

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Chain of

*Light upon
Light*

>Allāmah

Nasīr al-Dīn Nasīr Hunzai

A beautiful calligraphic artwork of
āyah-yi Nūr in *sulus* style



Translation:

“Allāh is the Light of the
heavens and the earth. The simili-
tude of His light is as a niche wherein
is a lamp. The lamp is in a glass. The glass
is as it were a shining star. (This lamp is) kin-
dled from a blessed tree, an olive neither of the
East nor of the West, whose oil would almost
glow forth (of itself) though no fire touched
it. Light upon light. Allāh guides unto His
light whom He will. And Allāh strikes
similitudes for humankind, and
Allāh is Knower of all
things.” (24:35)

Chain of Light upon Light

(*Silsilah-yi Nūr^{un} ̄alā Nūr*)

by

‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai

Translated from Urdu into English by

**Azeem Ali Lakhani
Naeem Jiwani**

Edited by

**Faquir Muhammad Hunzai
Rashida Noormohamed-Hunzai**

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Acknowledgements

In 2025, the Ismā‘īlī Imāmat passed through a moment of profound transition. After nearly seven decades of guidance, Mawlānā Shāh Karīm^(e), the 49th Imām of the Shī‘ah Ismā‘īlī Muslims, changed his physical attire, and the seat of the Imāmat was designated to Mawlānā Shāh Rahīm al-Husaynī Hāzir Imām^(e). For many *murids*, this was the first such transition they had witnessed in their lifetime. Naturally, it gave rise to deep reflection and sincere questions, particularly among the youth: questions about the nature of the *Nūr* of Imāmat, its continuity, the significance of the Imām’s physical presence, the roots of the chain of Imāmat, and the meaning of *nūr^{‘ūn} ‘alā nūr* (light upon light) itself.

These essential questions were not new. *Al-hamdu li llāh*, decades earlier, our revered teacher, *Ustād-i ‘Aqlī-ū Jānī*, [‘]Allāmah Naṣīr al-Dīn Naṣīr Hunzai^(q), had addressed such questions with depth, clarity, and wisdom in his book *Silsilah-yi Nūr^{‘ūn} ‘alā Nūr*. Yet, at this critical time, it became clear to us that this invaluable work had not reached a wider audience in western countries, where English is the primary language for many *murids*, especially the younger generation.

A sense of urgency was therefore felt to translate this book into English. Coincidentally, 2025 was also a year of remarkable advancement in technology, with artificial intelligence becoming widely accessible and offering new tools to assist linguistic work. By the mercy of *Mawlā*, the initial translation from Urdu to English was completed in less than a week. However, as with other works of Dāniṣgāh-i Khānah-yi Hikmat, this book contains Arabic and Persian passages, as well as specialised technical terminologies pertaining to spiritual knowledge, making it unsuitable for reliance on technology alone.

The automated translation required careful and thorough review, as

its initial quality was inadequate for such a sensitive and profound subject. It was therefore decided to divide the review into two parts. This humble servant was entrusted with reviewing half of the book, while the other half was reviewed by our respected senior scholar, Azeem Ali Lakhani *sāhib*.

Al-ḥamdu li 'llāhi 'alā mannihi wa iḥsānihi! By the grace of *Mawlā*, the book is now ready for publication. This achievement would not have been possible without the untiring efforts of many individuals associated with this noble institution founded by our beloved *Ustād Ḥallāmāh Naṣīr al-Dīn Naṣīr Hunzai*^(q), who laid enduring foundations for the intellectual and spiritual benefit of humanity.

First and foremost, boundless gratitude is due to Dr. Bahru'l-Ulūm Faqir Muhammad Hunzai *sāhib* and *Şamşām-i 'ilmī* Rashida Noormohamed-Hunzai *sāhibah* for their encouragement, appreciation, guidance, and prayers, through which this work of translation was initiated, reviewed, compiled, and brought to publication.

A million thanks are owed to Azeem Ali Lakhani *sāhib*, whose scholarly rigour and selfless dedication ensured that this work meets a worthy English-language standard. I remain deeply indebted to him, not only for meticulous review of his own portion, but also for his generous effort in reviewing my work, which had many errors and shortcomings. His guidance, corrections, and feedback have been invaluable and will remain a source of learning for me in future endeavours.

We are also extremely grateful to Nizar Fateh Ali Habib *sāhib* for the magnificent cover design and textual arrangement for the publication. His attention to detail and aesthetic sensitivity speak eloquently for themselves.

Our sincere thanks are extended to Zaneera d/o Nigah Shah, whom *Ḥallāmāh Şāhib* gave the name of *Sitārah-yi Ṣubḥ-i Sa'ādat*, for her dedicated effort in preparing the indices, despite a demanding academic life and many other commitments.

Finally, no matter how many times this weak *murid* prostrates in gratitude, it will never suffice to thank *Mawlā* for His infinite mercy, blessings, and *nūrāni ta'yid*, through which this humble service to the *Jamā'at* was made possible. *Shukr'an li'llāhi wa'l-hamdu li'llāh* that *Mawlā* chose this unworthy servant for such a miraculous opportunity of service. May *Mawlā* bless the entire *Jamā'at* and all of the humanity with the treasures of knowledge and wisdom contained in this book, *Āmin! Yā Rabba'l-Ālamin!*

Naeem Noor Ali Jeewani
Sydney,
11th January, 2026

Dedication

This extremely important book about the continuum of the Light of Imāmat is sponsored by one of the most longstanding and loyal families of our *bāṭīnī ‘ilmī* organisation. This blessed family is that of Aminmohamed Kotadia, Maryam his wife and their two sons, Salman Karim and Abuzarr Ali Kotadia.

When Ustād-i Buzurgwār commenced his global travels to spread the perennial esoteric teachings of the Ismaili Tariqah in 1977, London with its central geographical position became a privileged stopover for him. The Kotadia family had the honour and blessing of hosting ‘Allāmah Buzurgwār from 1983 to 1987. During these years there were two occasions when he stayed in London for 40 consecutive days, during one of which he wrote such a unique book as “Precious Treasure”, in which on page 87, he wrote:

A Great Gift of Knowledge

“On behalf of Khānah-yi Ḥikmat and Idārah-yi ‘Ārif, I present this gift of knowledge with utmost sincerity and happiness to President Amin Kotadia and Secretary Maryam Kotadia, Idārah-yi ‘Ārif, London Branch, under whose patronage the Branch is flourishing and prospering. Despite all praise, it is not possible to do due justice to their devotion, dedication, numerous services and sacrifices and love for the Imām of the time and earnest and ardent yearning for the acquisition of true knowledge. Therefore, as the army to spread and impart true knowledge, let us pray for their true reward to the Lord of the treasures of the universe, that may He grant them success in every walk of life and bestow upon them the best in this world and best in the next! And may He confer upon them the crown of recognition! *Āmin, yā Rabba’l-‘ālamīn* (*Āmin, O the Lord of the worlds!*)” [1984]

These visits also brought the blessing of their two sons, who are now fathers in their own right. The family now consists of the second generation as follows:

- Salman Karim Kotadia, begum Mehreen, daughter Aria Sophie.
- Abuzarr Ali Kotadia, begum Irum, daughter Mia Inara and son Kaiz Kotadia.

May Mawlānā Hāzir Imām accept their sacrifices and services for the Jamā'at and its esoteric organisation and bless them with *barakāt* in *dīn* and *dunyā*, and may this tradition of *qurbāni* and *khidmat* continue in their future generations, *Āmin*!

Important Note

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

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

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Preface

By the name of Allāh, the Compassionate, the Merciful. “He is the First and the Last, and the Manifest and the Hidden” (57:3).

O spiritual brothers and sisters, keep continuing your *darwīsh*-like prayers so that the luminous help (*ta'yid*) of the Imām^(c) of the time (may my soul be sacrificed for him) may be attained! It is a fact that all the work of knowledge accomplished so far is because of your prayers. You are the angels of my personal world. You are for me the gifted souls and luminous personal worlds from God. We and you are all one successful soul. Praise be to Allāh for His grace and favour.

The name of this book is “*Silsilah-yi Nūr*^{un} *alā Nūr* (*Chain of Light upon Light*)”. Its wonderful, marvellous and attractive dedication has been prepared by the fortunate daughter of Mr. *Ja'far* *‘Alī* and Ms. *Zarinah*, i.e., Chief Secretary *Zahrā*, which reads as follows:

- *Hubb-i ‘Alī Sānī Aminu ‘d-Dīn Hunzai*,
Date of birth: Friday, 16 January 1998.
- *Durr-i ‘Alawī Aminu ‘d-Dīn Hunzai*,
Date of birth: Wednesday, 5 April 2000.
- *Gul-Miri ‘Irfānu ‘llāh*,
Date of Birth: Thursday, 2 November 2000.
- *Durr-i Fātimah Aminu ‘d-Dīn Hunzai*,
Date of Birth: Sunday, 1 September 2002.

Note: Chief Secretary *Zahrā* has been mentioned earlier in ten of our books.

Naṣīr al-Dīn Naṣīr (Hubb-i ‘Alī) Hunzai (S.I.)
Karachi, Monday, 14 April 2003

Words of Thanks and Gratitude

O respected and esteemed spiritual brothers and sisters, may you all be blessed with happiness and peace in both the worlds! I am deeply grateful and thankful to you all *‘azizān* with my heart and soul, and I always offer virtuous *darwīsh*-like prayers for you, *Āmin!* May God always be very kind to all of you, the moths of the light of Imām^(c)’s knowledge, and may He open the doors of His infinite mercy for you! *Āmin!* May Mawlā grant you great success and glory in both worlds, for you have made your organisation the most renowned and successful in the world and in this time, through your manifold services and various sacrifices, and you have subjugated the universe through the invisible battle of esoteric knowledge. Felicitations to you on this universal victory! Felicitations a thousand times over! These are not at all human statements, rather this is the Qur’ānic *ta’wil* from the Imām^(c) of the time. For the people of *haqīqat*, the holy Prophet^(s)’s command is indeed God’s command. Thus, [the prophetic tradition of] “Die before you die” is absolutely in accordance with the wise Qur’ān. However, this magnificent feat is not possible unless the Imām^(c) of the time bestows upon you the Supreme Name (*ism-i a‘zam*) and special guidance and spiritual help (*ta’yidāt*). If all the conditions are fulfilled and you also succeed in climbing the Isrāfīl and *‘Izrā’īl* ladders, then God willing, the subjugation of the universe is possible in the Sacred Sanctuary (*hazīrah-yi qudus*). Read *sūrah-yi Luqmān* (31:20).

Karachi
Wednesday, 23 April 2003

Is it a Dream or am I Awake?

Answer: It was not a Dream, it was Intoxication

*Main nē kal khwāb mēn ^cAli^(c) dēkhā
Us khafī nūr ko jali dēkhā*

Yesterday in a dream, I saw ^cAli^(c),
That hidden light I saw manifest

*Woh Imām-i mubīn-i āl-i rasūl^(s)
Qiblah-yi ^cāshiqān-i ahl-i qabūl*

That manifest Imām^(c) from the Prophet^(s)'s progeny,
That *qiblah* of the lovers whose prayers are accepted

*Sar jhukā kar garib nē salām kiyā
Ānsuwoñ kī zabān sē kalām kiyā*

I, the pauper, bowed my head and greeted him,
I spoke in the language of tears

*Ay sar tū sajdah kar kih tirā farz sajdah hai
Inkār-i sajdah jis nē kiyā woh to rāndah hai*

O head! Prostrate to him, prostration is your duty,
He who refused to prostrate is an outcast (i.e., *Iblīs*)

*Ay āñkh kahāñ hain̄ tirē ashkoñ kē woh gawhar
Ab Shāh kē qadamoñ sē karo unko nichhāwar*

O eyes! Where are the pearls of your tears?
Scatter them now at the feet of the King

*Ay nār-i ^cishq tujh ko salām ho hazār bār
Terē karam sē ^cāshiq-i bē-dil ko mil gayā qarār*

O fire of love! Greetings to you a thousand times,
By your grace, the dejected lover is at peace

*Ham murdah thē kih us nē hamēn zindah kar diyā
Chehrē udās thē kih tābindah kar diyā*

We were dead, he revived us,
Our faces were sad, he made them radiant

*Nūr-i rahmat kī sakht bārīsh thi
Har tarah kī bari nawāzish thi*

There was a torrential rain of the light of mercy,
There was tremendous blessing of every kind

*Ham ko yeh ik na'i hayāt milī
‘Ilm-ū hikmat kī kā'ināt milī*

A new life which we [now] received,
It's the universe of knowledge and wisdom

*Dast-i pur-nūr mēn kamāl-i mu'jizah hai
Khāk ko chhūt kē zarr banātā hai saṅg ko woh guhar banātā hai*

There is a perfect miracle in his luminous hand,
By his touch dust turns into gold and stones into gems

*Nūr-i 'ishq-i Murtazā^(c)! Har lahzah ho tujh par salām
Bandagān-i nā-tamām tujh hī sē hotē hai n tamām*

O the light of Murtazā^(c)'s love! Peace to you every moment,
The imperfect servants are perfected by you

*Maiñ hūñ Naṣīr-i khālī woh hai Naṣīr-i ma'ni
Maiñ hūñ gulām-ū nā-kas woh hai Imām-i aqdas^(c)*

I am the empty Naṣīr and he is the real *naṣīr* (helper),
I am [his] slave and helpless, he is [my] holy Imām^(c)

Markaz-i ‘Ilm-ū Hikmat, London
Thursday, 21 June 2001

Chain of Light upon Light

Part 1

Sūrah-yi Rūm (30:30) mentions the single law of Allāh according to which He, may His mention be glorified, always creates human beings, and there is no change in His law of creation. In fact, this verse of Allāh's nature (*fītratū llāh*) is the exegesis and *ta'wil* of those noble verses which are related to Allāh's *sunnat*, and their collective purport is that Allāh's eternal habit (*sunnat-i qadīm*) is always the same and there is never any change in it.

