. Verily, therein shall be a sign for you if you are *mu'mins*."

947

Hārūn
(7)

Imam Hārūn:

Tranquillity or peace of heart is not

possible for *mu'mins* without spiritual knowledge and recognition. Therefore, by the ark of tranquillity is certainly meant the collective spirituality which is under the spiritual kingdom of the exalted Imam and spiritual *jihād* is also carried on under his supervision. As for the relics left of the family of Mūsā and the family of Hārūn, apparently they may have been some material relics, but in reality they are the inner and spiritual miracles of Prophethood and Imamāt.

948

Hālik

(1)

Perishable, destructible:

O my dears! You should not forget the Qur'ānic law that at the end of some *sūrahs* there are special gems, as in verse (28:88) at the end of the *sūrah* of *Qaṣaṣ*: "Everything is perishable except His face."

949

Hālik

(2)

Perishable, destructible:

First exegesis: If we say that everything is perishable except the Essence of God, then (God forbid) this will necessitate that all His attributes also are perishable. This is an impossible and an inappropriate concept. Second exegesis: If we say that except His face, everything is perishable, then (God forbid) this will lead to

anthropomorphism and this will mean that only His face will remain and the rest of the organs will perish. This idea is also absurd.

950

Hālik

(3)

Perishable, destructible:

Third exegesis: In reality, God does not come under the group of everything, rather by His face is meant His *mazhar* who comes under it. Further, if it is necessary for there to be a vicegerent of God from the inception of Islam, then the same vicegerent is His *mazhar* as well as His face. Now, the most difficult problem comes to an end, because in this verse, the discussion is not about God as such, rather it is about annihilation in His *mazhar*. *al-Ḥamdu li'llāh!*

951

Hālik

(4)

Perishable, destructible:

Reflect well upon this *farmān* of *Mawlā* °Alī: "He who recognises his soul, indeed recognises his Lord." How can the soul in which there is the recognition of the Lord, be an ordinary soul? By this soul is meant the *mazhar* of the light of God and His face. If we become annihilated in him, he will be our soul. Thus, through the face of God (the

Imam of the time) we can recognise the Lord. (see: *Wajh Allāh*).

952

Hubūt (1)

Descent:

God Almighty told Ḥaẓrat Ādam and all his companions: "Descend from it (paradise), all of you." (2:38). This shows that all people have come to this world from paradise. But how? They have come like a shadow, because the upper end of the soul is always merged in the origin, therefore that cannot come to this world, as it is said: "*Mā āmadah nistim in sāyah-yi māst*", i.e. In reality, we have not come to this world, this physical existence is only our shadow. (*Kulliyāt*, p. 1350; *Gulshan-i Khwudī*, p. 9).

953

Hubūt (2)

Descent of Ādam:

As great a trial by God of the people as the story of Ādam is not found anywhere else. This means that the entire story Ḥaẓrat Ādam is full of the secrets of Divine wisdom. For instance, let us try to ask a question only about the descent of Ḥaẓrat Ādam, whether it was in a physical or spiritual sense or both? From which level of paradise had he to descend and after what duration?

Is it the story of every Perfect Man or that of one individual?

954

Hudan

Guidance:

O my dears! Look carefully at the beginning of the *sūrah* (2) in which by "*alif-lām-mīm*", are meant the Book of the external world and the internal world and the speaking Book, which is *Mawlā* ^cAlī (a.s.).

The ready proofs of this are: (i) In "*dhālika'l-kitāb* (that Book)" *dhālika* is used for remote things. (ii) "There is no doubt in it", i.e. he has the knowledge of certainty, the eye of certainty and the truth of certainty. (iii) In this there is guidance for the righteous, because all people do not accept the speaking Qur'ān.

955

Halaka (1)

He perished, died, was wiped out, ruined:

It is said in verse (69:29): (i) My kingdom has perished. (ii) My proof has been refuted. That is, all those proofs which I used to have in the defence of my faith proved to be false.

956**Halaka
(2)****He perished, died, was wiped out, ruined:**

It is said in verse (8:42): "So that he who has perished by the proof may perish and may he who has become alive by the proof, live." That is, the one whose proof does not have the evidence of the external world and the internal world and is not in accordance with the religion of nature, namely Islam, and the intellect, is false. Thus, every such person has been destroyed by proof.

Blank

Chapter: Yā'

957

Ya'ti zamānun

A time will come:

It is said in a *Ḥadith*: "You are in an age in which, if you abandon one-tenth of what is ordered, you will be ruined. After this, a time will come when he who shall observe one-tenth of what is now ordered will be redeemed." (*Tirmidhī*, IV, 530 and *Mishkāṭ*, I, 171; see also *Spirit of Islam*, Sayyid Amir °Alī, p.183).

958

Ya'jūj wa Ma'jūj
(1)**Gog and Magog, the world of particles:**

Gog and Magog are subtle particles, minute creatures, human offspring, souls of creatures, spiritual army, and the world of particles both in the sense of the beginning and in the sense of the end. (18:94; 21:96)

959

Ya'jūj wa Ma'jūj
(2)**Atomic army (*dharrātī lashkar*), spiritual army:**

Gog and Magog, in reality, are the name of the atomic army, who are appointed for the spiritual war of the external and internal worlds from the time of Ḥazrat Ādam. In the interests of the earth of the personal world, it is a great blessed day

when these miraculous particles enter to destroy it for the sake of construction. This work of theirs is like the demolishing of a dilapidated building and the re-construction of a new building in its place. Gog and Magog are openly mentioned in two places of the Qur'ān. (18:94; 21:96). It is not surprising if those things which people do not like become useful for them (see 2:216).

