



# *Gems of Qur'ānic Knowledge and Wisdom*

*‘Allāmah  
Naṣīr al-Dīn Naṣīr Ḥunzai  
(Sitārah-yi Omtiyāz)*

A beautiful artwork of a Prophetic tradition  
in Kūfic style



*Al-ḥikmatu ẓāllatu'l-mu'min*

Translation: Wisdom is the lost property of the *mu'min*

**Gems of**  
**Qur'ānic Knowledge and Wisdom**  
*(Qur'ānī ʿIlm-ū Hikmat kē Jawāhir)*

by

**ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai**  
*(Sitārah-yi Imtiyāz)*

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## Dedication

The publication of this bilingual edition of the book “Gems of Qur’ānic Knowledge and Wisdom (*Qur’ānī ‘Ilm-ū Hikmat kē Jawāhir*)” has been made possible by the great generosity and devotion of a newly-wed couple of our organization: Shujauddin Sadat and Basima Sadat. They are both blessed with the fervour of serving the *pāk jamā‘at* by disseminating spiritual knowledge.

Shujauddin was born in 1991 in Kabul, Afghanistan. As an IT Engineer he works for a private company. He had developed keen interest in reading religious books from the early age of when he was in primary school. Later in 2012 he was introduced to this organization by his cousin Syed Rahim and he started attending *‘ilmī* classes in Kabul. In 2015 he migrated to the USA and continued *‘ilmī* classes in Dallas centre. In 2016 when *Ustād-i buzurgwār* visited Dallas centre Shujauddin’s ardent wish of having the bliss of meeting him was fulfilled. Shujauddin helped the hosts Dr. Karima Jooma sahibah and Shamsuddin Jooma sahib a lot in preparing their home for *Ṣāhib*’s stay. He was always there whenever they needed any help. During that visit Shujauddin used to sit by *Ṣāhib*’s feet and converse with him in Persian.

Basima was born in 1995 in Afghanistan. She migrated to Pakistan with her family when she was just 3 years old. She completed her secondary education in Karachi, Pakistan. It was during their stay in Karachi that Syed Nowroz Sadat, the elder brother of Basima, was introduced to this organization of spiritual knowledge and through him Basima also started attending classes. Later in 2013 she returned to Kabul where she attended high school and also continued attending *‘ilmī* classes in Kabul centre.

On 1<sup>st</sup> October 2020, Shujauddin and Basima were married in Kabul. In the light of the *farāmīn* of Mawlānā Ḥāẓir Imām<sup>(c)</sup> and Mawlānā Sulṭān Muḥammad *Shāh*<sup>(c)</sup> about simplicity and avoiding

extravagance on such occasions, Meherangez Mir sahibah advised them to hold a small wedding ceremony at home in Kabul and not to waste money on unnecessary expenses and traditions. It was their *niyyat* to save money in order to sponsor a book as an *‘ilmī* service on the occasion of their marriage which is being fulfilled now, *al-ḥamdu-li’llāh!*

This exemplary act of Shujauddin and Basima has set an example for all the youths of our *pāk jamā‘at* not to waste money on unnecessary traditions which are meant only to show-off one’s wealth. Rather, on every special occasion of their lives, they should save money and spend it in lasting good deeds and services so that all such occasions may be filled with lots of *barakāt*.

It is our profound prayer that may Khudāwand bless this couple and their families with His choicest blessings. May their lasting services bring *barakāt* manifold in their physical, spiritual and intellectual lives. May Khudāwand grant other *mu’minin* the inspiration and motivation to do similar service of esoteric knowledge. *Āmīn! Yā Rabba’l-‘ālamīn.*

Azeem Ali Lakhani

Karachi

30<sup>th</sup> May, 2021

## Important Note

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

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

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# Gems of Qur'ānic Knowledge and Wisdom

## Part 1

By the name of Allāh, the most Compassionate, the most Merciful.

God says in *sūrah-yi Ra'ad*: “And to Allāh prostrate all those who are in the heavens and the earth, willingly or unwillingly, as do their shadows also in the mornings and the evenings. Say: ‘Who is the Lord of the heavens and of the earth?’ Say: ‘Allāh’. Say: ‘Then have you taken unto you others beside Him to be your protectors, even such as have no power to profit or hurt themselves?’ Say: ‘Are the blind and the seeing equal, or are the shadows and the light equal? Or have they ascribed to Allāh associates who created as He created, so that creation is all alike to them?’ Say: ‘Allāh is the Creator of everything, and He is the One, the Omnipotent’.” (13:15-16).