When Allāh appointed Ḥaḍrat-i Ādām^(c) as His vicegerent on earth, this act was in accordance with Allāh's *sunnat*. Thus, the fact is revealed here that as Allāh's *sunnat* is eternal, so Allāh's vicegerent is always present in this inhabited world, for neither does Allāh's rope ever break, nor does the chain of light upon light ever get interrupted, nor does Allāh's light ever go out, nor does Allāh's *sunnat* change in any way.

Sifāt-ū zāt-i ū har dū qadīm ast
Shudan wāqif darū sayr-i ʻazīm ast

Translation: Both the essence and the attributes of God are eternal (*qadīm*), to become aware, i.e., *ʻarīf* of it is a great journey (*Rawshānā ʻi nāmah*, p. 517).

If the eye of insight and the sound intellect are brought into use, then the answers to hundreds of questions are present in it, for example: Is any of God's actions new? Answer: No, because in every act of God there is renewal, i.e., recurrence, but there is no novelty, just as there is the renewal of day and night, but there is no such day or night that has never occurred.

Karachi
Thursday, 20 February 2003

Chain of Light upon Light

Part 2

Read *sūrah-yi Nisā'* (4:66-70) in the context of the Supreme Name that is given by the Imām^(c) from the progeny of Prophet Muḥammad^(s) as well as the spiritual resurrection. These verses first of all confirm [the prophetic tradition:] “Die before you die”, for Prophet^(s)’s command is indeed Allāh’s command.

Translation of the holy verses: “And if We had prescribed for them: Slay your souls, 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. And then We should bestow upon them from Our presence an immense reward. And We should guide them unto a straight path. And whoso obeys Allāh and the Messenger, they are with those unto whom Allāh has shown favour, of the Prophets and the truthful ones and the witnesses and the righteous ones; the best of company are they. This is the (true) grace from Allāh, and Allāh’s knowledge alone is sufficient” (4:66-70).

Karachi
Friday, 21 February 2003

Chain of Light upon Light

Part 3

Question: In the paradise of recognition (*irfānī bīhišt*) of the Sacred Sanctuary how is Light upon Light alluded to?

Answer: The way the sun of light constantly rises and sets in this paradise, along with many other allusions it also contains an allusion to Light upon Light.

In the book *Sarā'ir*, p. 117, among the mention of special virtues of Mawlā ^oAlī^(c), there is also the virtue that he is eternal in the world. This is Mawlā ^oAlī^(c)'s own self-introductory speech (may our souls be sacrificed for him). It contains the greatest treasure of recognition, and this treasure itself is full of testimonies of Light upon Light. When our eyes are dazzled by the bright and shining praises of Mawlā ^oAlī al-Murtazā^(c) in the Qur'ān and the prophetic traditions, how can we, poor people, describe the King of *Walāyat*? We can only say that may our souls be sacrificed a thousand times for your slaves! O Mawlā! O Mawla! Keep us in the slavery of your slaves! *Āmin!*

It is said in *sūrah-yi Shūrā*: “Nothing is like His similitude (i.e., ^oAlī^(c)), and He is All-Hearing and All-Seeing”. So God made ^oAlī^(c) His similitude (*misl*), and there is nothing like this unparalleled similitude of God” (42:11).

Karachi
Friday, 21 February 2003

Chain of Light upon Light

Part 4

The following Sacred Tradition (*hadis-i qudsi*) is mentioned in: *Arba'a Rasā'il-i Ismā'iliyyah*, p. 15: “O My servant! Obey Me (in the true sense), I will make you My *misl* (similitude), ever-living that you will never die, mighty that you will never be humiliated, and rich that you will never be needy”. This Sacred Tradition is also mentioned in *Zādu'l-Musāfirin*, the famous book of Hazrat-i Ḥakīm Pīr Nāṣir-i Khisraw^(q). From this Sacred Tradition, the sublime reality of merging in the Imām (*fanā' fi 'l-Imām*) becomes clear and illuminated, and the doors of the treasures of recognition are opened one after another.

Mawlā ^cAlī^(c) has said: “I and Muhammad are a single light from the light of Allāh. I am the master of the earthquake (7:78), I am the master of the signs (i.e., the lord of miracles) ... and I am the mighty tiding, concerning which they are in disagreement (78:2-3). ... I am the Book... I am the Guarded Tablet and I am the wise Qur'ān... so, Ādām, Shīs, Nūh, Sām, Ibrāhīm, Ismā'īl, Mūsā, Yūshā^c, Īsā, Sham^cūn, Muhammad, all of us are one ...”.

Karachi
Monday, 24 February 2003

Chain of Light upon Light

Part 5

God says in *sūrah-yi Hā-Mim as-Sajdah*: “Those who said: ‘Allāh is our Lord’, then they remained firm, the angels descend upon them, saying, ‘Fear not, nor grieve, and rejoice in the glad tidings of the Paradise which you have been promised. We are your friends in the life of this world and in the Hereafter, where you shall have all that your souls desire, and all that you call for. This is the hospitality from the One Who is All-Forgiving and All-Compassionate’” (41:30-32).

To understand the esoteric wisdom of this noble verse, carefully reread “*Chain of Light upon Light, part 2*”, because this blessed verse mentions those who revive after dying [the death of carnal soul] under the influence of spiritual resurrection, otherwise the descent of the angels is impossible. Act upon the command: “Die before you die” with all your heart and soul, and to attain this great goal, you will have to have recourse to the treasurer of the Supreme Name, i.e., the blessed personality of the Imām from the progeny of Prophet Muḥammad^(s), that is the Imām^(c) of the time.

For the true *‘arifs*, spiritual resurrection is extremely necessary, without which the supreme and complete recognition of the Imām^(c) of the time is impossible. Thus, spiritual resurrection is Allāh’s eternal *sunnat*, in which no change can ever take place.

The wisdom-filled allusion of “Die before you die” is that you attain the great treasures of recognition and become eternally alive through the complete experience of the death for recognition (*‘arifānah mawt*).

Karachi
Tuesday, 25 February 2003

Chain of Light upon Light

Part 6

Translation of the verse: “And when We called Mūsā for forty nights then you took the calf for your idol in his absence and you were wrongdoers” (2:51).

Translation of the verse: “And when Mūsā (returned with this blessing, he) said to his people: ‘O my people! You have surely been unjust to yourselves by taking the calf (as an idol), so turn to your Creator in penitence and kill yourselves. That is best for you in the sight of your Creator’. Then your Creator accepted your repentance, indeed, He is All-Forgiving, All-Merciful” (2:54).

With reference to “*A Thousand Wisdoms*, wisdom: 688”, the whole of the wise Qur’ān and each of its verses has an exoteric meaning (*zāhir*) as well as an esoteric meaning (*bātin*). Thus, making the calf an idol has both an apparent example and a hidden reality. The reality here is that those who turned their faces away from the luminous guidance of Hazrat-i Hārūn^(c) and began to listen to the misleading discourses of *Sāmīri*, not only did the golden calf made by *Sāmīri* seem very beautiful to them, but they were also hearing the sound of the calf from spirituality. This was a great test for their disobedience and ingratitude. Thus, Hazrat-i Mūsā^(c) and Hazrat-i Hārūn^(c) took a pledge from them for the remembrance of the Supreme Name in their hearts so that their spiritual resurrection may occur and their souls may revive after death at the station of ‘Izrā’īl, and in this way their repentance may be accepted. Hence, “Die before you die” is a fundamental reality with several evidences in the holy Qur’ān. *Al-hamdu li ’llāhi Rabbi ’l-’ālamīn*.

Note: They were hearing the sound of the calf from spirituality (7:148, 20:88)

Karachi
Wednesday, 26 February 2003

Chain of Light upon Light

Part 7

Question: The above title raises the question: How the preceding Imām^(c) transfers the light (*nūr*) into the succeeding Imām^(c)?

Answer: Through luminous prayer, luminous love, wisdom-filled teaching, miraculous Supreme Name, and finally through the designation (*nass*, i.e., final command or will). By God, there are many lights in the pure light of the exalted Imām^(c). Thus, whenever Hazrat-i Imām^(c) shows his beloved son extraordinary love, the light of love enters him; whenever he wishes and prays for him, the light of peace and beneficence enters him; when the Imām^(c) gives his son special education, the light of knowledge and wisdom enters him; and when he gives him the Supreme Name, the light of lights (*nūru'l-anwār*) enters him. Thus, the meaning of Light upon Light (*nūr'an alā nūr*) is correct in every respect.

Question: Is it possible for the spiritual children of the Imām^(c) of the time to get everything in the personal world?

Answer: Yes, read over and over the wisdom-filled verse (31:20) of the wise Qur'ān with certainty and gratitude. Read the Farmāns of the chain of the light of Imāmat with complete and ardent love, *āmīn! summa āmīn!*

It is said in *sūrah-yi Aḥzāb*: “He it is Who sends blessings (*durūd*) upon you, and His angels also, that He may bring you out of the darkness (of ignorance) into the light (of knowledge and recognition). And He is merciful to the believers” (33:43).

Karachi
Wednesday, 26 February 2003

Chain of Light upon Light

Part 8

Remember the esoteric wisdom well that every spiritual resurrection is also a spiritual battle as well as the absolute victory of the true religion, as it is mentioned in four places in the holy Qur'ān: (58:21; 9:33; 48:28; 61:9). Another name for the spiritual resurrection, spiritual battle and the universal victory of the true religion is the subjugation of the universe. Thus, how Allāh, may His glory be glorified, performed the greatest miracle of subjugating the universe for His beloved Prophet^(s) is beautifully mentioned in many places in the Qur'ān, especially in *sūrah-yi Fath* (48:1) and *sūrah-yi Naṣr* (110:1-2). *Ta'wīl* purport: When Allāh's help and universal victory came, you saw the people of the whole world entering God's religion, i.e., your personal world, in troops. In this universal victory, the holy Prophet^(s) himself was the embodiment of Allāh's religion, and the people of the whole world were entering his personal world spiritually. According to the example of the story of Ādam^(c), these were the atomic angels who were falling in prostration for the holy Prophet^(s).

Karachi
Thursday, 27 February 2003

Chain of Light upon Light

Part 9

As written earlier, the spiritual resurrection is indeed an extremely magnificent multi-purpose program of Allāh. The spiritual resurrection is also the spiritual battle for the true religion to prevail over all other religions. It is also the subjugation of the universe, in which God's hand (*yadu'llāh*, i.e., the Imām^(c) of the time) enfolds the macrocosm in the personal world. A special purpose [of the spiritual resurrection] is the *ta'wil* of the heavenly book (7:53). One of its great purposes is the identification of the treasures of recognition. One of its purposes is the vicegerency of the personal world.¹

Another great purpose is to excel all others in attaining the universal paradise (57:21, 3:133). The detailed recognition of [the prophetic tradition]: “*al-khalqu 'iyālu'llāh* (creation is Allāh's household)” [is also one of its great purposes]. Allāh has sent His Messenger^(s) as a mercy for every personal world. What is the recognition of such a mercy? In fact, there are answers to infinite questions.

It is also the observation of *‘arif*'s merging in the Imām (*fanā' fi'l-Imām*) and subsisting in the Imām (*baqā' bi'l-Imām*) and the great secrets of Sacred Sanctuary.

Karachi
Friday, 28 February 2003

¹ Note: Qur'ānic references of vicegerency: (6:165; 24:55; 43:60)

Chain of Light upon Light

Part 10

Please explain some of the many purposes of the spiritual resurrection.

Question: Was the $\bar{A}dām^{(c)}$ of Ceylon in the beginning a *mustajib* of the $Imām^{(c)}$ of the time? Answer: Yes.

Question: Did the $Imām^{(c)}$ of that time give $\bar{A}dām^{(c)}$ the Supreme Name = Supreme *zīkr*?

Answer: Yes, he used to work very hard in this remembrance of the heart (*Sarā'ir*, p. 22). We say, in the light of the Divine *sunnat* and the law of recognition, that the spiritual resurrection took place for $\bar{A}dām^{(c)}$ and that first of all the breathing of the holy Divine Spirit into $\bar{A}dām^{(c)}$ occurred with the blowing of the *sūr* of *Isrāfil*. The Divine Spirit here means light (*nūr*) and all the angels were already commanded to fall in prostration of obedience to $\bar{A}dām^{(c)}$ *Khalifatu'llāh* upon the entrance of this light into him. At that time, the age of *Hażrat-i Adam^(c)* was perhaps between 30 and 40 years. The real name of $\bar{A}dām^{(c)}$ was *Takhūm bin Bajlāh bin Qawwāmah bin Waraqah ar-Rūyādī* and the name of his tribe was *Riyāqah* (*Sarā'ir*, pp. 31-32). The following secret is revealed here: The physical father of the $\bar{A}dām^{(c)}$ of Ceylon was neither a Prophet nor an $Imām$, then how can “Chain of Light upon Light” apply to him?

Answer: It is written in *Sarā'ir*, p. 28, that the *hujjat* and the *lāhiq* of the $Imām^{(c)}$ were the (spiritual) parents of $\bar{A}dām^{(c)}$ through whom $\bar{A}dām^{(c)}$ had already been receiving the light of the $Imām^{(c)}$.

Thus, $\bar{A}dām^{(c)}$ *Khalifatu'llāh* is in every respect [included] in the “Chain of Light upon Light”.

Karachi
Saturday, 1 March 2003

Chain of Light upon Light

Part 11

“If you read the books of religious knowledge and act accordingly, you will become angels”. (*Kalām-i Imām-i Mubīn*, Part I, Kutch Mundra, 28-11-1903).

“Those children who will acquire the knowledge of the Ismā‘īlī religion well; they will firmly follow the Ismā‘īlī religion and will become cognisant of the religion”. (*Kalām-i Imām-i Mubīn*, Part I, Zanzibar, 16-8-1905).

“If you want to help in the work of religion, translate the Persian books and read them to strengthen religion. Keep helping others to increase their knowledge of religion. Translate books in other languages into Gujarati to strengthen religion and make children alert”. (*Kalām-i Imām-i Mubīn*, Part I, Bombay, 8-3-1908).

“Those who have not had the opportunity to receive knowledge, try to make them like you in spiritual matters”. (*Kalām-i Imām-i Mubīn*, Part I, Rajkot, 20-2-1910).