960

Ya'jūj wa Ma'jūj (3)

The earthly army of God:

Where there is an army, religious or worldly, there has also to be a commander-in-chief. Thus, this magnificent command of the army of Gog and Magog was given first of all to Ḥaẓrat Ādam. This is why the possible mischief and bloodshed of the earth of the external world and the internal world was attributed by the angels to Ḥaẓrat Ādam, the vicegerent of God. They said that Ādam would continue to cause destruction in the personal world and on the planet earth through this army (2:30). As already mentioned, the destruction of the vicegerent of God is for the sake of construction and progress. The *ta'wil* of bloodshed is to remove doubts and suspicions which is possible through the knowledge of

certainty, the eye of certainty and the truth of certainty.

961

Ya'jūj wa Ma'jūj
(4)

The army of the lord of the time:

It is said in verse (21:96): "Until, when Gog and Magog are let loose, and they will hasten out of every elevated place." That is, the atomic army or the army of particles will come out of the Imam and all other *hudūd* under him and accomplish the work of spiritual *jihād* and inner resurrection.

962

Ya'jūj wa Ma'jūj
(5)

Inner army:

In verses (18:83-99) study the wisdom-filled story of Ḥaẓrat Dhu'l-Qarnayn and Gog and Magog carefully. God had granted him the rank of Imam and the spiritual kingdom, therefore this entire story is spiritual and full of *ta'wīl*. It will be impossible to give any rational explanation in today's enlightened age if you take these wondrous events only in a literal sense.

963

Ya'jūj wa Ma'jūj
(6)

Spiritual army:

The attack of Gog and Magog becomes a source of mercy and blessings for

those who, through special knowledge, good deeds, permission and the discipline of vigil have become able, by the grace of God, to bear the bitterness of voluntary death and the severity of the personal resurrection, and obtain the precious treasures of spirituality and intellectuality. As for the rest, the exalted Imam prevents Gog and Magog or the army of (spiritual) particles from attacking them.

964

Yatadabbarūna

They reflect, ponder:

It is said in verse (47:24): "Do they not reflect upon the Qur'ān or are there locks on the hearts?" From this heavenly teaching on the one hand the very great importance of reflecting upon the Qur'ān becomes evident, and on the other hand, it also becomes evident that in this connection there are locks on some hearts. As Ḥakīm Pīr Nāṣir-i Khusraw (q.s.) has said in his *Dīwān*:

*Qufl az dil bardār wa Qur'ān
rahbar-i khwud kun
Tā rāh shināsi wa gushādah
shawadat dar*

"Remove the locks from the heart and make the Qur'ān your guide;
so that you may know the path (walk on it) and the door (of the city of

knowledge and that of the house of wisdom) open to you." (*Dīwān, Taqawī*, p. 173; *Minuwī and Muḥaqqiq*, p. 507).

965

Yatīm

(1)

Matchless:

Durratun yatimah, unique pearl is the Pearl of Intellect, hidden Book and the exalted Imam (56:78).

966

Yatīm

(2)

Unique:

You on your own will not be able to go close to the spiritual knowledge of the Imam, except through the *ism-i a'zam*. Then in your personal world you have to work hard and serve the Imam from his spiritual childhood to his full youth. (6:152; 17:34)

967

Yatīmat ad-dahr

The phoenix of the time:

Humiliation befalls because of not respecting *yatīm*, i.e. the exalted Imam who has no match, and because of not urging people to acquire the knowledge of the *hujjat* (107:2-3).

968

Yuḥibbuhum

(1)

He (Allah) loves them:

In verse (5:54) it is said: "He loves them and they love Him, humble toward

mu'mins, stern toward disbelievers, doing *jihād* in the way of God, and fearing not the blame of any blamer." There is a difference of opinion as to who they are or who they will be, who will be humble toward *mu'mins* and stern toward the disbelievers. However, their becoming humble toward the *mu'mins* of this world shows that they are not the *mu'mins* of this world, rather they are the spiritual army who conquer the personal world by doing the *jihād* of the personal resurrection.

969

**Yuḥibbuhum
(2)**

He (Allah) loves them:

The open victory which is mentioned in verses (48:1-4) was the victory of the personal world of the holy Prophet. The unprecedented forgiveness, the completion of great inner bounties, the luminous guidance on the right path and the tremendous help and succour were because of this spiritual victory. See verse (48:4) in which the heavenly and earthly (i.e. spiritual) armies are also mentioned.

970

**Yuḥibbuhum
(3)**

He (Allah) loves them:

Personal resurrection is spiritual war as well as the ultimate *da'wat* of Islam, the conquest of the personal world as well

as the subjugation of the universe and it is also the return to God. In short, it contains countless wisdoms.

971

Yuḥibbuhum (4)

He (Allah) loves them:

This verse which is mentioned in three places (9:33; 48:28; 61:9) is among the most important verses: "It is He Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religions". Thus the holy Prophet, according to the will of God completed this great task. That is, the religion of Islam continued to prevail over all religions in his personal resurrection and in the personal resurrection of every Imam from his progeny. And God willing, the same will happen in the Resurrection of resurrections as well.

972

Yaḥyā (1)

Ḥazrat Yaḥyā:

Literally it means "may he live!". God had bestowed upon Ḥazrat Yaḥyā the rank of Prophethood and Imamat. The physical birth of the Prophets is a symbol of their spiritual and intellectual birth. Thus, the glad news of his physical birth was, in reality, the glad tidings of his intellectual birth. Thus, the *ta'wil* of Yaḥyā is the one who, by virtue

of being born at the rank of intellect, became eternally alive. His confirmation of the word of God (3:39) has three meanings: (i) The word of God in his time was Ḥaḏrat ʿĪsā. (ii) It is the *ism-i aʿẓam* in every age. (iii) It is the word "Be". Thus the attainment of the practical recognition of these three things in the personal world is the confirmation of the word of God.

973

**Yaḥyā
(2)**

Imām Yaḥyā:

It is mentioned in verse (19:7): "O Zakariyyā, verily We give you glad tidings of a son, his name shall be Yaḥyā, and We have not given that name to anyone before him".