And (among creatures) all those who are in the heavens and the earth, prostrate only to Allāh, willingly or unwillingly. Such a prostration of the universe to God can be in several meanings. For example, the universe is a Great Human (*insān-i kabīr*) or an archangel (*‘azīm firishtah*). This is a reality too, that during the spiritual resurrection *al-Wāhid al-Qahhār* (the One/Unifier, the Subduer) creates a Pearl by enfolding the whole universe in the blessed hand and that Pearl prostrates to God. The Omnipotent [then] unfolds that Pearl to make the universe, and it obeys Him as prostration also means obedience.

As I said that this world in its integrity is the Great Human as well as an archangel. It is an ocean of souls as well as the universal paradise. By virtue of its particles it is also the world of particles (*‘ālam-i zarr*). Allāh is *fa‘cālu’l-limā yurid* (85:16), i.e., He does whatever He wants.

Monday 17 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 2

By the name of Allāh, the most Compassionate, the most Merciful.

Verses (2:155-157) in *sūrah-yi Baqarah* say: “Surely We will try you with something of fear and hunger, and loss of goods and lives and fruits; yet give good tidings to the patient. Who, when they are visited by an affliction, say, ‘Surely we belong to God, and to Him we return’; upon them are blessings and mercy from their Lord, and those - they are the truly guided.”

The lovers of the Divine light must reflect intensely on this wisdom-filled saying, *Āmin!* Benefit from the translation of the wise Qur’ān. The great miracle of the Divine light is hidden in your *giryah-ū zārī*, supplications, prostrations of humility and ardent and humble prayer.

The wise Qur’ān strongly praises *giryah-ū zārī* (19:58). Check carefully who those people were, the best example of whose pure tears is present and preserved in the pure Qur’ān forever. It is my belief that Ḥaḡrat Dāwūd<sup>(c)</sup> became merged in God during his lifetime, by weeping extensively in Divine love therefore his supplications were moulded in the matrix of Divine revelation (*wahy*).

This holy saying is in *sūrah-yi Bani Isrā’il*: “And We have preferred some Prophets over others; and We gave to David the Psalms.” (17:55).

Monday 17 January 2005



# Gems of Qur'ānic Knowledge and Wisdom

## Part 3

By the name of Allāh, the most Compassionate, the most Merciful.

There is a wisdom-filled saying in *sūrah-yi Luqmān*: “Do you not see that Allāh has subjugated to you whatever is in the heavens and whatever is in the earth and has completed His favours, both apparent and hidden, on you?” (31:20).

*Ta'wili* purport: Did you not see with the inner eye in the external world and within yourself (i.e., in the Sacred Sanctuary) that indeed God has made whatever is in the heavens and whatever is in the earth (i.e., everything) subservient to you and [He] completed His external and internal favours on you. Firmly believing this Divine saying, we should repeatedly and abundantly prostrate in the Divine court with *giryah-ū zāri* and should continue to fear God, *Āmin!*

I pray: “Our Lord! Do not let our hearts swerve towards crookedness after You have guided us to the right way; and bestow upon us Your mercy. Surely You, only You are the Bestower.” (3:8).

Note: There are approximately sixteen (16) verses of subjugation (*āyāt-i taskhīr*) and the wisdoms of all of them are encompassed in the above-mentioned verse [i.e., 31:20]. Thus benefit considerably by reflecting on this verse.

Tuesday 18 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 4

By the name of Allāh, the most Compassionate, the most Merciful.

The unprecedented and everlasting poem in Dīwān-i Ḥaẓrat °Alī<sup>(c)</sup><sup>1</sup> is indeed a pleasing garden from the gardens of paradise. Benefit repeatedly from its fruits and flowers!