“It is your duty to educate your children. If you wish to learn the noble Qur’ān, be students of those who know its true meaning. In this way you will know its true meaning. You Khojah are not aware of several of the religious books. Amongst you many people have not read such books. If you read such books, you will understand and you will not be susceptible to deviation. By reading these books, your intellect will testify that your religion is true and you will be certain [about your faith]”. (*Kalām-i Imām-i Mubīn*, Part I, Zanzibar, 14-9-1899).

“Seek knowledge of religion by means of correspondence with each other. Just as you correspond for business, correspond to strengthen religion. Our *murīds* who live in Arab and Badakhshan,

etc., correspond on matters of religion just as they correspond for business, and explain the meaning of religion to each other. You too do the same. The brethren from one country should seek knowledge from the brethren from another country by means of correspondence". (*Kalām-i Imām-i Mubin*, Part I, Dar es Salaam, 27-9-1899).

Karachi
Saturday, 1 March 2003

Chain of Light upon Light

Part 12

Refer to *A Thousand Wisdoms*, p. 358, and *Lugātu'l-Hadīs*, book: *Qāf*, p. 142: “The soul of *mu'min* is kept after death in a body which is of the same form as his body was in the world (the only difference is that the body in the world was dense, but the other body is subtle and luminous)”. That is, it is the subtle body, the luminous body, garments (*labūs*, 21:80), lightning (*barq*, 13:12), shirts (*sarābil*, 16:81).

*Jab barq-sawār āyā tab bāb khulā az-khwud
Maiñ mar kē huwā zindah = ham mar kē huwē zindah*

When the lightning-rider came, the door opened of itself;
I died and was revived = We died and were revived.

*Zindáane uyám yáad je muú béláte til áaljam
Jannát nuká áar díin ními zindáanulo yeécam*

Now how can I forget the sweet memory of prison;
My beloved brought me paradise and left.

By God! We were all Single Soul (*nafs-i wāhidah*) in all the miracles. Ask those who are advanced. The holy Qur'ān says: *Lafīf'an* (17:104). You have accepted Monoreality. You have accepted that all are in one, because the soul is only one, as God is the Enfolder (*al-Qābīz*) as well as the Unfolder (*al-Bāsit*).

Karachi
Sunday, 2 March 2003

Chain of Light upon Light

Part 13

It is narrated from the holy Prophet^(s) that he said: “When Allāh created the intellect, He said to it: Come forward! It came forward. Then He said: Go back! It went back. Then He said: By My honour and My majesty! I have not created anything more beloved to Me than you. Through you I will take and through you I will give. Through you I will reward and through you I will punish”. Indeed, intellect is an example of *Ādam^(c)*. And this was an emphatic declaration and a firm command from Allāh that He will not accept any deed except from *Ādam^(c)* (i.e., through *Ādam^(c)*), nor will He give any reward or inflict any punishment except through him.

Ādam is a title that applies to every *Nātiq* in his period and every *Imām* in his time, because they are God’s gates and proofs whom He has appointed to guide His creation. He does not accept any deed except through them, nor does He hear any prayer except through them, nor does He accept any intercession except through them. On the contrary, if it had been as understood by the common people, who are blind and ignorant, and by the adversaries, who have separated themselves from the truth and follow their own desires and opinions, that *Ādam* was only a specific name of the first *Nātiq* and *Abu ’l-bashar*, then God’s obedience would not have been obligatory on anyone after him (i.e., *Ādam^(c)*), and no reward or punishment would have been decreed for any of the people in their respective times, nor for any of the nations of the prophets.

For obedience to God is enjoined only through the lords of their respective times, such as *Nātiq*, *Asās*, and *Imām*. If *Ādam^(c)* alone had been required to worship and obey God, there would have been no hierarchs (*hudūd*) in the religion from them (i.e., from *Nātiq*, *Asās*, and *Imām*). But ignorance has blinded them and deviation has overtaken them. That is why they are deaf and do not hear, blind and do not see, and dumb and do not speak. Nor do they follow

their own history, for the name of $\bar{A}d\mathfrak{m}^{(c)}$ was $^cAbdu'l-l\mathfrak{h}$, and the name of $N\mathfrak{h}^{(c)}$ was $^cAbdu'l-\mathfrak{G}aff\mathfrak{r}$. This name is also a title, for the name of servitude applies to every $N\mathfrak{t}iq$ and every $Im\mathfrak{m}$. The $N\mathfrak{t}iq$ and the $Im\mathfrak{m}$ are from God's act and are with the *kalimah* by His command, and they are the chosen ones with the *ta'yid* that is associated with them through the hierarchs that are between God and them. They are God's servants, as God said to *Iblis*: "Surely you shall have no power over My servants ($^cib\bar{a}d$)" (15:42, 17:65). Thus, they are [called] $^cib\bar{a}d$ in plural, and not cabid , and in the singular they are cabd . The specific name of $\bar{A}d\mathfrak{m}^{(c)}$ is *Takh\mathfrak{m} bin Bajl\mathfrak{h} bin Qaww\mathfrak{m}ah bin Waraqah ar-Ruy\mathfrak{d}i*.

From the book: *Sar\mathfrak{a}'ir wa Asr\mathfrak{a}ru 'n-Nu\mathfrak{t}aq\mathfrak{a}* ' pp. 30-31.

Sunday, 2 March 2003

Chain of Light upon Light

Part 14

The following prophetic tradition is mentioned in the book *Kawkab-i Durri*, chapter 2, *manqabat* 98: “Allāh created seventy thousand angels from the light of the blessed face of ^cAlī bin Abī Tālib”.

Ta’wīlī wisdom: The allusion of this prophetic tradition is that when the Imām^(c) of the time establishes the spiritual resurrection in the personal world, he makes angels from seventy thousand true believers by God’s command at the station of ^cIzrā’īl. This is because angels are made from perfect faithful souls, and each of these angels is a personal world, a universal paradise, a vicegerency, i.e., kingdom, as well as a king in it.

The light of the blessed face of ^cAlī^(c) means the light of recognition, because the face is the symbol of recognition, and Mawlā^(c)’s saying: “I am Allah’s Countenance” means that he himself is Allah’s recognition.

Karachi
Sunday, 2 March 2003

Chain of Light upon Light

Part 15

The chain of the holy Prophet^(s)'s lineage:

The genealogy of Prophet Muḥammad^(s) (the mercy for the world): son of [ۚ]Abdu'l-lāh, son of [ۚ]Abdu'l-Muṭṭalib ([ۖ]Āmir) Shaybatu'l-Ham, the master of the valley, son of Hāshim ([ۖ]Amr), son of [ۚ]Abdu Manāf (*Qamaru'l-Baṭḥā*), son of Quṣayy (Mujammi^c), son of Kīlāb, son of Murrah, son of Ka^cb, son of Lu'ayy, son of Ḥālib, son of Fīhr, son of Mālik, son of Nazr (*Quraysh*), son of Kīnānah, son of Khuzaymah, son of Mudrikah ([ۖ]Āmir = [ۚ]Amr), son of Ilyās (the master of the tribe), son of Muẓar, son of Nīzār, son of Ma^cadd, son of [ۚ]Adnān, son of Udd, son of Udad, son of Al-Humaysa^c, son of Nabat, son of Salāmān, son of Ḥamal, son of Qayzār, son of Ismā^cil, son of Ibrāhīm Khalilu'llāh^(c), son of Tāruk^h (the *hujjat* of the Imām). Āzar was the father of Hazrat-i Ibrāhīm^(c)'s mother (See: *Sarā'ir*).

Source: *Siratu'n-Nabī*, Urdu, by [ۚ]Allāmah Shiblī Nu'mānī, and *Rahmat-i 'Ālamiyān*, Persian, by Fazlu'llāh.

Light upon light is the brightest of all the glorious miracles of the holy Qur'ān, in which the wisdoms of all the verses of Light are gathered. We believe that the subject of Light upon Light is widespread in the exoteric and esoteric aspects of the entire wise Qur'ān. When we see with insight in the personal world, the system of Light upon Light continues there as well.

It is mentioned in *Sarā'ir*, p. 200 that Allāh has sent one hundred and twenty-four thousand prophets. See *A Thousand Wisdoms*, p. 74. This is the Divine system of Light upon Light.

Although all the Prophets^(c) were [physically] distant from each other according to the requirements of time and space, their light and of all the Imāms^(c) is one in the personal world, because oneness

is the characteristic of light.

Karachi

Monday, 3 March 2003

Chain of Light upon Light

Part 16

It is said in *sūrah-yi Hadīd*: “O you who believe! Fear Allāh (as it ought to fear) and believe in His Messenger (Muhammad^(s), in the true sense), Allāh will give you two parts of His mercy (i.e., apparent and hidden, and in this world and the Hereafter) as a reward, and will appoint for you a light (i.e., the light of recognition of the Imām^(c) of the time), in (the illumination of) which you will walk (in the personal world), and will also forgive you, and indeed, Allāh is Forgiving and Merciful” (57:28). Walking in the personal world is required because wherever in the mighty Qur’ān there is a mention of the great objectives of light, its fruition is possible only in the personal world, as mentioned in (5:15-16). In these verses, the purpose of the light is the profound wisdom of the manifest book, the guidance on the straight path, the final destination (i.e., the Sacred Sanctuary), the eternal life after the merging in the Imām^(c), and walking on the paths of peace in cycles and aeons, and becoming the angel Rizwān which is a much higher rank than paradise (9:72). According to the verse (6:122), one of the great purposes of the light is also to walk within people, which means many of the miracles after merging in the Imām^(c).

The mirror showing the Truth (Quatrain):

*Ay nuskhah-yi nāmah-yi Ilāhi kih tū’i
Way āyinah-yi jamāl-i shāhī kih tū’i
Bayrūn zi tū nist har chih dar ‘ālam hast
Dar khyud bi-talab har ān-chih khwāhi kih tū’i*

Translation: “O manuscript of the Divine Book! It is you; O the mirror of the majesty and beauty of the true King! It is you. Whatever is in the universe is not outside you (in its spiritual form), (so) seek within yourself (i.e., in your own essence) whatever you desire, (for everything) is you”.

Explanation: What is the eternal and sempiternal reality of the human being? What is the sublimity of their spiritual and intellectual ranks? What is the highest rank of human virtues? In order to know all this, the recognition of the Perfect Human Being is imperative; for it is he who is the model of the highest rank of humanity, and it is he who stands at that exalted place of humanity, which is the final stage of the elevation and ascent of humanity. Thus, only by attaining such a rank can a human being attain the rank of the speaking book (*kitāb-i mubīn*). Indeed, they become a mirror of the beauty and majesty of the Lord of honour, and become an actualised microcosm. This fact is best reflected in the above quatrain of Mawlā-yi Rūmī. In such a state, what is not encompassed in the enlightened believer? There is everything, everything. They become the universal paradise in their own self, and all the bounties are present and available in paradise.

From book *Gulshan-i Khwudi*, pp. 65-66.

Karachi
Tuesday, 4 March 2003

Chain of Light upon Light

Part 17

In Yārqand, a *rūhānī* told me in *ta'wīlī* language that there is a circle of sixty million years between the world of creation and the world of command (7:54). One day, Hazrat-i Qā'im^(c), referring to the verse (36:68) in the wise Qur'ān, said in *ta'wīl*: "I have passed through that circle".

Muhammad Dārā Bēg told us that Mīr Ğazān Khān II had told him that a special *murid* had asked Hazrat-i Mawlānā Sultān Muhammad Şāh^(c) about the rank of Prince Nām-dār. Mawlā simply replied: "My son is even older than me". I don't know why I asked my Mawlā to give me a better body in place of my present one. Mawlā said: "There is only one [body], the one that is currently with Prince 'Alī Salmān Khān". Now I can say that there is profound wisdom in this pure *farmān*.

During my last imprisonment, one evening the door miraculously opened and closed, and the luminous manifestation of Hazrat-i Qā'imul-Qiyāmat^(c) appeared before me in the luminous body, i.e., the *ibdā'i* body. I perceived that I had died and revived in the blink of an eye. I neither fell down nor fainted, but my eyes could not see the luminous face. The blessed presence returned in a few seconds, and the door [once again] opened and closed automatically. Though there is no law of speech in such a luminous manifestation, I fully remember the wisdom-filled allusions in which lies a great treasure of the secrets of recognition. God willing, I shall tell you on a suitable occasion. One day, when I was at home, Hazrat-i Qā'im^(c) (may my soul be sacrificed for him) said in a miraculous speech, without the miracle of manifestation: "Prepare the horse for me, I am going to Yārqand city". I obeyed the command and waited for some time, but then he said: "Now I do not have to go to the city". There were wonderful and marvellous secrets in this

wisdom-filled *farmān*.

Karachi

Wednesday, 5 March 2003

Chain of Light upon Light

Part 18

The *ta’wil* of Allāh is the Imām^(c) of the time (may our souls be sacrificed for him). We and you all have complete certainty with ardent love in our souls and hearts about this reality. So pay attention while we look for a shining example of this comprehensive reality in the wise Qur’ān:

“And it is not possible for a human being that Allāh should speak to them (face to face) except by *wahy* (allusion) or from behind a veil or by the sending of a messenger (angel) to reveal what He wills with His permission. Verily, He is Exalted and Wise” (42:51).

Ta’wil: The [following] blessed saying of Hazrat-i Imām Bāqir^(c) is unforgettable for lovers: “Whatever is said about Allāh is about us”. Thus, in *ta’wil*, the aforementioned verse is about the manifest Imām^(c) that when the lover receives his luminous vision, in such a state, the vision and speech do not occur simultaneously. Although, this holy vision, as an allusion (*wahy*), is the most comprehensive speech, rather the great book of allusions, yet for the purpose of the manifestation of the miracle, speech occurs from behind a luminous veil. Here you should understand the word “*wahy*” (i.e., allusion) correctly, but we shall try [to write] more for your convenience.

Karachi
Thursday, 6 March 2003

Chain of Light upon Light

Part 19

It is said in *sūrah-yi Maryam*: “So he (i.e., Zakariyyā) came out to his people from the sanctuary and instructed them with a sign (*awhā*) to do *tasbih* in the morning and in the evening” (19:11).