It is perfectly clear that this blessed and wisdom-filled name Yaḥyā (may he live forever) was given by God, thus the Divine Will which is hidden in its meaning is like the command "Be". Therefore, we are certain that the Imam of the time is that living and supreme Name of God which is called "*al-ḥayyū'l-qayyūm*" (Everliving and Everlasting), which is unique and unprecedented.

974

Yaḥyā
(3)

Yaḥyā, the Imam of the time:

The word "*yaḥyā*" is a very beautiful, spiritual veil over the supreme Name of God, as mentioned in the above. Thus, with respect to spiritual miracles, he has no namesake (19:7). Since this everliving and everlasting name is the unique supreme Name of God, therefore none is the namesake of God (19:65).

975

Yad Allāh

Hand of God:

Reflect upon the verse of the oath of allegiance (*bayʿah*) and try to grasp the universal wisdom of it, which is verse (48:10): "(O Prophet!) Those who give *bayʿah* to you, they give *bayʿah* to God, God's hand is above their hands." Here it is clear that the hand of the representative of God is in fact the hand of God. It is not an analogy and conjecture, it is God Himself Who says this.

976

Yadān

Both hands:

It is said in verse (5:64): "And the Jews say: The hand of Allah is tied up! Tied be their own hands, and damned be they for saying what they say! Nay, both His hands are widely outstretched, He

expends as He pleases." In the spiritual world the two hands of God are the Universal Intellect and the Universal Soul, and in the physical world they are the *nāṭiq* and *asās* and after them the Imam and *ḥujjat*.

977

Yudriku

He obtains, catches, overtakes:

It is said in verse (6:103): "Eyesights cannot attain Him but He attains (all) eyesights." That is, it is not possible for the human eyesight to see Him, but He Himself becomes the light of the eyes of the *ʿarīfs*, as mentioned in the sacred *Hadith* on *nawāfil* (supererogatory acts) that God becomes the eye of His friend.

978

Yadda^ʿūna

They ask for or will ask for:

It is said in verse (36:57): "For them in it (paradise) is fruit, and for them there is whatever they ask for." This shows that in paradise everything is available according to one's desire and demand and nothing is impossible. However, how can the desire for higher bounties be created without knowledge, recognition and good deeds?

979

Yursilu

He sends/will send:

It is said in verse (71:11): "He will send

you the heaven showering abundant rain." That is, by the command of God, the light of Imamat will appear in your heart, by the blessing of which the rain of spiritual knowledge will continue to pour upon you.

980

Yastanbiṭūna (1)

They deduce, discover, they do *istinbāṭ*:

Istinbāṭ primarily means "to dig a well and bring out water for the first time". Secondly it is used in the sense of thinking, reflection, to penetrate deeply (*Qāmūs*, p. 717). For instance, *istanbāṭa'sh-shay'* means to reveal a thing from its hidden state.

Verse (4:83), in which it is used, clearly means that after the holy Prophet, it is the *ulu'l-amr*, the Imams from the progeny of the holy Prophet, who bring out the inner meaning of the Qur'ānic verses, because it is they who know the *ta'wil* of the Qur'ān.

981

Yastanbiṭūna (2)

They deduce, discover, they do *istinbāṭ*:

It is said in verse (4:83): "And when there comes to them any news of security or of alarm, they spread it abroad, and if they had referred it to the

Messenger and to the *ulu'l-amr* amongst them, then they, who could discover the truth, would have known it." This shows that after the holy Prophet it is the *ulu'l-amr* who know the esoteric meaning of the Qur'ān.

982

Yasjudu

He prostrates:

It is said in verses (13:15; 16:49; 22:18): "And to Allah prostrates whosoever is in the heavens and the earth." This shows that there are subtle creatures on the stars, whether you call them advanced human beings or angels or souls. In any case, no heaven is devoid of subtle creatures.

983

Yashrabūna

They drink/will drink:

It is said in verses (76:5-6): "Verily, the righteous shall drink a cup (of wine) whose mixture is camphor, (which) is a fountain from which shall drink the (chosen) servants of God and causing it to flow in abundance (wherever they want)." Wine is the name of heavenly love, the water of camphor is spiritual knowledge, wine mixed with camphor is that state of an *‘arīf* in which both love and knowledge are experienced together by him and cause the water to flow easily from the fountain of camphor to

all places low and high, near and far means that the spiritual knowledge of the Imam can reach the deserving *mu'mins* of both worlds without any obstacle.

984

Yaṭbaʿu

He seals/will seal:

It is said in verse (30:59): "Thus, does Allah seal the hearts of those who do not know." In verse (10:44) Allah says: "Verily, Allah does not do injustice to people in anything whatsoever, rather it is the people who do injustice to themselves." Indeed, those who remain far away from knowledge and wisdom, do injustice to themselves, while knowledge and wisdom are extremely necessary.

985

Yaṭūfu (1)

He goes round/will go round:

It is an aorist from *ṭawf* and *tawāf*, which means to circumambulate a great personality or a sacred place. It is mentioned in verse (56:17): "There go round them immortal youths." These are the *ghilmān* of the intellect and knowledge of the supreme paradise. Who are they in reality? When were they born? How? Why do they circumambulate? Can there be hidden the great secret of the circle of

beginninglessness and endlessness in their circumambulation? Are you yourself not that secret?

986

**Yaṭūfu
(2)**

He circumambulates/will circumambulate:

It is mentioned in verse (52:24): “And youths who are like hidden pearls (in beauty) will go round them (in service).” On the earth the pilgrims circumambulate the *Kaʿbah*, in the heaven the angels circumambulate the *baytu'l-maʿmūr*, in the higher world the great angels circumambulate the Supreme Throne and in paradise the act of *ghilmān* is also a kind of circumambulation.

Thus circumambulation is a very wisdom-filled act, which alludes to rotation, circle, beginninglessness and endlessness, renewal of similitudes and all circular secrets (*asrār-i mustadīr*).