There is a wisdom-filled saying in *sūrah-yi Banī Isrā'il* (17:44) that the True Worshipped (*ma'būd-i barḥaq*) is the one for whom each and every thing of the universe and its existents do *tasbiḥ* at the rank of intellect (*maqām-i °aql*). At the rank of intellect and recognition the macrocosm is the Supreme Human = the Universal Soul, which is the all-embracing ocean of human souls, the subtle world and the Guarded Tablet. In the same way, one of its names is also *kullu shay'* (i.e., everything) because everything is encompassed and present in it. In whatever form the Supreme Human may be, they continue to prostrate to and obey God and to purify Him [from creaturely attributes]. It is extremely difficult to understand all these secrets of recognition (*ma'rifat*), therefore it is said that you don't understand their purification of God [from creaturely attributes] (*tasbiḥ*, 17:44).

Tuesday 18 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 5

By the name of Allāh, the most Compassionate, the most Merciful.

Certainly [this] verse of *sūrah-yi al-An'ām* is a source of blessings: “(Observe His mercy that) whoever comes (to Allāh) with a good deed receives ten times as much” (6:160). Though this law of reward is commendable, however, the Qur'ān has another example which should be read and reflected upon too: “The likeness of those who spend their wealth in Allāh’s way, is as the likeness of a grain which grows seven ears, in every ear a hundred grains. Allāh gives manifold increase to whom He pleases” (2:261). The soul of a *mu'min-i sālik* is by no means inferior to a wheat grain. If [a *mu'min's*] soul is cultivated in the miraculous field of the spiritual resurrection numerous harvests of the Single Soul (*nafs-i wāhidah*) are prepared in seven nights and eight days. In this process the *mu'min-i sālik* increases tremendously as all the people of the planet earth assemble spiritually in his personal world on the invitation of *ṣūr-i Isrāfīl*. This is how one grain grows into seven ears (i.e., seven hundred grains) and then into countless grains. This is a miracle of Divine power.

Wednesday 19 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 6

By the name of Allāh, the most Compassionate, the most Merciful.

Similar to the confluence of two rivers of light, the wise Qur'ān mentions the holy and blessed names of exalted God in pairs, just as *al-Wāḥid al-Qaḥḥār* is mentioned in six places (See Qur'ānic Index<sup>2</sup>). See *ʿAzīz<sup>un</sup> Ḥakīm*. Also see *al-ʿAlīyyu 'l-Kabīr* in the Qur'ān with the help of the Index.<sup>3</sup>

In short, by turning the pages of the wise Qur'ān you yourself will notice that this Divine book contains the luminous confluence of the attributive names of God at numerous places. What is the wisdom, allusion and the greatest secret in this?

Thursday 20 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 7

By the name of Allāh, the most Compassionate, the most Merciful.

In *sūrah-yi Hā-mīm al-Sajdah*, God says: “And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune.” (41:35).

Each and every verse of the wise Qur'ān is full of magnificent miracles of Divine knowledge and wisdom. Since the holy Qur'ān is the Divine hospital, therefore the amazing prescription of the spiritual cure present in this blessed verse is unique. This humble servant experienced today a miracle in his heart from this holy verse. Understand its exoteric translation and act according to it!

Earlier it is said: “And who is better in speech than one who calls (people) to Allāh, works righteousness, and says, ‘I am of those who submit’.” (41:33). Both these wisdom-filled verses are interconnected and have the same topic and wisdom. Thus, by the grace of God this indigent servant humbly prayed for a few of those *mu'mins* and asked for forgiveness in the Divine court after which a miracle was experienced in the heart. *In-shā'a'llāh*, you may have understood. You too continue to offer virtuous prayers in favour of every *mu'min* repetitively. *Āmin! Āmin!*

Thursday 20 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 8

By the name of Allāh, the most Compassionate, the most Merciful.

It is one of the great favours of Almighty Allāh that this humble servant saw a luminous dream during the days in Austin in which *nambar-dār* Raḥmat ibn-i Muḥammad Zāmīr was with two young and extremely handsome sons in Hyderabad (my native village). This was a theophany of *Mawlā's* mercy in which there was an allusion to [all] *nufūs-i Khānah-yi Hikmat* from His sublime court that by virtue of *Mawlā's* infinite grace, their souls are youthful and beautiful in this world as well as in paradise.