Here, it is necessary to say, with reference to the Qur’ān, that the true meaning of *wahy* is allusion (*ishārah*), and allusion is of many kinds. Thus, the holy luminous visions of Ḥujjat-i Qā’im^(c) and Ḥazrat-i Qā’im^(c) had and still have extremely great allusions. It is not possible to present the *ta’wīl* wisdom of those luminous manifestations, miracles and allusions without the permission and help (*ta’yid*) of the Imām^(c) of the time, who is the embodied Supreme Name, the custodian of the Divine Command, the descendent of the holy Prophet^(s), the light of ^cAlī^(c) and the true guide (may my soul be sacrificed for him).

Question: Why is the miracle of the opening of the door unforgettable?

Answer: Because in the Qur’ān, prophetic traditions and religious books, the subject of “*bāb*” (i.e., door) is extremely important. For example, the door of Allāh is the holy Prophet^(s), the door of the holy Prophet^(s) is the *Asās*^(c), the door of the *Asās*^(c) is the Imām^(c), the door of the Imām^(c) is the supreme *Hujjat*, whose door is the *Hujjat* of *jazirah*, and his door is the *Dārī*, and so on.

If you wish to read the wisdom-filled subject of “*bāb*” and “*abwāb*” in the holy Qur’ān, see the following references: *Al-Mu’jam* (The Concordance of the holy Qur’ān), root: *bā’*, *waw*, *bā’*, pp. 139-140. Verses: 2:58, 5:23, 7:161, 13:23, 57:13, 15:14, 7:40, 38:50, 2:189, 39:73.

Karachi
Friday, 7 March 2003

Chain of Light upon Light

Part 20

It is said in *sūrah-yi Zāriyāt*: “And there are signs (*āyāt*) in the earth for the people of certainty, and within yourselves too. Don’t you then see? And in the heavens is your sustenance and all that has been promised to you” (51:20-22).

Ta’wīlī wisdom: In the book *Kawkab-i Durri*, chapter 3, *manqabat* 80, the self-introductory discourse of Mawlā ‘Alī^(c) is: “I am the miracles (*āyāt*) of Allāh, and His trustee”.

Thus, the signs and miracles on the earth are the manifestation of the Imām^(c) of the time, whose recognition is attained by those who possess the knowledge of certainty, the eye of certainty and the truth of certainty. These miracles also exist in your personal world. In heaven, i.e., in the Sacred Sanctuary are your provision of knowledge and the paradise of recognition.

It is said in *sūrah-yi A‘rāf*: “Verily, those who belie Our signs and wax proud against them...” (7:40). That is to say, they denied the Imāms^(c) from the progeny of Prophet Muḥammad^(s) and claimed themselves to be greater scholars. Read the entire verse. Reflect carefully and tell us which of Allāh’s signs are being denied?

Karachi
Saturday, 8 March 2003

Chain of Light upon Light

Part 21

See *Sarā'ir*, p. 243, *Da'ā'imu'l-Islām*, Arabic, p. 25, *Wajh-i Dīn*, p. 343, and *A Thousand Wisdoms*, pp. 62-70. There is a prophetic tradition: “He who dies and does not recognise the Imām of his time, dies in the manner of the death of ignorance (*jāhiliyyat*)”. (See *Lugātu'l-Hadīs*, volume 4, chapter *al-mīm ma'a'l-wāw*).

There are three levels of the recognition of Imām^(c): knowledge of certainty, eye of certainty and truth of certainty.

Prophetic tradition: “He who dies and does not recognise the Imām of the time, dies in the manner of the death of *jāhiliyyat*, and the *jāhil* is in the fire (hell)” (*Wajh-i Dīn*, chapter 36). This is because, after God and the holy Prophet^(s), obedience to the custodian of the Divine Command (i.e., the Imām^(c) of the time) is obligatory to attain the precious treasure of knowledge and recognition.

The holy Prophet^(s) said: “He who obeys me indeed obeys Allāh, and he who disobeys me indeed disobeys Allāh, and he who obeys the Imām indeed obeys me, and he who disobeys the Imām indeed disobeys me”. (See *Sunan ibn Mājah*, volume 2, *Kitābu'l-jihād*, chapter 39, *tā'atu'l-Imām^(c)*).

The holy Prophet^(s) said: “He who dies without (obedience to) the Imām^(c), dies in the manner of the death of *jāhiliyyat*” (See *Musnad Ahmad bin Ḥanbal*, 5, *hadīs* 16434). See also *Al-Mustadrak*, volume 1, 259/259.

(It is mentioned in *Da'ā'imu'l-Islām*, volume 1, *Kitābu'l-Walāyah, zikru walāyati'l-a'immah*): It is narrated from Hazrat-i Imām Ja'far as-Ṣādiq^(c) that he said about this noble saying of the holy Prophet^(s): “He who dies and does not recognise the Imām of his time, dies in the manner of the death of *jāhiliyyat*”. He said that the Imām^(c) of

the time means the living Imām^(c).

About the holy verse: “The day when We will summon every people with their Imām” (17:71), Imām Ja‘far aṣ-Ṣādiq^(c) said that this means every Imām^(c) of the time.

Karachi

Sunday, 9 March 2003

Chain of Light upon Light

Part 22

“And We have brought to them a book which We have expounded based on a (special) knowledge (i.e., the knowledge of *ta’wil*), which is guidance and mercy for the believers. Do they wait for anything but (the event of the coming of) its (i.e., Qur’ān’s) *ta’wil* (which is to come in the form of the spiritual resurrection). The day its *ta’wil* comes (in the form of the spiritual resurrection) those who were previously forgetful of it will say...” (7:52-53).

See: *A Thousand Wisdoms = Ta’wīlī Encyclopaedia*, wisdom: 688. Indeed, the holy Qur’ān has both an exoteric and an esoteric aspect. Thus, wherever resurrection is mentioned in the wise Qur’ān, it definitely has both an exoteric and an esoteric aspect. However, no one knows the esoteric aspects of either the Qur’ān or resurrection, except the Imām^(c) from the progeny of Prophet Muḥammad^(s), who is the manifest Imām^(c) (36:12) as well as the *mu’awwil* of the Qur’ān.

Thus, those who had recourse to the *mu’awwil* of the Qur’ān and attained his recognition in accordance with the command of Allāh and His Messenger^(s), they also attained the recognition of spiritual resurrection and the *ta’wil* of the Qur’ān. Praise be to Allāh for His grace and favour!

Karachi
Monday, 10 March 2003

Chain of Light upon Light

Part 23

In *Kawkab-i Durri*, chapter 3, *manqabat* 8, there is a self-introductory discourse of Mawlā ^cAlī^(c): “I am the Guarded Tablet (85:21-22)”. Indeed, the manifest Imām^(c) (36:12) is the Guarded Tablet. See *manqabat* 34: One of the miracles of Mawlā (may my soul be sacrificed for him) is that he speaks in all the world’s languages. For example, if a paradisal spiritual cycle comes to all the people of the world in which the manifest Imām^(c) should speak to all the humanity, the Imām^(c), who is the locus of manifestation of [Divine] wonders (*mazharu'l-^cajā'ib*), will miraculously speak to everyone simultaneously in their own language, such that each person will believe that the Imām^(c) spoke only to them. The greatest secret of this astonishing miracle is that, for the exalted Imām, the soul is only one reality.

It is said in *manqabat* 33: “I am the one who has a thousand books from the books of the prophets”. It should be known that in the beginning, the original book of every Prophet^(c) is in luminosity and in *Ummu'l-Kitāb*, i.e., Guarded Tablet. Indeed, it is known that ^cAlī^(c) is *Ummu'l-Kitāb* as well as the Guarded Tablet. Thus, there is no doubt that the thousand books of the Prophets^(c) are enfolded in the manifest Imām^(c). There is no difference between them, for they are one and the same according to the principle of Light upon Light.

Karachi
Tuesday, 11 March 2003

Chain of Light upon Light

Part 24

There is a wisdom-filled saying of Hazrat-i Mawlānā ‘Alī^(c) in *manqabat* 27: “I am the (spiritual) resurrection; for those who deny it, hell (of ignorance) is inevitable (25:11)”. This is because, when the Imām^(c) of the time is the spiritual resurrection, all the treasures of knowledge and recognition are in him. Therefore, to deny the Imām^(c) of the time is in reality to deny the spiritual resurrection, knowledge, wisdom and recognition, leading to an automatic entrapment in the hell of ignorance.

The holy Qur’ān says: “Verily, Allāh wrongs not humankind in anything, but people wrong themselves” (10:44).

Mawlā has said in *manqabat* 12: “I am the first Ādām^(c), I am the first Nūh^(c)”.

Question: The Ādām^(c) of which cycle is meant here by the first Ādām^(c)?

Answer: There are countless allusions in Mawlā’s speech. Thus, according to the Divine law of Light upon Light, there could be an eternal chain of Ādams in infinite cycles and aeons. As Mawlā said: “I am eternal in the world”, i.e., I am always present. See *Sarā’ir*, p. 117.

Karachi
Wednesday, 12 March 2003

Chain of Light upon Light

Part 25

Mawlā (may our souls be sacrificed for him) has said in *manqabat* 28: “I am that (speaking) book of Allāh (23:62, 45:29) in which there is no doubt (2:1-2)”.

Alif, lām, mīm = First Intellect, Guarded Tablet, written Book = manifest Imām^(c) = Imām^(c) of the time.

Mawlā (may our souls be sacrificed for him) has said in *manqabat* 29: “I am the (honourable and blessed) beautiful names (i.e., great names) of Allāh, by only which He has commanded to call upon Him (7:180)”.

Mawlā (may my soul be sacrificed for him) has said in *manqabat* 42: “I am God’s plenipotentiary on earth. His command is entrusted to me, and I order His servants”.

‘Ushshāq sē maiñ us kē qurbān-i musalsal hūn
I am continuously sacrificed for his lovers

Mawlā^(c) has said in *manqabat* 97: “I am the one with seventy-two names from the Supreme Names”.

Jab barq-sawār āyā tab bāb khulā az-khwud
Ham mar kē huwē zindah jab shāh-i shahān āyā

When the lightning-rider came, the door opened of itself;
We (all companions) died and were revived when came the King
of the Kings

It is said in *manqabat* 98 that Mawlā^(c) has a lightning body, i.e., the *ibdā‘i* body. The correct translation of this discourse is: “And I am the one whom Allāh makes the Lord of the East and the West in the blink of an eye”, i.e., He makes me travel the entire world.

Karachi
Wednesday, 12 March 2003

Chain of Light upon Light

Part 26

In *Kawkab-i Durri*, p. 61, there is the following self-introductory discourse of Mawlā ḷAlī^(c):

“I am Allāh’s Countenance (facing me is facing God); I am Allāh’s side (reaching me is sitting by the side of God and reaching His extreme proximity); I am Allāh’s hand (whatever He does, He does through me; whatever comes from Him, comes through my hand, and my doing is called His Act); I am Allāh’s eye (I see the universe through His eye, and the world to me is like the pupil of the eye); I am the speaking Qur’ān, I am the true proof (my existence is truth and the proof of the existence of the Truth); I am the Guarded Tablet (i.e., the bearer of the Divine secrets); I am the Supreme Pen (whatever God has written on the pages of the world of possibility, He has done so through me, for what Allāh created first is the Pen); I am *alif-lām-mim zālika l-kitāb* (i.e., the Book of Action and the Book of Speech, both are my true existence); I am *kāf-hā-yā-ayn-sād*; I am *tā-hā*; I am the *hā* of *hawā-mīm*; and I am the summit of *tawā-sin*, I am the one who is praised in *Hal atā* (76:1); I am the dot beneath the *bā’* of *bismi’llāh* (in which the entire Book is encompassed)”.

Karachi
Thursday, 13 March 2003

Chain of Light upon Light

Part 27

The original *Tawrāt* of Hazrat-i Mūsā^(c) was hidden in the luminosity of the Imām^(c) of the time and the Qur’ān condemns the fact that people had made it a paper book (6:91). Also see (11:17), according to which the Imām^(c) of the time is the luminous and original book of Hazrat-i Mūsā^(c). Otherwise, how could a silent, paper-based *Tawrāt* be an Imām, to which the Qur’ān refers (6:91).

It is said in *sūrah-yi An”biyā’*: “And verily, We granted to Mūsā^(c) and Hārūn^(c) the criterion (*furqān*) and a light (*nūr*) and a remembrance (*zikr*) for the righteous ones” (21:48).

This blessed verse contains extremely wonderful and marvellous wisdoms for the people of insight. Although these great favours of Allāh, i.e., criterion = heavenly book, light and remembrance = Supreme Name, are for Hazrat-i Mūsā^(c) and Hazrat-i Hārūn^(c), it is evident that these favours are also for the righteous ones. We also know that Hazrat-i Hārūn^(c) was an Imām and Mūsā^(c)’s legatee, as well as the speaking book, i.e., the luminous *Tawrāt*.

Read *sūrah-yi An”ām* (6:7-9) carefully. If any heavenly book had been revealed in the form of written papers, what would people have said? If God had sent down the soul and light of His Book in the form of an angel, in the form of which creation would that angel appear? The Qur’ānic answer to this question can be found in the referenced verse.

Karachi
Friday, 14 March 2003

Chain of Light upon Light

Part 28

According to a noble prophetic tradition, there have been one hundred and twenty-four thousand prophets by God's command. This is such clear and bright proof of Light upon Light that no wise person can deny it. You should also remember the *hadīs* of Banī 'Abdu'l-Muṭṭalib, which contains these blessed words too: "Surely Allāh did not send any prophet without appointing for him a legatee (*waṣī*), a minister (*wazīr*), an heir (*wāris*), a brother (*akh*) and a successor (*walī*)". (See: *Da'ā' imu'l-Islām*, Arabic, Part 1, pp. 15-16). This means that the chain of manifestation of the Imām^(c) continues not only during the cycle of Imāmat, but that the light of the exalted Imām^(c) is also present with every Prophet^(c) during the cycle of Prophethood, as is evident from the wisdom of the aforementioned prophetic tradition.