987

Yaʿrifūna

They recognise/will recognise:

The people of the Book went astray later on. Previously there used to be among them *ḥudud-i dīn* and *ʿarīfs*, who had recognised the holy Prophet in spirituality and luminosity. The light which manifests itself in the personal world has many examples and relations.

Therefore, sometimes that light can tell the *‘arifs*: "I am your son". The *‘arifs* had recognised the holy Prophet according to this example. Study verses (2:146; 6:20) carefully.

988

Yaqīn (1)

That reality in which there cannot be any doubt:

It is said in verse (15:99): "And worship your Lord until (the destination of) certainty comes (to) you." The purpose of worship is not death, as some understand by *yaqīn*, rather it is the highest recognition which is the truth of certainty (*ḥaqqu'l-yaqīn*).

989

Yaqīn (2)

The truth of certainty, the perfect stage of certainty:

Verse (15:99) says: "And worship your Lord until the (truth of) certainty comes to you." At the ultimate end of certainty, the Perfect Man attains the rank of *fanā' fi'llāh* (annihilation in God) and *baqā' bi'llāh* (survival in God), where every kind of worship not only becomes easy, rather automatic, because it is in reality among the bounties of paradise.

990

Yaqīn
(3)**The truth of certainty, the
ultimate stage of certainty:**

Verse (6:76) says: "Thus did We show Ibrāhīm the kingdom (*malakūt*) of the heavens and the earth, so that he could be of those who possess certainty (*mūqinīn*).\" That is, God showed Ḥaẓrat Ibrāhīm the magnificent kingdom of the heavens and the earth of the personal world completely. This observation was for the sake of perfect certainty (complete recognition), which is not possible without the Divine vision. In (6:76) there is an allusion to the Divine vision both in the word *malakūt* as well as in *mūqinīn*. The observation of *malakūt* happened not only in this world, but also in the Hand of God (23:88; 36:83). And the *mūqinīn* (people of certainty) become *fanā' fi'llāh* due to the Divine vision.

991

Yaqīn
(4)**The ranks of certainty:**

It is mentioned in verses (51:20-21): "And there are signs in the earth for the people of certainty and within yourselves. Will you not then see?"

The mineral kingdom, the vegetative kingdom, the animal kingdom, the

human kingdom and the world of religion and all its things, particularly the revealed Light and the heavenly Book, are related to certainty. Thus, for the people of certainty, there are signs and miracles in the earth as well as in the personal world. This means that the spirituality of the wise Qur'ān and the manifest Imam, which causes resurrection, is working within the people of certainty.

992

Yaqīn
(5)

Opposite of doubt, knowledge without doubt which is acquired through arguments and proofs:

Certainty has three levels: the knowledge of certainty, the eye of certainty and the truth of certainty, which are mentioned in the Qur'ān in verses (102:5), (102:7) and (56:95) respectively. It is said in verses (102:5-7): "Nay, would that you knew it with knowledge of certainty, then (in its light) you would certainly have seen Hell. Then you would have seen it with the eye of certainty."

993

Yukallimuhum
(1)

He speaks to them/He will speak to them:

Study verses (2:174; 3:77) very minutely. There is a great wisdom in

these verses that on the Day of Resurrection, God will speak to some and will not speak to others. Obviously those who will listen to the Divine speech will be purified.

Question: But when will this event take place?

Answer: It will happen in the individual resurrection, and in the collective resurrection, i.e. in the cycle of spirituality and after physical death.

994

**Yukallimuhum
(2)**

He speaks to them/He will speak to them:

On the Day of Resurrection, God will speak to some people, and grant them the lasting wealth of His holy *didār*, by the blessing of which, they will be purified. He will not speak to others, nor will He look at them. (2:174; 3:77)

995

**Yanzūrūna
(1)**

They see/will see; they wait/will wait:

O my dears! There is one extremely great event for which everybody waits and that is the event of resurrection. Study with complete attention the subject of waiting, i.e. “Do they wait (*hal yānzūrūna*)” in the wise Qur’ān, in five places: (2:210; 6:158; 7:53; 16:33

and 43:66). Truly speaking, the permanent relation of resurrection is with the esoteric aspect and spirituality, which is not possible for the common people to see.

996

Yanzūrūna (2)

They see/will see; they wait/will wait:

See the above-mentioned five Qur'ānic verses which start with "*hal yanzūrūna* (Do they wait?)". In these verses the same one great event is prophesied under different titles which are: The manifestation of the *qā'im* in the world of religion, the descent of angels, the beginning of the age of *ta'wīl*, the decree of resurrection and the occurrence of resurrection in such a way that people are unaware of it, because it has always continued to occur spiritually.

997

Yanzūrūna (3)

They see/will see; they wait/will wait:

The wise Qur'ān is the greatest treasure of Divine secrets. One great fundamental wisdom in it is that in addition to verbal (*zabān-i qāl*) statements, there are circumstantial (*zabān-i hāl*) statements too, which have been represented by God Himself or by

the angel. Therefore, this is the most difficult veil for the people to penetrate in order to see the secrets. In short, the states of resurrection are completely hidden from the common people. However, from the circumstantial statements it appears as if all people see all the events of the resurrection.

998**Yanẓurūna
(4)****They see/will see; they wait/will wait:**

It is said in verse (17:72): "And whosoever is blind in this (world) he will (also) be blind in the hereafter." This means that those whom the Qur'ān has called deaf, dumb and blind (2:18) will not be able to hear, speak and see during the resurrection and in the hereafter. Despite this, the way their hearing, speaking and seeing is mentioned repeatedly, is in reality the representation of their state.

999**Yanẓurūna
(5)****They see/will see; they wait/will wait:**

In verse (36:65), it is said about the inmates of hell: "Today We put a seal on their mouths, and their hands speak to Us and their feet bear witness to what they used to earn." This is an universal law about the inmates of hell, in that

they will not be able to speak to God with spoken word (*zabān-i qāl*), rather whatever is said about their speech is only a representation of their mute expression (*zabān-i ḥāl*).