Mawlā ʿAlī<sup>(c)</sup> said about his own holy personality: “I am the resurrection”.<sup>4</sup> Among many names of resurrection in the wise Qurʾān, a confluence (*saṅgam*) name is “*khāfiẓat<sup>un</sup> rāfiʿat<sup>un</sup>*” (56:3), i.e., abasing, exalting. These two names are for God too: *al-Khāfiẓ* = abasing, and *al-Rāfiʿ* = exalting.

Friday 21 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 9

By the name of Allāh, the most Compassionate, the most Merciful.

In *sūrah-yi Qiyāmat* (75:1-2) God, the Knowing, the Wise has first sworn by the resurrection and then by the censuring soul (*nafs-i lawwāmah*). The wisdom of this blessed verse indicates to the people of intellect that the lovers of God reproach themselves in several ways because converting the carnal soul (*nafs-i ammārah*), which is a very powerful devil and a great enemy, to the censuring soul is not an easy task. Only a wise lover can understand the Qur'ānic secret of placing the censuring soul very close to the rank of resurrection, in that it explicitly urges every lover of the Divine light to repeatedly reproach themselves so that their soul can become the self-reproaching soul in a true sense and it may practically become the censuring soul near God.

All those *'azizān* are very fortunate who do *giryah-ū zārī* and supplication in *Mawlā's* love. I pray that the ocean of *Mawlā's* love may continue to surge in every faithful heart, *Āmīn!*

Saturday 22 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 10

By the name of Allāh, the most Compassionate, the most Merciful.

*Huwa 'l-Awwal huwa 'l-Ākhir huwa 'z-Zāhir huwa 'l-Bāṭin*  
*Munazzah māliki 'l-mulki kih bi-pāyān ḥashr dārad*

(He is the First, He is the Last, He is the Manifest, He is the Hidden. He is the pure Sovereign of a kingdom that has countless resurrections.)

I am very poor and feeble in every [kind of] knowledge, therefore I cannot [duly] praise this wisdom-filled verse of Ḥakīm Pīr Nāṣir Khusraw<sup>(a)</sup>, whereas the great secrets of Qur'ānic wisdom and recognition of paradise are hidden in it. The “Knowledge of Resurrection” is the most rare and the most hidden knowledge in this world but the firm certainty with which Pīr ṣāhib<sup>(a)</sup> refers to it in this verse alludes that resurrection, which is the eternal attribute of the Living, the Everlasting (*al-Ḥayy al-Qayyūm*), always continues to be renewed because it is an endless chain of wonders, marvels and great miracles.

O Allāh! For the sake of all your favourite Qur'ānic prayers have mercy and grace on our pitiable condition, *Āmīn!*

“And they esteem not Allāh as He has a right to be esteemed.” (39:67).

Saturday 22 January 2005



# Gems of Qur'ānic Knowledge and Wisdom

## Part 11

By the name of Allāh, the most Compassionate, the most Merciful.

*Man māta fa-qad qāmat qiyāmatuhu*, i.e., He who dies, his resurrection takes place.<sup>5</sup>

The holy Prophet<sup>(s)</sup> [also] said: *mūtū qabla an tamūtū*, i.e., Die (spiritually) before you (physically) die (so that you attain the recognition of resurrection).

If *‘arīfānah* death and recognition of resurrection is attained by means of the Supreme Name (*ism-i a‘zam*) it would be a great favour of Almighty God otherwise the recognition of resurrection is impossible.

The wise Qur’ān mentions the word “*bagtat<sup>an</sup>* (suddenly)” in thirteen places which pertains to the sudden advent of resurrection. The sound of Isrāfil’s trumpet (*ṣūr-i Isrāfil*) is not physical but spiritual. The knowledge of certainty regarding resurrection is also a great bounty of Allāh.

Saturday 22 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 12

By the name of Allāh, the most Compassionate, the most Merciful.

These sacred letters are mentioned in the beginning of *sūrah-yi Raʿd* (13:1): *Alif, lām, mīm, rāʾ*.

*Alif* = *awwal* = Universal Intellect = [Divine] Pen;

*Lām* = *ṣāni* = Universal Soul = [Guarded] Tablet;

*Mīm* = *raqīm* = *marqūm* (writing);

*Rāʾ* = *ruʾyat* = Luminous vision (in the Sacred Sanctuary).