When we study the book of the universe, first the sun says in symbolic language: Light upon Light. The moon and every star say the same, as does the light of every day, the radiance of every particle, the gleam of every ray, the unfurling of every bud and the fragrance of every flower. In short, there is not a single thing in the universe and existents that does not glorify God with His *Hamd* (17:44). *Hamd* means the intellect, so the secret of everything's glorification can be known in the luminosity of the light of intellect.

Karachi
Saturday, 15 March 2003

Chain of Light upon Light

Part 29

This noble prophetic tradition is mentioned in the blessed book *Da‘ā’ imu ’l-Islām*, Arabic, Part I, pp. 15-16: “O children of ‘Abdu’l-Muṭṭalib, obey me (as ought to be obeyed,) so that you will become kings of the earth and its rulers”.

Question: Is this pure and wisdom-filled saying of the holy Prophet^(s) not for everyone? Answer: Why not; it is for everyone.

Question: Will the true followers of the holy Prophet^(s) be granted physical kingdom of the planet Earth? Answer: No, they will receive the vicegerency = kingdom of the earth of universal paradise in the personal world, as Allāh has promised in the wise Qur’ān. See verses (6:165, 24:55, 43:60), in which the highest level of vicegerency is indeed mentioned: Allāh will make angels of whomever He wishes, bestowing upon them the vicegerency of the earth of universal paradise in the personal world.

Read the blessed sayings of the Imāms^(c) from the progeny of Prophet Muḥammad^(s) with love and certainty, and act upon them, so that, in the light of the sublime *farmān*, you may understand how the faithful soul becomes an angel.

Karachi
Saturday, 15 March 2003

Chain of Light upon Light

Part 30

Read part 25 carefully again, because it mentions the Supreme Name, which is the *Imām^(c)* of the time himself. Read the verse (7:180) with the eye of insight and accept with immense love and complete certainty that the beautiful names [of God] refer to the *Imām^(c)* of the time. Although these names are in plural, do not forget that the light is both singular and plural; otherwise, where in the Qur'ān is the word *anwār* (lights)? Similarly, the word *rūh* (soul) is also used for [its plural] *arwāh*.

When the manifest *Imām^(c)* is the Supreme Name, then according to the law of the Enfolder (*al-Qābiẓ*) and the Unfolder (*al-Bāsīt*), a very great concept of singular and plural exists in it. Those who consider the *Imām^(c)* of the time to be Allāh's Supreme Name are very fortunate. This system of religion is from eternity, and it contains overwhelming and overpowering wisdoms. May the *Imām^(c)* of the time (may my soul be sacrificed for him) grant you the Supreme Name by God's will, and may you also succeed in its practice, *Āmin*, O the Lord of the worlds! You will then continue to praise the Supreme Name throughout your life.

Karachi
Sunday, March 16 2003

Chain of Light upon Light

Part 31

All of you *‘azīzān* must have attained complete certainty from the self-introductory discourse of Hazrat-i Mawlā ‘Alī (may our souls be sacrificed for him) that the Imām^(c) of the time is not only the Greatest Name (*a‘zamu’l-asmā’*), i.e., the Supreme Name (*ism-i a‘zam*), but that he himself in his luminosity is the trumpet of Isrāfil^(c) as well as the spiritual resurrection. So, in the light of the Prayer of Light (*Du‘ā-yi Nūr*), let us try to attain the recognition of how the light of the Imām^(c) of the time rises in *mu’min-i sālik* so as to bring about spiritual resurrection. Since *mu’min-i sālik* performs the hidden remembrance (*zikr-i khafi*) of the Supreme Name in his heart, so when the time of spiritual resurrection comes, and the light of the Imām^(c) of the time begins to rise, the word of the Supreme Name in *sālik*’s heart first becomes light. In other words, the light of the Imām^(c) of the time manifests in the verbal Supreme Name. Thus, this holy prayer begins like this: “O Allāh! make for me a light in my heart, and a light in my ear, and a light in my eye, and a light in my tongue, and a light in my hair, and a light in my skin, and a light in my flesh, and a light in my blood, and a light in my bones, and a light in my nerves, and a light in front of me, and a light behind me, and a light on my right side, and a light on my left side, and a light above me and a light below me!” (From *Book of Healing*, p. 141, with reference to *Da‘ā’imu’l-Islām*, Arabic, part I, p. 167).

As mentioned in part 30, light is both singular and plural; thus, the Imām^(c) of the time is the light of spiritual resurrection (see part 24). Also, study the Prayer of Light carefully to understand into how many elements this pure light gets divided to bring about the spiritual resurrection of the *mu’min-i sālik*. As this prayer is both a magnificent Prophetic (*ma’sūrah*) prayer and a fundamental part of the knowledge of resurrection, you should recite it repeatedly.

Karachi

Monday, March 17, 2003

Chain of Light upon Light

Part 32

Refer part 24: The lights of spiritual resurrection are hidden in the light of the manifest Imām^(c). One of the *ta'wils* of the Prayer of Light is related to the spiritual resurrection, which was briefly mentioned in part 31. One light from among the lights of spiritual resurrection is *nāqūr* (74:8). This is why it is in Mawlā's [self-introductory] discourse that Mawlā is *nāqūr*, i.e., the trumpet of Isrāfil^(c) (*manqabat* 56). In *manqabat* 53 it is said that Mawlā himself establishes the spiritual resurrection. This is the *ta'wil* of the noble verse (17:71).

In the trumpet (*nāqūr*), there is such an immense and overpowering invitation of Allāh, the Blessed, the Exalted, upon hearing which not only all souls from the whole universe become present at the place of resurrection (*qiyāmat-gāh*), i.e., the personal world, but also the frozen souls of the mountains become alive and present there (31:16). Only Allāh knows the number of the infinite army of Isrāfil and 'Izrā'il. After Isrāfil, the greatest power of spiritual resurrection is 'Izrā'il, and the secret of his great power lies in a Supreme Name, which is one of the great names of Hazrat-i Qā'imul-Qiyāmat^(c). The wise Qur'ān calls this name the Word of Piety (*kalimah-yi taqwā*, 48:26). This name is in fact the angel 'Izrā'il [himself], whose most astonishing miracle is that he spreads light only by becoming an automatic and continuous remembrance by the perfect power of God, and not by the movement of anyone's tongue. It is by his power that all the 'Izrā'ilī army pull out the particles of the soul by diving into the human body. According to *sūrah-yi Nāzi'at* (79:1-5), they seize the soul both strictly and gently for the sake of the *sālik*'s experience, so that the *ārif* may have spiritual exercise as well as experience and recognition.

Karachi
Tuesday, March 18, 2003

Chain of Light upon Light

Part 33

It is said in *sūrah-yi Nāzī’āt* (79:1-5): “By those who dive and pull, and those who draw out gently, and those who swim swiftly and those who go ahead with foremost speed and those who repeat the command”.

Ta’wīlī purport: By the angels who, at the beginning of the spiritual resurrection, by diving into the *sālik*’s body, pull out the particles of his soul and take them out slowly from the way of the head; and by those angels who swim swiftly in the universe, so that, by God’s command, they make the *sālik* the macrocosm (*kā’iñāt-i akbar*), and the universe the *sālik*, i.e., the personal world. Thus, by renewing and repeating this action again and again, they make about seventy thousand universes and seventy thousand personal worlds. This is a torrent of mercy and a downpour of wisdom and knowledge from Allāh for His household (*ciyālu’llāh*). The poet says: “*“cUshshāq sē main us kē qurbān-i musalsal hūn* (I am repeatedly sacrificed for His lovers)”.

Indeed, every successful *‘ārif* has to remain in the destination of Isrāfil and *‘Izrā’il* for seven nights and eight days (69:7). In this lies the true subjugation of seventy thousand universes by the grace and mercy of God’s living Supreme Name.

The Qur’ān commands us to vie one with another in good deeds (3:133, 57:21). Those who surpass the rest of the people of the world in good deeds will be made Universal Paradise forever. Thus, *sūrah-yi Nāzī’āt* (79:4) alludes to this very vying and surpassing.

Important Note: This subject is connected with the wonders and marvels of spiritual science, so you must study it carefully.

Karachi

Wednesday, March 19, 2003

Chain of Light upon Light

Part 34

When the *mu'min-i sālik* enters the stage of Isrāfil and 'Izrā'il at the beginning of the spiritual resurrection, the most powerful torrent of various miracles of the spiritual resurrection is unleashed upon him. The trumpet (*nāqūr*) of Isrāfil is, in fact, an extremely wonderful and marvellous sonic and auditory light and miracle from the lights of the Imām^(c) of the time. It is a very sacred and Divine thing. Thus, it is indeed the angel *jadd*, i.e., Isrāfil, and the light of supplication from the lights of Mawlā. For the lovers, it is the light of effacement and merging, and perhaps the supplication of God, which Ḥazrat-i Mūsā^(c) heard on Mount Sinai and was immensely astonished by it. In *ta'wīl*, it was the supplication of the Imām^(c) of the time. This very *nāqūr* is also the miracle of the sweet voice of Ḥazrat-i Dāwūd^(c), as well as the miracle of the songs of paradise. See one of my books: *Psalms of Lovers*, pp. 15-20. Moreover, the following words are written about paradise in *Shāhkār Islāmī Encyclopaedia*, p. 713: "The holy Prophet^(s) will be the first to enter paradise, and the angels will welcome those righteous servants with very beautiful and melodious songs". It is said in the Qur'ān (56:25-26) that there is no absurd and sinful talk in paradise, so here it is revealed that the songs of paradise contain only Mawlā's love, knowledge and wisdom, in which there is eternal peace for people, and this verse alludes to this very fact.

Karachi
Wednesday, March 19, 2003

Chain of Light upon Light

Part 35

In *Kawkab-i Durri*, chapter 3, *manqabat* 64, the wisdom-filled saying of Hazrat-i Mawlā ‘Ali^(c) is mentioned which is about the starting point of the spiritual resurrection. This blessed saying of Hazrat-i Mawlā (may our souls be sacrificed for him) is as follows: “I am the mosquito whose example Allāh has given in the Qur’ān (2:26)”. This is the example of the sound of a person’s ear ringing. Its great significance is that whenever the spiritual resurrection begins to take place on a *mu’mīn-i sālik*, it does not happen from somewhere outside, but the luminous sonic and auditory miracle of the trumpet of Isrāfil gradually begins with the ringing of the *sālik*’s ears and becomes spiritually all-reaching and all-encompassing. Now you must have understood the wisdom in this blessed saying of pure Mawlā that there is Mawlā’s light in the *nāqūr*, i.e., the trumpet of Isrāfil, from its very beginning.

Those who have attained recognition know that in Mawlā's light there are many miracles simultaneously. Thus, at the beginning of the spiritual resurrection, the light of Mawlā, along with the trumpet, repeatedly calls people in every language of the world by becoming a spiritual inviter (*dā'i*). The name of this inviter in the wise Qur'ān is "al-dā'iya lā 'iwaja lahu (20:108)", i.e., the inviter who can speak in every language of the world. As Mawlā has said: "I am the one who speaks in every language of the world" (*manqabat* 34). Praise be to Allāh for His grace and favour!

Karachi
Thursday, March 20, 2003

Chain of Light upon Light

Part 36

Read carefully the last three verses of *sūrah-yi Nūh* (71:26-28), so that a special fundamental *ta’wīlī* wisdom may become easy for you. Translation: “And Nūh said (i.e., prayed): My Lord, do not leave any of these disbelievers on the earth, for if You leave them, they will certainly mislead Your servants and will beget none but the wicked and disbeliever” (71:26-27).

Now a very important question arises here: Was this prayer of Hazrat-i Nūh^(c) accepted in its entirety in the Divine court or not, although the categorical answer to this question is given in the Qur’ān (37:75)? Second question: After such a powerful prayer of Hazrat-i Nūh^(c) and the deluge, how did disbelief spread again on the earth?

Answer: This mighty prayer referred specifically to the personal world of Hazrat-i Nūh^(c), which, by the grace and mercy of God, became pure forever and affluent and luminous with the true religion. Translation of a verse from *Diwān-i Naṣīrī*: “Do not say that there is no deluge now; board Nūh^(c)’s Ark, for I have seen a spiritual deluge”.

The *ta’wīlī* purport of the Divine saying is that Hazrat-i Nūh^(c) and his luminous miracles are living and safe in every successful personal world that has attained salvation, and this is the reward God gives to the doers of good (37:79-80).

“Peace be upon the progeny of Yā-Sīn” (37:130). That is, the Single Light of the Imāms^(c) from the progeny of Muḥammad^(s) is living and safe in every successful personal world. See: *Da’ā’imū l-Islām*, Arabic, Volume 1, p. 31; *Kawkab-i Durri*, p. 156; *Hayātu l-Qulūb*, Volume 3, p. 100; *Al-Mizān fī Tafsīrī l-Qur’ān*, Volume 17, p. 159.

Karachi
Friday, March 21, 2003

Chain of Light upon Light

Part 37

It is *jashn-i Nawroz*, i.e., 21st March. Today, one of our earthly angels mentioned a gathering where some people said that Nawroz is not mentioned in the Qur’ān. I did not respond immediately, even though their faith was as strong as a mountain and their love for their Mawlā was unparalleled and everlasting. Later, however, I decided it would be better to write a few words on this topic, to make the truth clear to all ‘azizān. There is no other example in the world of the way in which the servants of the speaking Qur’ān are aware of the treasures of the secrets of the Qur’ān by the grace and mercy of God. Therefore, performing practical gratitude is always their duty.

Read *sūrah-yi Mā’idah* (5:3) from both *Sunnī* and the *Shī‘ah* points of view. The blessed verse says: “This day I have perfected your religion for you, and I have completed My favour upon you, and I have chosen for you Islam as your religion”.

Here, the word “*al-yawm* (the day)” indicates a specific day. There is such special praise and explanation of this day that no other day in the entire Qur’ān is as magnificent. This is because Allāh has not declared His manifest religion to be perfect and complete on any other occasion, but on the day on which the Imāmat and *Khilāfat* of Mawlā ‘Alī^(c) was announced by His emphatic command. Although the chain of God’s favours continued, God Himself said that the fountainhead of all spiritual blessings is surely the manifest Imām^(c). The holy Prophet^(s) was the living Islām during his blessed life, and after him, according to the wisdom of this verse, Mawlānā ‘Alī^(c) was presented before the people as the living Islām (or embodied religion, i.e., *din-i mujassam*). As Mawlā says: “I am indeed God’s religion” (*Sarā’ir*, p. 117).