1000

Yanzurūna (6)

They see/will see; they wait/will wait:

In verse (23:108), it is said about them: "He (God) will say: Be driven into it, and speak not to Me!" From this Divine command it is evident that the people of hell remain far away from God and are never able to speak to Him.

Bibliography and Abbreviations

- al-[°]Awwā, [°]Ādil (ed.). *Muntakhabāt Ismā'iliyyah*. Damascus, 1958.
- Amritsarī, [°]Ubayd Allāh. *Arjaḥu 'l-maṭālib*. Lahore, 1994. = *Arjaḥ*
- Āmulī, Ḥaydar. *Jāmu' u 'l-asrār*. ed. H. Corbin and O. Yahia.
Tehran/Paris, 1969.
- [°]Ārif, Faḏl Ahmad. *Sirat-i Salmān*. Lahore, 1994.
- Bukhārī, Muḥammad bin Ismā'īl. *Ṣaḥīḥ*, Cairo, n.d.; translated into
English by M.M. Khan. New Delhi, 1984. = *Bukhārī*
- Furūzānfar, Badī' u 'z-Zamān. *Aḥādith-i Mathnawī*. 2nd Edition. Tehran,
1347 Shamsī/1967 A.D.
- Ghazālī, Muḥammad. *Iḥyā' u 'l-ʿulumi 'd-dīn*. Beirut, n.d.
- al-Ḥakīm, Su'ād. *al-Mu'jamu 's-sūfi*. Beirut, 1401/1981
- Ḥāmidī, Ibrāhīm bin al-Ḥusayn. *Kanzu 'l-walad*, ed. M. Ghalib. Beirut,
1970.
- Hunzai, [°]Allāmah Naṣīr al-Dīn Naṣīr. *Rubies and Pearls*, Karachi, 1992.
- True Vision*, Karachi, 1976
- Forty Keys*, Karachi, 1992
- Pure Intellect*, Karachi, 1991
- Balance of Realities*, Karachi, 1962
- Sirāju 'l-qulūb*, Karachi, 1995
- Dīwān-i Naṣīrī*, Karachi, 1974
- Gulshan-i khwudī*, Karachi, 1979
- Wonders and Marvels of Spiritual Science*. Karachi, 1995.
- Ibn al-Barr. *al-Istī'āb*. Ḥaydarabad Dakkan, 1336 A.H.
- Ibn Ḥanbal, Aḥmad. *Musnad*. Beirut, n.d. = *Ibn Ḥanbal*
- Ibn Mājah. *Sunan*, ed. M.F. al-Bāqī. Beirut, 1395/1975 = *Ibn Mājah*
- Ibn Sa'd. *at-Ṭabaqātu 'l-kubrā*. Beirut, 1399 /1979 = *Ṭabaqāt*
- Ikhwānu 's-Ṣafā'. *Jāmi'atu 'l-jāmi'ah*, ed. A.Tamir. Beirut, n.d. = *Jāmi'ah*
- Rasā'il*. Beirut, 1957. = *Rasā'il*
- Ja'far bin Maṣṣūru 'l-Yaman. *Sarā'ir wa asrāru 'n-nuṭaqā'*, ed. M.
Ghalib. Beirut, 1984. = *Sarā'ir*
- Ta'wilu 'z-zakāt*. MS.
- Khanīzī, [°]Abd Allāh. *Abū Ṭālib - Mu'minu Quraysh*. Beirut, 1398/1978.

- Kashfî, Muḥammad Şālîḥ. *Manāqib-i Murtazawî*, translated into Urdu by Sharîf Ḥusayn as “*Kawkab-i durri*”, Lahore, n.d. = *Kawkab*
- Kulaynî, Muḥammad bin Ya‘qûb. *al-Kāfî*, ed. M.B. al-Kamra’î. Tehran, 1397 /1977.
- Maqbûl Aḥmad. *Tarjumah-yi Qur‘ân*. Lucknow, 1331 A.H.
- al-Mu‘ayyad fi’d-Dîn Shirâzî, Abû Naşr Hibat Allāh. *al-Majālisu’l-Mu‘ayyadiyyah*, ed. Ḥâtîm Ḥamidu’d-Dîn. Bombay, 1395/1975.
- Muslim bin al-Hajjāj. *Şaḥîḥ*, ed. M.F. al-Bāqî. Cairo, 1375 /1955 .
- Naşir-i Khusraw. *Wajh-i dîn*, ed. Gh. R. Aavani, Tehran, 1977. = *Wajh* -----*Zādu’l-musāfirin*, ed. B. Raḥmān. Berlin, 1341/1923. = *Zād* -----*Dîwān*, ed. Naşr Allāh Taqawî et al. Tehran, 1928; ed. M. Minuwî and M. Muḥaqqiq. Tehran, 1974.
- Naysābūrî. al-Ḥakîm. *al-Mustadrak*, ed. M.A. ‘Aṭā. Beirut, 1990.
- Qāzî Nu‘mān. *Da‘ā’imu’l-Islām*. ed. A.A.A. Fyzee. Cairo, 1963-65. = *Da‘ā’im*
- Qummî, ‘Abbāş. *Safīnatu’l-bihār*. Beirut/Najaf, n.d.
- Rayy-Shahrî, Muḥammadi. *Mizānu’l-ḥikmat*, translated into Urdu by Muḥammad cAlî Fāzil. Lahore, 1417/1996.
- Rumî, Jalālu’d-Dîn. *Kulliyāt-i Shams-i Tabrizî*, ed. Badi‘u’z-Zamān Furūzanfar. Tehran, 1358 Shamsî/1978. = *Kulliyāt*
- Salmān Maşşūrî, Muḥammad Sulaymān. *Rahmatan li’l-‘ālamîn*. Lahore, 1994.
- Sultān Muḥammad Shāh (Imam). *The Memoirs of Aga Khan*. London, 1954.
- Suyûtî, Jalālu’d-Dîn. *al-Jāmi‘uṣ-ṣaghîr*. Cairo, 1373/1954.
- Jāmi‘u’l-Aḥādith* (p. 447), Damascus, 1400/1979.
- al-Ittiqān*, ed. M.A. Ibrāhîm. Cairo, 1967.
- Ṭabarasî, al-Fazl bin al-Ḥasan. *Majma‘u’l-bayān*, Qumm, 1403 A.H.
- Ṭabāṭabā’î Muḥammad Ḥusayn. *al-Mizān fi tafsîri’l-Qur‘ân*. Beirut, 1393-1394/1973-1974. = *al-Mizān*
- Tāmir, ‘Arîf. (ed). *Arba‘ rasā’il Ismā‘iliyyah*. Beirut 1952
- Tirmidhî, Muḥammad bin ‘Īsā. *al-Jāmi‘u’s-Şaḥîḥ*. Beirut, 1381 /1962.
- Waḥîdu’z-Zamān. *Lughātu’l-Ḥadith*. Karachi, n.d.
- Waliyyu’d-Dîn Abû ‘Abd Allāh Maḥmûd. *Mishkātu’l-maṣābiḥ*, translated into English by Fazlu’l-Karîm. Lahore, 1938.

Wensinck, A.J. *al-Mu^cjamu 'l-mufahras li-alfāzi 'l-Ḥadīthi 'n-Nabawī*.
Leiden, 1936.

Zaynu'l-^cĀbidīn. *Qāmūsu 'l-Qur'ān*. Karachi, 1978. = *Qāmūs*

Other books of the author in English Translation

Ascent of Soul
A Key to Wisdom
Balance of Realities
Chain of the Light of Imāmat
Chirag-i Rawshan
Coolness of the Eye
Diagrams of Wisdom
Divine Remembrance
Du^{ʿā} - Essence of ʿIbādat
Eight Questions Answered
Flowers of Paradise
Forty Wisdoms of Gratitude
Forty Wisdoms of Jihād
Forty Questions
Fruit of Paradise
Gems of Ma^ʿrifat
Healing through Knowledge
Holy Qur'ān and Ism-i a^ʿzam
Holy Qur'ān and the Light of
Imāmat
Hundred Questions Part I & II
Hundred Questions Part III & IV
Jamā^ʿat Khānah
Jang Special Interview
Manifestations of Wisdom
Occidental Lectures

Pearls of Ma^ʿrifat I
Pearls of Ma^ʿrifat II
Pīr Nāṣir-i Khusraw and
Spirituality
Precious Treasure
Proof of Imāmat
Psalms of Lovers
Pure Intellect
Qur'ān and Spirituality
Qur'ānic Healing (2nd edition)
Recognition of Imam Parts I, II
& III
Rubies and Pearls
Sixty Questions
Spiritual Healing
Spiritual Secrets
Spring of Knowledge
Studies in Spiritualism and
Dreams
Sweet-Smelling
Sublime Realities
True Vision
Walāyat Nāmah
What is Soul?
Wisdom of Naming
Yā ʿAlī Madad

Index

(Referenced by wisdom number)

Alif

Ātakum, 1
Ādam, 2-3
Āfāq wa anfus, 4
Āl Ibrāhīm, 5
Āyāt, 6-10
Āyāt bayyināt, 11
Abad, 12-14
Ibdā^c, 15-16
Ibrāhīm (a.s.), 17
Abşār (sing. başar), 18
Abū Tālib (a.s.), 19
Abawa'l-mu'minīn, 20
Abwāb al-jannah, 21-26
Ajniḥah (sing. janāḥ), 27
Aḥsana, 28
Aḥsanu, 29-31
Aḥşā, 32-34
Adhdhin, 35
Arā'ik, 36-37
Araba^cin, 38-40
Arba^cina ḥaddā, 41
Arz, 42
al-Arz al-muqaddasah, 43-47
Arwāḥ, 48-54
Arikah, 55
Uzlifat, 56-57
Azwāj, 58
Azwāj muṭahharah, 59
Aslama, 60-62
Ism Ādam, 63

Ism a^czam, 64
Asmā', 65-66
Uswah ḥasanah, 67-68
Ashaddu ḥubban li'llāh, 69-70
Ashrār (sing. sharīr), 71
Aşḥāb al-kahf, 72-73
Iştafā, 74-75
İtā^cah, 76
Aṭi^cnī, 77
A^cmā, 78
Afīdah (sing. fu'ad), 79
Uqtulū, 80-81
Aknān (sing. kinn, kann), 82
Albāb, 83-85
Alastu?, 86-91
Allāh, 92
Allāhu yatawaffā, 93
Ilhām, 94
Umm al-kitāb, 95-97
Imām, 98-109
Imām al-Waqt, 110
Imām az-Zamān, 111-116
Ummah, 117-118
Amthāl, 119-121
Amr, 122
Amr Allāh, 123
Anbiyā', 124-126
Insān, 127-129
Anfus (sing. nafs), 130
Awwāḥ, 131
Awraṭhnā al-kitāb, 132

Uli'l-amr, 133-134
Uli'l-aydī, 135
Ulī ba's, 136
Awliya' Allāh, 137-143
Ahl al-bayt, 144-152
Ahl adh-dhikr, 153-155
Ahillah, 156-159
Ayyām Allāh, 160-161
Ayyadahum, 162
Īmān, 163

Bā'

Baththa, 164-165
Badī^c, 166-168
Burūj (sing. burj), 169
Bismi'llāh, 170
(min) Ba^cdi^c ilm, 171
Baghtatan, 172
Bi-ghayri ḥisāb, 173-174
Bukiyy, 175
Balad, 176
Banī Ādam, 177-178
Būrika, 179
Bī'r, 180
Bayt, 181
al-Bayt al-^catīq, 182

Tā'

Tābūt, 183
Ta'wīl, 184-204
Ta'yīd, 205
Tabāraka, 206
Tabattal!, 207
Tubaddalu'l-arzu, 208