Karachi
Friday, March 21, 2003

Chain of Light upon Light

Part 38

Names of Imāms before Mawlānā ʻAli^(c)

Mawlānā Abū Ṭālib (ʻImrān)
Mawlānā ʻAbdu'l-Muṭṭalib
Mawlānā Hāshim
Mawlānā ʻAbdu Manāf
Mawlānā Quṣayy
Mawlānā Kilāb
Mawlānā Murrah
Mawlānā Ka'b
Mawlānā Lu'ayy
Mawlānā Ḥālib
Mawlānā Fīhr
Mawlānā Mālik
Mawlānā Al-Naṣr
Mawlānā Kinānah
Mawlānā Khuzaymah
Mawlānā Mudrikah
Mawlānā Ilyās
Mawlānā Muṣar
Mawlānā Nizār
Mawlānā Ma'add
Mawlānā ʻAdnān
Mawlānā Udd
Mawlānā Udad
Mawlānā Al-Humaysa^c
Mawlānā Nabat
Mawlānā Salāmān
Mawlānā Ḥamal
Mawlānā Qayzār
Mawlānā Ismā'il
Mawlānā Ibrāhīm

Mawlānā Tāriḥ
Mawlānā Nāḥūr
Mawlānā Sārūg
Mawlānā Rā‘ū
Mawlānā Fālikh
Mawlānā ʻAybar
Mawlānā Šālikh
Mawlānā Arfakhshaz
Mawlānā Sām
Mawlānā Nūḥ
Mawlānā Lamk
Mawlānā Mattūshalakh
Mawlānā Akhnūkh
Mawlānā Yard
Mawlānā Mahlīl
Mawlānā Qaynān
Mawlānā Yāniš
Mawlānā Šīš
Mawlānā Adam

According to Ibn-i Ishāq’s *Sirat-i Rasūlu ’llāh*, instead of the names from Mawlānā Udad to Mawlānā Qayzār, the following names are written:

Muqawwam
Nāḥūr
Tayrah
Ya‘rub
Yashjub
Nābit

Chain of Light upon Light

Part 39

In *sūrah-yi Tawbah* (9:3), the great pilgrimage (*hajj-i akbar*) signifies the spiritual resurrection. In *sūrah-yi Hajj* (22:27), there is apparently a mention of the pilgrimage (*hajj*), but in *ta'wil*, it refers to the spiritual resurrection. That is to say, God commanded Hazrat-i Imām Ibrāhīm^(c) to spiritually invite all the people to the spiritual resurrection, thereby gathering them in his personal world. This is the profound wisdom of the verse: “And call the people to pilgrimage” (22:27).

The spiritual resurrection of Hazrat-i Sulaymān^(c) is mentioned in *sūrah-yi Naml* (27:17). These were his spiritual armies of “jinn, humankind, and birds”. The term “*tayr* (bird)” could refer to angels.

Spiritual resurrection is not only resurrection; it is also the spiritual battle. It is the subjugation of both the personal world and the universe. It is also the *ta'wil* of the heavenly book. It encompasses all ranks of knowledge, wisdom and recognition. In it lies eternal salvation for God's household ([‘]iyālu 'llāh), i.e., the world of humanity, and the exalted rank of the merging in the Imām^(c). These great objectives contain many subsidiary objectives.

Praise be to Allāh for His grace and favour!

Karachi

Sunday, March 23, 2003

Chain of Light upon Light

Part 40

Question: Which subject in the wise Qur'ān is the most extensive, the all-encompassing, and the most comprehensive of all?

Answer: The blessed and sacred subject of the manifest Imām^(c) (36:12) is the greatest of all Qur'ānic subjects. The manifest Imām^(c) is that Divine miracle and the single number in which God, by His perfect power and profound wisdom, has encompassed and reckoned all the subjects of the wise Qur'ān, and has made it the Hidden Book. The manifest Imām^(c) is the Guarded Tablet, he is the Mother of the Book, and he is the speaking Book, i.e., the speaking Qur'ān. By God, the secrets of the Qur'ān are all in the Hidden Book, and only those who have been purified can take the Hidden Book in their hands (56:75-79). Allāh be hallowed! This greatest miracle is kept in the paradise of the personal world, i.e., the Sacred Sanctuary, for those who attain recognition (*‘arifān*) and for the lovers (*‘ashiqān*).

Angels are both physical and spiritual (al-Qur'ān). Therefore, in the luminosity of the light of recognition, I consider all my *‘azizān* to be earthly angels. I am certain that Mawlā transforms all their supplications, *giryah-ū zārī*, and sincere and fervent prayers into miracles of knowledge for me, and this is a Qur'ānic reality (35:10). God willing, you will all see this miracle tomorrow in paradise: who were my angels in the world and how was the service of knowledge carried out? See in the Qur'ān (41:30-32): Those to whom the Imām^(c) of the time gives the Supreme Name, if they duly perform its remembrance, their spiritual resurrection takes place and angels descend unto them. Read the translation of the rest of the verse, but remember that the descent of angels means that earthly angels also perform the work of heavenly angels.

Karachi

Monday, March 24, 2003

Chain of Light upon Light

Part 41

It is said in *sūrah-yi al-Fajr*: “And your Lord will come (i.e., manifest), while the angels will be standing in rows” (89:22). *Ta’wil*: This refers to the manifestation of Hazrat-i Qā’im^(c) during the spiritual resurrection of the personal world, as Allāh is pure from and transcends coming and going.

The *ta’wil* of the verse in *sūrah-yi Baqarah* (2:210) also refers to the hidden advent of Hazrat-i Qā’im^(c) in the world of religion, i.e., the personal world. This heavenly trial will remain hidden from everyone except those whom Allāh wills [to know].

The wisdoms of Light upon Light (*nūr^{‘ūn} ‘alā nūr*) are present everywhere in the wise Qur’ān.

The excellent book “*Sarā’ir*” is an extremely authentic history, as well as a practical exegesis, of “Light upon Light”. See its pages 83 and 217 to read about the forty hierarchs from Hazrat-i Ādām^(c) to the beginning of the prophethood of the holy Prophet^(s). This is the *ta’wil* of *sūrah-yi Ahqāf* (46:15), that when the forty hierarchs starting from Ādām^(c) were completed, and the holy Prophet^(s) had completed forty years of his holy life, he was granted prophethood.

Karachi
Tuesday, March 25, 2003

Chain of Light upon Light

Part 42

It is said in *sūrah-yi al-Mā'idah*: “There has come to you from Allāh an embodied light and a clear book (i.e., the Qur’ān) by which He guides those who pursue His pleasure to the paths of peace and brings them out of the darkness (of negligence and ignorance) into the light (of knowledge and recognition) by His permission and guides them to the straight path” (5:15-16).

Question: Is this great favour of Allāh reserved exclusively for the people living during the time of prophethood?

Answer: No, not at all. All of Allāh’s favours and bounties are for all times.

Question: What is the purpose of the straight path (*sirāt-i mustaqīm*)? What are the paths of peace (*subulu's-salām*)?

Answer: The purpose of the straight path is the journey towards Allāh (*sayr ila'llāh*) and merging in Allāh (*fanā' fi'llāh*). The purpose of the paths of peace is the journey within Allāh (*sayr fi'llāh*), which cannot be completed even in infinite cycles and aeons, unless otherwise willed by Allāh. “(He is) the Lord of the Throne, the all-glorious. He does whatever He wills” (85:15-16).

Karachi
Wednesday, March 26, 2003

Chain of Light upon Light

Part 43

It is said in *sūrah-yi Nisā'*: “O people! Indeed, there has come to you from your Lord the proof (of true religion, i.e., Prophet Muḥammad^(s)), and We have sent down to you a shining light (in the form of ^cAlī^(c), i.e., the manifest Imām^(c)). So those who have (duly) believed in Allāh and held fast to Him, He will soon admit them to (the evergreen garden of) His mercy and grace, and will guide them to Him on a straight path” (4:174-175).

“And We have sent down to you a manifest light”, i.e., ^cAlī^(c) = manifest Imām^(c) = the apparent and hidden light = the embodied light. The word “*ilaykum* (to you)” alludes to the nation, as well as to individuals and to hearts. Benefit from the wisdoms of the Prayer of the Light. See, the revealed light, i.e., the Imām^(c) of the time is the light and the Supreme Name of Allāh. Become one of the moths of the lamp of the light of Imāmat. It is extremely astonishing that the physical moth burns and dies forever, but the moth of the lamp of the light of Imāmat burns and becomes eternally alive because this is merging in the Imām (*fanā fi'l-Imām*), which is the *ta'wil* of merging in God (*fanā fi'llāh*). After merging in God (*fanā fi'llāh*), there is subsisting in God (*baqā' bi'llāh*).

Karachi
Thursday, March 27, 2003

Chain of Light upon Light

Part 44

It is said in *sūrah-yi Mulk*: “Who created death and life to test you [as to] which of you is best in (knowledge and) deed” (67:2).

A very difficult question arises here: Why is death mentioned first here and life afterwards? The trial of knowledge and deed only occurs in this life, and that is all. But here, death also seems useful, just like life, so what is the secret behind that? Answer: This noble verse refers to people who, by acting in accordance with the command: “*mūtū qabla an tamūtū* (Die before you die)”, die and revive during this very life. Thus, the profound wisdom of the aforementioned blessed verse is in accordance with the state of God’s *‘arifs*, in that only those people gain benefit of knowledge and deed from both death and life, and not the common people.

Hazrat-i Īsā^(c) has said: “He who is not born twice shall not enter the kingdom of heavens”. The first birth is physical and the second spiritual, or the spiritual birth and the intellectual birth. Mawlawīyi Ma‘nawī has said:

*Chūn duwum bār ādāmī-zādah bi-zād
Pā-yi khwud bar farq-i ‘illat-hā nihād*

Translation: When the child of Ādām^(c) (i.e., human being) is born for the second time, they transcend the philosophy of cause and effect. There is a saying of Ḥakīm Pīr Nāṣir-i Khisraw^(q):

*Gar-chit yak-bār zādah-and bi-yābī
‘Ālam-i dīgar agar dūbārah bi-zāyī*

Translation: Although you are only born once, if you are born again (spiritually in this life), you will find the world of the Hereafter (in this world).

Karachi
Friday, March 28, 2003

Chain of Light upon Light

Part 45

It is said in *sūrah-yi Baqarah*: “Say (unto them), if the abode of the Hereafter with Allāh is exclusively yours and not for others of humankind, then long for death, if you are truthful” (2:94). That is, die according to the command: “*mūtū qabla an tamūtū* (Die before you die)”. There are secrets everywhere in the wise Qur’ān for those endowed with intellect. Therefore, reflect thoroughly on this.

Question: Who were those who left their homes from fear of death? They were thousands, perhaps even countless, and Allāh commanded them to die, then brought them back to life (2:243)?

Answer: They were people from all over the world who were called for the spiritual resurrection of the personal world. Yes, whenever the spiritual resurrection occurs in a personal world, all souls are gathered therein. It is only the *‘ārif* who feels and perceives the conscious resurrection. For most people, the unconscious resurrection is a great mercy from Allāh. The conscious resurrection of the *‘ārif* is extremely difficult, and its great benefits are infinite and beyond reckoning. The greatest thing however is the pleasure of Allāh.

Karachi
Saturday, March 29, 2003

Chain of Light upon Light

Part 46

The verse of *istafā* (3:33) is one of the bright proofs of Light upon Light (*nūr^{un} ^calā nūr*). There was Prophethood and the book (i.e., Imāmat) in the progeny of Nūh^(c) and Ibrāhīm^(c) (57:26). Read the verse of *Āl-i Ibrāhīm* (4:54), the chain of the progeny of Muḥammad^(s) is itself the progeny of Ibrāhīm^(c). Read part 24 carefully to attain the luminous recognition of Ḥaẓrat-i Mawlā ^cAli^(c). When Mawlā ^cAli^(c) is the luminous resurrection, then the subject of resurrection encompasses the entire Qur’ān. When Mawlā ^cAli^(c) is eternal in the world, then surely the pure chain of Light upon Light is also eternal and encompasses infinite cycles and aeons. The theophanies of light that the lovers of the Imām^(c) of the time see during the luminous worship of *Baytu'l-Khayāl*, are the grace and blessings of Light upon Light. Read the article: “The Colouring of the Soul in the Colour of *Rahmān*” in the book: *‘Ilm kī Sirhi*, on p. 144 till the end.

There are at least three meanings of Light upon Light:

- First meaning: It refers to the eternal chain of the lights of Prophets^(c) and Imāms^(c).
- Second meaning: The reality of all the lovers and ^cārifs who have become merged in the light is present in it.
- Third meaning: It is a treasure of many lights. For more details, reflect on the Prayer of Light (*du^cā-yi nūr*).

Karachi

Monday, March 31, 2003

Chain of Light upon Light

Part 47

It is said in *sūrah-yi Bani Isrā’il*: “And (O Prophet) when you recite the Qur’ān, We place a hidden veil between you and those who do not believe in the Hereafter” (17:45).

Belief or disbelief in the Hereafter was both external and internal, as was the recitation of the Qur’ān by the holy Prophet^(s). Thus, those who believed in the Hereafter in the light of the knowledge of certainty, the eye of certainty and the truth of certainty, indeed attained the perfect and complete recognition of the light of the Prophet^(s) and the light of the speaking Qur’ān, i.e., the manifest Imām^(c). Is there not a great treasure of the secrets of recognition hidden in this blessed verse? But the condition of servitude is that you read it with intellect, wisdom and a feeling of gratitude. Look how untouched treasures of knowledge and wisdom are still present in the wise Qur’ān! Until the light of the Imām^(c) of the time becomes our eyes, we cannot see such great secrets with our blind eyes.