Tabi^ca, 209
Tajallā, 210-211
Tarkabunna, 212
Taṭma'innu, 213-216
Ta^cmā, 217-219
Taqwīm, 220
Taladhdhu'l-a^cyunu, 221
Tamāthīl, 222-224
Tamaththala, 225-227
Tamshūna, 228-230
Tannūr, 231
Tawbah, 232-235
Tawakkul, 236-237
Tahwī, 238

Thā'

Thābit, 239
Thu^cbān, 240
Thiqāl, 241
Thaqalayn, 242-244
Thalāthah, 245
Thamma, 246
Thamāniyah, 247
Thamarāt, 248-249

Jīm

Jāhadū, 250
Jadd, 251
Jalīs, 252-253
Jumi^ca, 254
Jinn, 255-256
Janāh, 257
Jannah, 258
Jīrān Allāh, 259-260

Ḥā'

al-Ḥubbu li'llāh, 261
Ḥibāl (sing. ḥabl), 262
Ḥubuk (sing. ḥabikah,
ḥibāk), 263
Ḥabl Allāh, 264-265
Ḥabl al-warīd, 266-267
al-Ḥajj al-akbar, 268-271
Ḥujjah, 272
al-Ḥajar al-aswad, 273
Ḥadīd, 274-276
Ḥaram, 277-281
Ḥisāb, 282
Ḥushira, 283
Ḥasharnā, 284
Ḥikmah, 285-290
Ḥakīm, 291
Ḥimār, 292
Ḥamalāt al-Qur'ān, 293
Ḥūt, 294-295
Ḥūr, 296-304
Ḥayy, 305
Ḥayawān, 306-307
Ḥayātan ṭayyibah, 308

Khā'

Kharra, 309
Khardal, 310
Khazā'in, 311-317
Khazā'in al-arḑ, 318
Khazā'in Rabbika, 319
Khazā'inuhu, 320
Khalq, 321
Khalq ar-Raḥmān, 322-323

Khalq jadīd, 324
Khalīl, 325
Khayr, 326
Khayr al-wārithīn, 327
Khiyarah, 328

Dāl

Dābbah, 329-334
Dār al-ḥikmah, 335
Diḥyat al-Kalbī, 336
Darajāt, 337-339
Dahr, 340-344
Dayyār, 345
Dīn, 346-348
Dīn Allāh, 349

Dhāl

Dha'n-Nūn, 350
Dhāhib, 351-355
Dhibḥ, 356-358
Dhikr, 359
Dhikr ar-Raḥmān, 360-361
Dhikran kathirā, 362
Dhikrukum, 363
Dhalūl, 364-365
Dhu'l-faqār, 366
Dhī °iwaj, 367-368

Rā'

Rājī°ūn, 369
ar-Rāsikhūna fi'l-°ilm, 370
Rā°in, 371-373
Rabb, 374-375

Ratq, 376-378
Rajīm, 379
Raḥmān, 380-384
Raḥmah, 385
Raḥīq, 386-387
Rizq, 388
Rasul Allāh, 389
Rafī^c, 390
ar-Rafīq al-a^clā, 391
Raqīm, 392
Ramayta, 393
Rawḥ Allāh, 394-395
Ru'yā, 396-398
Rīḥ Yūsuf, 399
Rayḥān, 400

Zā'

Zabūr, 401-405
Zidnī ^cilmā, 406
Zakariyyā, 407-410
Zilzālan shadīdā, 411
Zulzilāt, 412
Zalzalāt as-sā^cah, 413
Zulzilū, 414
Zinat Allāh, 415-416

Sīn

Sāhirah, 417
Sabab, 418
Sab^c, 419-420
Sab^cah aḥruf, 421
Sittah ayyām, 422-424
Sakhkhara, 425
Sidrah, 426-430

Sarābīl (sing. sirbāl), 431
Sirāj, 432-434
Sa^cā, 435
Safīnah, 436
Sikkīn (pl. sakākīn), 437
Sulālah, 438
Salām, 439-445
Salsabīl, 446
Sullam (pl. salālim), 447
Salmān, 448-452
Salūnī, 453-454
Salīm, 455-457
as-Samā' ad-dunyā, 458-464
Sam^c (pl. asmā^c), 465
Samiyy, 466
Sunnah, 467
Sawīyy, 468
Sīrū, 469

Shīn

Shāhid, 470
Shajarah, 471
Sharāban ṭahūrā, 472
Shi^cr, 473
Shughul, 474
Shifā', 475
Shafā^cah, 476
Shakūr, 477-479
Shuhadā', 480-485
Shuhūr (sing. shahr), 486
Shayātīn (sing. Shaytān), 487
Shayṭān, 488

Şād

Şād, 489
Şāhib, 490-492
Şādiqīn, 493-494
Şālih, 495
Şadaqah, 496
Şadaqah jāriyah, 497
Şiddiqah, 498
Şirāt mustaqim, 499-505
Şalāh, 506-510
Şumm (sing. aşamm), 511
Şuwar, 512-517
Şūr, 518
Şūrah, 519-522
Şawwarnākum, 523-524

Ẓād

Ẓāllah, 525-526
Ẓaraba, 527
Ẓighth, 528
Ẓafādi^c (sing. zifdi^c), 529

Ṭā'

Ṭibb an-Nabiyy, 530
Ṭabaq (sing. ṭabaqah), 531-532
Ṭariyy, 533
Ṭa^cam, 534-537
Ṭall, 538
Ṭalab al-^cilm, 539-540
Ṭayyibāt, 541-545

Ẓā'

Ẓāhir, 546-549

Ẓill, 550-552
Ẓilāl, 553-556
Ẓulumāt (sing. ṭulmah), 557
Ẓalūm, 558
Ẓann, 559

^cAyn

^cĀdiyāt (sing. ^cādiyah), 560
^cĀrif, 561
^cĀlamīn, 562-564
^cĀ'ishah, 565
^cAjal, 566-567
^cArshuhu, 568-571
^cArrafa, 572-574
^cAyn-Sīn-Qāf, ^cIshq, 575-585
^cAṣā, 586-589
^cAṣr, 590-592
^cIṣiyy, 593
^cAqib, 594-597
^cAql, 598-603
^cIlm, 604-610
^cAllama, 611-617
^cIlm al-kitāb, 618-619
^cAliyy (Imām), 620-624
^cUmr ad-dunyā, 625
^cAmūn, 626-627
^cAn ^cAliyy (Imām), 628-630
^cIyāl Allāh, 631-632
^cUyūn, 633

Ghayn

Ghālib, 634
Ghadāh, 635
Gharābīb (sing. ghirbīb), 636

Gharib, 637-638
Ghilmān (sing. ghulām), 639
Ghawwāş, 640-641

Fā'

Fāṭimah, 642-645
Fajr, 646
Fidā', 647-649
Farāsh (sing. farāshah), 650
Furqān, 651-654
Firrū!, 655
Faşl al-khiṭāb, 656
Fiṭrah, 657-661
Fulk, 662
Fanā', 663
Fi'llāh, 664

Qāf

Qāf, 665-666
Qāla an-Nabiyy, 667
Qāla al-Bāqir (Imām), 668
Qāla Rasūl Allāh, 669-670
Qāla ʿAliyy (Imām), 671
Qālib, 672-676
Qānit, 677
Qā'im, 678
Qabr, 679
Qabas, 680-682
Qiblah, 683-686
Qur'an, 687-688
Qurrat a'yun, 689
Qarīn, 690-692
Qalb, 693-695
Qalb salīm, 696-697

Qamış, 698-700
Qiyāmatuhu, 701

Kāf

Ka's, 702
Kitāb, 703-706
Kitāb maknūn, 707-711
Kitāb munir, 712
Kitābun yantiqū, 713-721
Kursī, 722-729
Kullu shay'in, 730-732
Kalb, 733
al-Kalim aṭ-ṭayyib, 734-739
Kalimat Allāh, 740-745
Kulliyah, 746
Kun!, 747-751
Kanz, 752-758
Kūnū, 759

Lām

Lā taqnaṭū, 760
Lā rayba, 761-764
Lā makān, 765-768
Lā yanfaʿ, 769
Libās, 770-772
Laḥm ṭayr, 773-774
Lisān, 775-780
Lafif, 781
Liqā', 782-783
Luqmān, 784
Li'l-qalbi udhnān, 785
Liwā' al-ḥamd, 786
Lūṭ, 787
Law lāka, 788

Mīm

Māta, 789
Mā', 790-791
Mubārak, 792-794
Mithlahum, 795
Mithlahunna, 796
Mathīl Hārūn, 797
(ghayr) Majdhūdh, 798
Maḥabbatan minnī, 799
Mahjūbūn, 800
Muḥammad (s.a.s.), 801
Madda'z-zilla, 802
Midrār, 803
Madinat al-^cilm, 804
Marratayn, 805-806
Maryam, 807-808
Musta^cān, 809
Masjid, 810
Miskīn, 811
Muslimah, 812
Musawwimīn, 813-817
Mashāriq (sing. Mashriq), 818
Ma^ca'l-Qur'ān, 819-820
Ma^ca'llāh, 821
Ma^cārij (sing. mi^crāj), 822
Mu^cjizīn, 823-824
Mi^crāj, 825-834
Ma^crifah, 835-836
Ma^clūm, 837
Maghānim
(sing. maghnam), 838
Maqām, 839
Miqdār (pl. maqādir), 840
Maqtū^cah, 841
Muqīm, 842

Maknūn, 843
Mulk, 844-848
Malak al-mawt, 849
Malakūt, 850
Malakayn, 851-854
Mulūk, 855
Malīk, 856-859
Man ^carafa, 860
Manām, 861
Manṭiq aṭ-ṭayr, 862-863
Mawāqi^c (sing. mawqi^c), 864
Mūtū, 865-866
Musi^cūn (sing. mūsi^c), 867
Muqinīn (sing. mūqin), 868
Mawlā, 869
Muhājir, 870-871
Mahjūr, 872
Mahd, 873

Nūn

Nūn, 874-877
Nāzi^cāt (sing. nāzi^cah), 878
Nāzirah, 879
Nabiyy, 880-881
Nabiyy wa ^cAliyy, 882
Naṭwī, 883-884
an-Nāzaru ilā ^cAliyy (a.s.), 885
Nu^cammiru, 886
Nu^cīdu, 887
Nafkhah, 888
Nafs, 889
Nafs wāhidah, 890-898
Nuqṭah, 899
Nawāfil, 900
Nūr as-samāwāt, 901-905

Nūruhum, 906

Nūn, 907

Wāw

Wāḥidah, 908-911

Wārithīn (sing. wārith), 912

Wārid, 913-914

Wajh Allāh, 915-923

Wajh °Aliyy (Imam), 924

Wahy, 925-928

Wudd, 929

Wadūd, 930

Wasi°a, 931

Wildān mukhalladūn, 932-937

Waliyy al-amr, 938-939

Hā'

Hādin, 940

Hārūn, 941-947

Hālik, 948-951

Hubūt, 952-953

Hudan, 954

Halaka, 955-956

Yā'

Ya'tī zamānun, 957

Ya'jūj wa Ma'jūj, 958-963

Yatadabbarūna, 964

Yatīm, 965-966

Yatimat ad-dahr, 967

Yuḥibbuhum, 968-971

Yaḥyā, 972-974

Yad Allāh, 975

Yadān, 976

Yudriku, 977

Yadda°ūna, 978

Yursilu, 979

Yastanbiṭūna, 980-981

Yasjudu, 982

Yashrabūna, 983

Yaṭba°u, 984

Yaṭūfu, 985-986

Ya°rifūna, 987

Yaqīn, 988-992

Yukallimuhum, 993-994

Yanzurūna, 995-1000