In the book: *Practical Sufism and Spiritual Science*, p. 61, the miracle of the supererogatory prayers (*nawāfił*) means the miracle of the Supreme Name. Since the *ta’wil* of Allāh is the Imām^(c) of the time, therefore the *ta’wil* of this Sacred Tradition (*hadis-i qudsi*) is that the remembrance of the Supreme Name is performed according to the pure *farmān* until the spiritual resurrection occurs by the action of “*mūtū qabla an tamūtū* (Die before you die)”. It is then the Imām^(c) of the time (may my soul be sacrificed for him) performs [all] those miracles which are mentioned in this Sacred Tradition.

Karachi
Tuesday, April 1, 2003

Chain of Light upon Light

Part 48

O spiritual brothers and sisters! The word “Allāh”, referring to the noun: “*al-Ilāh* (the worshipped)”, has been mentioned in the wise Qur’ān about a thousand times. This blessed name is a representative of the personal name of God, and you know the fact that the Supreme Name of Allāh is the *Imām^(c)* of the time. Thus, in those thousand places in the Qur’ān where the name “Allah” is mentioned, there is also an indication of the Supreme Name of Allāh, i.e., the *Imām^(c)* of the time. Therefore, it is very important for the true lovers of the *Imām^(c)* of the time to believe with heart and soul that the Supreme Name, i.e., the *Imām^(c)* of the time, is alluded to a thousand times in the wise Qur’ān because of the word Allāh. God is witness to the fact that I, along with many of my companions, believe that everything in the holy Qur’ān is contained and gathered in the manifest *Imām^(c)*. In fact, we believe that none of God’s special things are outside the manifest *Imām^(c)*. This is the saying and the purport of the Qur’ān itself that there is a speaking book with Allāh, that is, at the level of luminosity. This refers to the inner light of the *Imām^(c)* of the time, which is the speaking Qur’ān. In this wisdom, there is an allusion for the people of intellect that they should understand the secrets of the silent Qur’ān through the speaking Qur’ān.

During the revelation of the Qur’ān, Allāh said: “I also have a speaking book” (23:62). I am only asking my companions: Is this speaking book not the pure light of the *Imām^(c)* of the time?

Islamabad
Saturday, April 5, 2003

Chain of Light upon Light

Part 49

It is said in the book *Wajh-i Dīn*, with reference to a wisdom-filled noble *hadīs*, that Allāh has created His pure religion on the example of His creation (*khalq*). Although there are many allusions in the word “creation (*khalq*)”, we will keep our discourse succinct for your convenience by saying that the system of religion, i.e., the system of the Qur’ān, is exactly like the solar system. Thus, the centre of the system of the universe, i.e., the solar system, is the world-illuminating sun, and the centre of the system of the Qur’ān, i.e., the system of the religion, is the light (i.e., the manifest Imām^(c)). The treasures of everything required for the solar system, i.e., the universe, are in the sun. The treasures of all the secrets of God’s book (i.e., Qur’ān) and His religion are in God’s light (i.e., the manifest Imām^(c)). Thus, if you are a lover of the secrets of the Qur’ān, then by God, those great secrets lie in the luminous recognition of the Imām^(c) of the time. When the light of the Imām^(c) of the time dawned in the personal world of Ḥakīm Pīr Nāṣir-i Khisraw^(q), it contained all the luminous miracles of Qur’ānic *ta’wil*. Hazrat-i Pīr^(q) himself says in his *Diwān*:

*Bar jān-i man chū nūr-i Imām-i zamān bi-tāft
Laylu’s-sarār būdam-ū shamsu’z-zuhā shudam*

Translation: “When the light of the Imām of the time shone upon my soul, I was [previously] like the last pitch-dark night of the lunar month, and I became the blazing sun”.

The pure light of the Imām^(c) of the time (may my soul be sacrificed for him) first dawns in the world of imagination. Although this world has extremely wonderful and marvellous colourful theophanies, it is a very early testing stage because the highest spiritual progress begins at the destination of Isrāfil and ‘Izrā’īl. The deluge of spiritual resurrection subsides upon reaching the Sacred Sanctuary (*hazirah-yi qudus*). One of the many names of the Sacred Sanctuary

is the World of Oneness (*‘ālam-i wahdat*). God willing! We will write a few words on it.

Islamabad

Saturday, April 5, 2003

Chain of Light upon Light

Part 50

Although the universe is apparently the macrocosm (*‘ālam-i akbar*) and the human being the microcosm (*‘ālam-i aşgar*), Mawlānā ‘Alī^(c) informed humankind that the macrocosm is contained within them. In this case, a person’s head is heaven, and the earth extends from their neck to their feet. The head, as heaven, certainly contains the Throne and the Pedestal, the Pen and the Tablet, paradise, the place of *mi’rāj*, the praised station (*maqām-i mahmūd*), the Sacred Sanctuary, the World of Oneness, *Illiyyīn*, etc.

I remember the faith-illumining and soul-nourishing *didār* of Hasanabad (*Ziyārat*), Bombay, during the time of the Diamond Jubilee, when Ḥaẓrat-i Mawlānā Imām Sultān Muḥammad Shāh^(c) was giving the universal treasure of the Supreme Name to a group of his *murīds*. In connection with the relevant instructions, pointing to his blessed forehead with his holy hand, he said that the paradise is here. This means that the luminous paradise, i.e., the Sacred Sanctuary is in the pure forehead of the Imām^(c) of the time; and to his lover who merges in him through the Supreme Name, Mawlā^(c) will show this miracle to him in his forehead too.

The Sacred Sanctuary is the World of Oneness in many respects. In particular, the greatest miracle there is the manifestation of *azal*, through which everything is eternally renewed. In other words, at the end of every spiritual resurrection, all human souls become monoreal in the Sacred Sanctuary due to the manifestation of *azal*. See the verse in the Qur’ān (76:1).

Islamabad
Sunday, April 6, 2003

Chain of Light upon Light

Part 51

See the noble verse (2:213). It begins with: “The people were one community ...”. Before the beginning of the chain of prophets^(c), all people were spiritually one nation (community) in the personal world of the Person of Oneness (*shakhs-i wahdat*), i.e., the Imām^(c) of the time. This is because, at the end of every spiritual resurrection, all people become one nation (community) spiritually in the World of Oneness (i.e., Sacred Sanctuary). Among the eternal attributes of Allāh are the Enfolder (*al-Qābiẓ*) and the Unfolder (*al-Bāsit*). This means that He, the Almighty, with His perfect power, gathers all souls in the Single Soul (i.e., the Ādām^(c) of the time) and also spreads them out as his children. In the sight of Allāh, creating you all physically and spiritually is like that of a Single Soul (31:28). Ḥaẓrat-i Ādām^(c), God’s vicegerent and the object of prostration for angels, had not only a paternal relationship with all his children; rather, all his children were parts of his soul, as well as the prostrating angels (7:11).

The holy Qur’ān says: “And We set up the heaven (i.e., the Sacred Sanctuary) as a protected roof” (21:32). This means that the soul is eternally alive, safe and at peace there.

Karachi

Thursday, April 10, 2003

Chain of Light upon Light

Part 52

God says in *sūrah-yi Sād* (38:26): “(We said to him,) O Dāwūd! Indeed, We have made you a vicegerent in the earth, so judge between people with truth”. God bestowed several great ranks upon Ḥazrat-i Dāwūd^(c) simultaneously such as Allah’s vicegerent, Prophet, Entrusted Imām and religious king. Through his supplications, Allah revealed the Psalms and commanded all the mountains and birds of the world to be in harmony with Dāwūd^(c) by means of the world of particles and the trumpet of Isrāfil. This is the spiritual resurrection = *ta’wīl*, in the light of which these secrets are revealed.

Read the verse (17:44) carefully. Everything glorifies Allah with His *Hamd*, both through mute expression as well as through the spoken language. This great secret is that everything is in the world of particles, and when the time comes, the world of particles does the *tasbīh* of Allah in harmony with the trumpet of Isrāfil (*ṣūr-i Isrāfil*). Allah, with His perfect power, declared the trumpet of Isrāfil to be a miracle of Ḥazrat-i Dāwūd^(c). This is why Ḥazrat-i Dāwūd^(c) used to recite the Psalms (*Zabūr*) with music. If music were devoid of wisdom and forbidden, God’s vicegerent, Prophet and Imām Ḥazrat-i Dāwūd^(c) would not have used it, and there would have been nothing but the pleasure of Allah. Qur’ānic references (4:163, 17:55, 34:10, 38:26, 21:79).

Karachi
Friday, April 11, 2003

Chain of Light upon Light

Part 53

It is said in *sūrah-yi al-An'mbiyā*: “And verily We have written in the scripture (*zabūr*), after the remembrance, that My righteous servants will inherit the earth” (21:105).

Ta'wīl purport: And We have written in the *zabūr* (book) of the personal world after the completion of the remembrance of the Supreme Name, that Our righteous servants will be the inheritors of the Universal Earth. Universal Earth = personal world, planet Earth, the land of the universe, the land of the paradise.

Zabūr means book, and here it refers to the book of deeds of the personal world. Hazrat-i Dāwūd^(c) was the embodiment of the Psalms in his personal world. The holy Qur'ān says: “And We taught him (i.e., Dāwūd) the art of making coats of mail (for your benefit) to protect you from each other's violence. Will you then be grateful?” (21:80). The *ta'wil* of this blessed verse is very important from various aspects, and that *ta'wil* is that all the miracles of all the prophets^(c) are gathered in the manifest Imām^(c). Thus, the Imām^(c) of the time establishes the spiritual resurrection on one of his physical hierarchs and creates many subtle bodies in his ‘Izrā’īl destination. These subtle bodies are the garments (*labūs*, 21:80). These are also *mu'min* jinns, angels, shirts (*sarābil*, 16:81) and the luminous bodies. According to a tradition, seventy thousand luminous bodies are [created] in every spiritual resurrection.

Karachi
Sunday, April 13, 2003

Chain of Light upon Light

Part 54

In part 38, the blessed names of the holy Permanent Imāms^(c) from Hazrat-i Ādām^(c) to Hazrat-i Abū Tālib^(c) are mentioned, consisting of around 49 pure names. These luminous names, along with the blessed names of the Imāms^(c) from the progeny of the Prophet Muḥammad^(s) which are recited in the holy *du‘ā*, are the beautiful names of Allāh, whose grandeur, glory, and praise is present in the wise Qur’ān (7:180). God has commanded believers to call upon Him by these beautiful names. As Mawlā ḵAlī^(c) has said: “I am the beautiful Names through which Allāh has commanded to call upon Him” (*Kawkab-i Durri*, chapter 3, *manqabat* 29). The relevant noble verse is: “And to Allāh belong the beautiful Names, so call on Him by them” (7:180).

Here is an extremely revolutionary wisdom that must be properly understood and memorised. Those fortunate people who worship Allāh by recognising the Imām^(c) of the time as His Supreme Name and beautiful names are very successful and blissful. A million thanks be to Allāh.

Karachi
Monday, April 14, 2003

Chain of Light upon Light

Part 55

*Gar-chih Qur'ān az lab-i paygāmbar ast
Har kih gūyad Haqq na-guft ān kāfir ast*

Translation: Although the Qur'ān is from the (blessed) tongue of the Prophet^(s), whoever says it is not the word of God is an infidel.

In *al-Mizān fī Tafsīrī l-Qur'ān*, volume 19, page 376, it is narrated from Imām Ja'far al-Ṣādiq^(c) that he said: “*Nūn* (68:1) is a stream in paradise. God commanded: ‘Freeze!’, so it obeyed the command and became ink. Then God said to the Pen: ‘Write!’, so the Pen wrote in the Guarded Tablet what had happened and what was to happen until the Day of Resurrection. Thus, by the ink is meant a light, and the Pen is a light, and the Tablet is a light. So, *Nūn* is an angel who delivers the revelation of Allāh to the angel Pen; this angel [then] delivers to the angel Tablet, who then delivers to Isrāfil, and Isrāfil delivers to Mīkā'il, and Mīkā'il delivers to Jibrā'il, and Jibrā'il delivers the revelation (*wahy*) to the prophets and messengers”.

Karachi
Tuesday, April 15, 2003

Chain of Light upon Light

Part 56

It is said in *sūrah-yi Bani Isrā’īl*: “Purified be He Who carried His servant by night from the Sacred Mosque (*al-Masjid al-Harām*) to the Farthest Mosque (*al-Masjid al-Aqṣā*) whose precincts We have blessed, that We might show him some of Our signs. Indeed He is All-Hearing and All-Seeing” (17:1).

Ta’wili Wisdom: Night means night itself, and in *ta’wil* it also means spirituality. Thus, the *mi’rāj* of the holy Prophet^(s) took place spiritually and internally. In other words, he did not travel physically; rather, he ascended spiritually to the throne of the Sacred Sanctuary. Mosque signifies worship, as well as the place of worship, and its *ta’wil* is the Supreme Name, i.e., the *Imām^(c)* of the time, because he is both the mosque and the worship of God’s special servants. So, on the night of *mi’rāj*, the holy Prophet^(s) ascended from the initial Supreme Name to the final Supreme Name, and observed and attained recognition of the great miracles of the heaven of the Universal Soul, i.e., the World of Oneness. The *ta’wil* of the great miracles of the *mi’rāj* of the holy Prophet^(s) is encompassed and spread throughout the Qur’ān.

Sūrah-yi Najm (53:1-18) contains the great miracles and magnificent secrets of the noble *mi’rāj*. Pray abundantly that we may all be blessed with recognition of the great secrets of the Sacred Sanctuary, *āmīn*, *summa āmīn*, so that we may attain the recognition of the secrets of *mi’rāj*!

Karachi

Wednesday, April 16, 2003

Chain of Light upon Light

Part 57

The *ta’wili* purport of verses from *sūrah-yi Najm* (53:1-2): By the manifestation of the light of *azal*, when it continuously demonstrates its rising and setting at the rank of *mi’rāj*, with the wisdom-filled allusions of the greatest secrets. As this is the World of Oneness, so the Pearl of Intellect and the Hidden Book (which contains all the secrets of the Qur’ān) are in this very light of *azal*. Following this great oath, it is said as the complement of the oath that your companion (i.e., Muḥammad^(s)) has neither gone astray nor been misled. Here, along with praising the successful guidance of the holy Prophet^(s) to the destination of *mi’rāj*, it is also indicated that you all went to *mi’rāj* with your beloved Prophet^(s), but in an unconscious state, so that the recognition of *mi’rāj* may not be impossible for those who will make a profound endeavour in the future.

In *sūrah-yi Wāqi’ah* (56:79), there is a clear proof that only those who are purified (*muṭahharūn*) can touch the Hidden Book, that is, they can take it in their hands. The purified ones only attain this bliss at the rank of *mi’rāj*.

A similar bright proof is also present in *sūrah-yi Hadid* (57:12), indicating that the light of believing men and women demonstrates the rising and setting at the place of *mi’rāj*. However, only their representative can observe this light.

Karachi
Thursday, April 17, 2003

Chain of Light upon Light

Part 58

The following saying of the *mu'awwil* of Qur'ān, Mawlā Ḥasan al-Baṣrī (رضي الله عنه) is quoted in the book *Sarā'ir*, p. 117: "Indeed, I am the religion of Allāh (in *ta'wil*)". O lovers! O lovers! Listen, listen! Listen to this profound wisdom with heart and soul! Always benefit from this treasure of recognition! Look in the wise Qur'ān with the eye of insight. Is there anything else in the entire Qur'ān except an invitation to Allāh's religion?

In addition, there is also a prominent mention of God's religion in many places, such as the true religion, the religion Islam, the religion of the upright (*hanīf*), the straight path, *minhāj*, the pure religion, the religion of *Qayyim* (the religion of Qā'im), the nation of Ibrāhīm^(c), etc.

First of all, read *sūrah-yi Naṣr* (110:2). Here, the holy Prophet^(s) himself is Allāh's religion. Then Ḥasan al-Baṣrī and the Imām^(c) of the time (may my soul be sacrificed for him) are Allāh's religion, that is, the true religion. There is no human interference, rather it is only the will of Allāh, the absolute King, Who has encompassed and enumerated all things in the manifest Imām^(c) (36:12) by His will and wisdom. Thus, every lover should memorise this saying of Mawlā: "Indeed, I am Allāh's religion. Indeed, I am Allāh's soul". This is very important and this will bring abundance in knowledge. Qur'ānic references of Allāh's soul (*nafsu'llāh*): 3:28, 3:30, 6:12, 6:54.

Karachi
Friday, April 18, 2003

Chain of Light upon Light

Part 59

It is narrated in *Jāmi‘-i Tirmizi*, Volume 2, Chapter 1521: The excellence of *sūrah-yi Yā-Sin*: “The Messenger^(s) of Allāh said: Everything has a heart, and the heart of the Qur’ān is *Yā-Sin*. Whoever recites it once, Allāh writes for them the reward of reciting the whole Qur’ān ten times”.

The holy Prophet^(s) said: “Everything has a hump (*sanām*) and the hump of the Qur’ān is *sūrah-yi Baqarah*; and there is a verse in it that is the chief of all the verses of the Qur’ān, and that is *āyatu'l-Kursī*.” This also answers the question that *sūrah-yi Yā-Sin* is the heart of the Qur’ān because it contains the verse of *Imām-i Mubin* (36:12), which is praised by Allāh Himself. The luminous recognition of the verse of *Imām-i Mubin* is in the Sacred Sanctuary.

It is written in *Kitābu'l-Itqān* that three things are the greatest in the Qur’ān. The greatest of the chapters is *sūrah-yi Fātiḥah*, the greatest of the verses is *āyatu'l-Kursī*, and the greatest of the names of Allāh is the Supreme Name. Now listen: the name of *sūrah-yi Fātiḥah* is Ummu'l-Kitāb, which esoterically is ^cAlī^(c) (See: *Wajh-i Dīn*, p. 197). The *ta'wil* of *āyatu'l-Kursī* tells us that the *Imām^(c)* of the time is the Supreme Name of Allāh, and the greatest of all the silent names of God is the one which is *hayy*, i.e., living and speaking; that is, the *Imām^(c)* of the time. Thus, Allāh has gathered all the virtues in the manifest *Imām^(c)*.

Karachi
Monday, April 21, 2003

Chain of Light upon Light

Part 60

In the esoteric meaning of the following unparalleled verse, there is a great universe of God's luminous miracles that He has bestowed upon the manifest Imām^(c), which is why it is placed in the heart of the Qur'ān. This verse, which is the fountainhead of the universal wisdom, is: "Verily We bring back the dead to life, and We write down what they have sent before them, and their traces. And We have encompassed everything in a manifest Imām" (36:12).

[*Ta'wīl* purport:] Indeed, We give life to all kinds of dead persons, especially those who die according to the command of "*mūtū qabla an tamūtū* (die before you die)". These are the fortunate ones who observe the great universe of God's luminous miracles, and as a result, they are bestowed with the treasure of recognition by God's grace. Some of the names of the great universe of luminous miracles are: the exalted world (*‘ālam-i ‘ulwi*), the higher world (*‘ālam-i bālā*), the world of command (*‘ālam-i amr*), paradise for recognition (*‘irfānī bihisht*), the world of oneness (*‘ālam-i waḥdat*), *Illiyyin*, written book (*kitāb-i marqūm*), the heaven of the universal soul, the place of *mi'rāj*, the praised station (*maqām-i maḥmūd*), the prosperous house (*baytu'l-ma'mūr*), Throne (*arsh*), the heaven of the personal world, the Sacred Sanctuary, the universal paradise, etc.

There is a luminous saying of Mawlā Ḥaḍīth Alī^(c): "Do you think you are a small body, while the macrocosm is enfolded in you?" .

Karachi
Tuesday, April 22, 2003

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Index of *Aḥādīs*

1. *Mūtū qabla an tamūtū* (Die before you die).
.....2, 6, 9, 10, 55, 56, 58, 72
2. O My servant! Obey Me (in the true sense), I will make you My *misl* (similitude), ever-living that you will never die, mighty that you will never be humiliated, and rich that you will never be needy. (*hadīs-i qudsī*)
.....8
3. *Al-khalqu ‘iyālu ’llāh* (creation is Allāh’s household).
.....13
4. The soul of *mu’min* is kept after death in a body which is of the

same form as his body was in the world. 17

5. When Allāh created the intellect, He said to it: Come forward! It came forward. Then He said: Go back! It went back. Then He said: By My honour and My majesty! I have not created anything more beloved to Me than you. Through you I will take and through you I will give. Through you I will reward and through you I will punish. 18

6. Allāh created seventy thousand angels from the light of the blessed face of ^cAlī bin Abī Tālib. 20

7. Indeed, there are one hundred and twenty-four thousand Prophets of God from the children of Ādām till the *Qā'im*. 21, 38

8. He who dies and does not recognize the Imām of his time, dies in the manner of the death of ignorance (*jāhiliyyat*), and the *jāhil* is in the fire (hell). 30

9. He who obeys me indeed obeys Allāh, and he who disobeys me indeed disobeys Allāh, and he who obeys the Imām indeed obeys me, and he who disobeys the Imām indeed disobeys me. 30

10. He who dies without (obedience to) the Imām^(c), dies in the manner of the death of *jāhiliyyat*. 30

11. Indeed, the Qur'ān has a *zāhir* (exoteric aspect) and a *bātin* (esoteric aspect) and every *bātin* goes up to seven *bātins* or upto seventy *bātins*. 32

12. Surely Allāh did not send any prophet without appointing for him

a legatee (<i>waṣī</i>), a minister (<i>wazīr</i>), an heir (<i>wāris</i>), a brother (<i>akh</i>) and a successor (<i>wali</i>).	38
13. O children of ‘Abdu'l-Muṭṭalib, obey me (as ought to be obeyed,) so that you will become kings of the earth and its rulers.	39
14. O Allāh! make for me a light in my heart, and a light in my ear, and a light in my eye, and a light in my tongue, and a light in my hair, and a light in my skin, and a light in my flesh, and a light in my blood, and a light in my bones, and a light in my nerves, and a light in front of me, and a light behind me, and a light on my right side, and a light on my left side, and a light above me and a light below me! (Prayer of Light).	41
15. My servant continues to seek My closeness through <i>nawāfiṣ</i> ... (<i>hadīṣ-i qudsī</i>).	58
16. Indeed, God has laid the foundation of His religion on the example of His creation so that His creation may be adduced as evidence of His religion and His religion as evidence of His Oneness.	60
17. Everything has a heart, and the heart of the Qur’ān is <i>Yā-Sīn</i> . Whoever recites it once, Allāh writes for them the reward of reciting the whole Qur’ān ten times.	71
18. Everything has a hump (<i>sanām</i>) and the hump of the Qur’ān is <i>sūrah-yi Baqarah</i> ; and there is a verse in it that is the chief of all the verses of the Qur’ān, and that is <i>āyatū'l-Kursi</i> .	71

Index of Sayings

Hz̄rat-i ʻIsā^(c)

1. He who is not born twice shall not enter the kingdom of heavens. 55

Hz̄rat-i Mawlānā ʻAlī^(c)

1. I am eternal in the world. 7, 34

2. I and Muhammad are a single light from the light of Allāh. I am the master of the earthquake (7:78), I am the master of the signs (i.e., the lord of miracles) ... and I am the mighty tiding, concerning which they are in disagreement (78:2-3). ... I am the Book... I am the Guarded Tablet and I am the wise Qur'ān... so, Ādām, Nūh, Sām, Ibrāhīm, Ismāʻil, Mūsā, Yūshāʻ, ʻIsā, Shamʻūn, Muhammad, all of us are one 8

3. I am Allāh's Countenance. 20

4. I am the miracles (*āyāt*) of Allāh, and His trustee. 29

5. I am the Guarded Tablet. 33

6. I am the one who speaks in every language of the world. 33, 45

7. I am the one who has a thousand books from the books of the prophets. 33

8. I am the (spiritual) resurrection; for those who deny it, hell (of

ignorance) is inevitable.	34
9. I am the first <i>Ādam</i> ^(c) , I am the first <i>Nūh</i> ^(c) .	34
10. I am that (speaking) book of Allāh in which there is no doubt.	35
11. I am the beautiful names through which Allāh has commanded to call upon Him.	35, 66
12. I am God's plenipotentiary on earth. His command is entrusted to me, and I order His servants.	35
13. I am the one with seventy-two names from the Supreme Names.	35
14. And I am the one whom Allāh makes the Lord of the East and the West in the blink of an eye.	35
15. I am Allāh's Countenance (facing me is facing God);	36
16. I am the <i>nāqūr</i> (trumpet) about which Allāh says: "When the trumpet is blown (74:8)".	42, 45
17. I am the one who resurrects the Hour.	42
18. I am the mosquito whose example Allāh has given in the Qur'ān.	45
19. I am indeed God's religion.	47, 70

20. Do you think you are a small body, while the macrocosm is enfolded in you? 62, 72

21. Indeed, I am Allāh’s religion. Indeed, I am Allāh’s soul. 70

Hazrat Imām Muḥammad Bāqir^(c)

1. Whatever is said about Allāh is about us. 27

Hazrat Imām Ja‘far aṣ-Ṣādiq^(c)

1. The Imām [in the verse 17:71] means every Imām^(c) of the time. 31

2. *Nūn* is a stream in paradise. God commanded: ‘Freeze!’, so it obeyed 67

Hazrat Imām Sultān Muḥammad Shāh^(c)

1. If you read the books of religious knowledge and act accordingly, you will become angels. 15

2. Those children who will acquire the knowledge of the Ismā‘īlī religion well; they will firmly follow the Ismā‘īlī religion and will become cognisant of the religion. 15

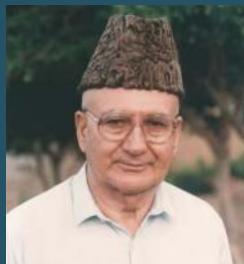
3. If you want to help in the work of religion, translate the Persian books and read them to strengthen religion. Keep helping others to increase their knowledge of religion. Translate books in other languages into Gujarati to strengthen religion and make children alert. 15

4. Those who have not had the opportunity to receive knowledge, try to make them like you in spiritual matters. 15
5. It is your duty to educate your children. If you wish to learn the noble Qur'ān, be students of those who know its true meaning. In this way you will know its true meaning. You *Khojah* are not aware of several of the religious books. Amongst you many people have not read such books. If you read such books, you will understand and you will not be susceptible to deviation. By reading these books, your intellect will testify that your religion is true and you will be certain [about your faith]. 15
6. Seek knowledge of religion by means of correspondence with each other. Just as you correspond for business, correspond to strengthen religion. Our *murīds* who live in Arab and Badakhshan, etc., correspond on matters of religion just as they correspond for business, and explain the meaning of religion to each other. You too do the same. The brethren from one country should seek knowledge from the brethren from another country by means of correspondence. 15-16

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2.	<i>Jab barq-sawār āyā tab bāb khulā az-<u>khwud</u></i> <i>Ham mar kē huwē zindah jab <u>shāh-i</u> <u>shahān</u> āyā</i>	17, 35
3.	<i>Zindāne uyám yáad je muú bélāte til áaljam</i> <i>Jannát nuká áar díin ními zindáanulo yeeécam</i>	17
4.	<i>Ay nuskah-yi nāmah-yi Ilāhī kih tū’i</i> <i>Way āyinah-yi jamāl-i <u>shāhī</u> kih tū’i</i> <i>Bayrūn zi tū nist har <u>chih</u> dar ^cālam hast</i> <i>Dar <u>khwud</u> bi-talab har ān-<u>chih</u> <u>khwāhī</u> kih tū’i</i>	23
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8.	<i>Gar-<u>chit</u> yak-bār zādah-and bi-yābi</i> <i>^cĀlam-i dīgar agar dūbārah bi-zāyi</i>	55
9.	<i>Bar jān-i man <u>chū</u> nūr-i Imām-i zamān bi-tāft</i> <i>Laylu’s-sarār būdam-ū <u>shamsu’z-zuhā</u> <u>shudam</u></i>	60

10. *Gar-chih Qur'ān az lab-i paygamar ast*
Har kih gūyad Haqq na-guft ān kāfir ast 67



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