The law of enfolding (*lafif*, 17:104), the law of Single Soul (*nafs-i wāḥidah*, 31:28), the law of *al-Wāḥid al-Qaḥḥār* (See Qur'ānic Index<sup>6</sup>).

The law of Divine treasures (15:21).

The law of *Ḥayy* = Everything of God is living, wise and luminous, e.g., God's rope, His religion, His name etc.

All of you memorize these laws so that the lesson of wisdom may become easy, *Āmīn! Āmīn!*

Sunday 23 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 13

By the name of Allāh, the most Compassionate, the most Merciful.

These secrets-filled disjointed letters are mentioned in the beginning of *sūrah-yi A'rāf* (7:1): *Alif, lām, mīm, šād*.

*Alif* = Universal Intellect = [Divine] Throne;

*Lām* = Universal Soul = [Divine] Pedestal;

*Mīm* = *marqūm fī lawḥ-i mahfūz* (transcribed in the Guarded Tablet);

*Šād* = *šūrat-i Rahmān* (Image of the Compassionate) = God's face (*wajhu'llāh*).

These magnificent and loftiest manifestations and theophanies are in the paradise of the Sacred Sanctuary. This paradise is at the confluence of two rivers of light wherein God, the One/Unifier, the Subduer has encompassed and reckoned everything of His theophanies. The law of *Hayy* is also here, i.e., everything of God's theophany is a living light and a great angel. Thus everything here [i.e., in the Sacred Sanctuary] is a theophany of God, the One/Unifier.

This is expressed in the translation of a Burushaski verse:

'If you spread ten million crystals, does the sun not appear in all of them?'<sup>7</sup>

Sunday 23 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 14

By the name of Allāh, the most Compassionate, the most Merciful.

The Supreme Name and the eternal light is itself the resurrection. The resurrection is heavy in the heavens and earth and it comes all of a sudden. (7:187, 6:31).

The programme of resurrection was to come all of a sudden (12:107). The command or event of resurrection, i.e., *kun* (Be!) is like the blinking of an eye or even quicker. Indeed God is Omnipotent (16:77). God had said in the time of Mūsā<sup>(c)</sup>: “I will keep the resurrection hidden” (20:15). The resurrection continued to come suddenly, i.e., spiritually (22:55). Resurrection comes and passes by while people are unaware of it (43:66).

The conditions of resurrection (such as the miracle of rending asunder of moon, 54:1 etc.) had occurred long ago, therefore the spiritual resurrection has taken place in [the year] 1951. Now the chain of its *ta'wili* miracles continues.

Note: My experience-based articles are only for *Khānah-yi Hikmat*.

Monday 24 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 15

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi Āl-i ʿImrān*: “*Alif, lām, mīm*. Allāh, there is no God but He, the Living (*al-Hayy*), the Everlasting (*al-Qayyūm*).” (3:1-2).

*Alif* = *awwal* = Universal Intellect = [Divine] Throne = [Divine] Pen = the Pearl of Intellect;

*Lām* = *ṣānī* = Universal Soul = [Divine] Pedestal = [Divine] Tablet = the Hidden Book;

*Mīm* = *raqīm* = *marqūm* = theophanies of the secrets of given knowledge (*ʿilm-i ladunnī*) from Pen and Tablet, i.e., from the Pearl of Intellect and the Hidden Book.

All these great miracles are in the paradise of the Sacred Sanctuary (*ḥaṣṣirah-yi qudus*). God bestows the recognition of this paradise on whoever He wishes. (47:6).

Monday 24 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 16

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi Hūd* begins with: “*Alif, lām, rā*” (11:1).

*Alif* = *azal* = *abad* = *awwal* = *ākhir* = the light of Muḥammad<sup>(s)</sup>  
and <sup>c</sup>Alī<sup>(c)</sup> = [Divine] Pen = [Divine] Throne = Universal  
Intellect;

*Lām* = *sānī* = Universal Soul = [Divine] Tablet = the Supreme Soul  
= the Supreme Human;

*Rā* = *raqīm* = *marqūm* = *ru'yat* = luminous vision = God's face  
(*wajhu'llāh*).

The Sacred Sanctuary is the paradise of[all] realities and recognitions  
and all things of God, i.e., everything is in it. Wherever the wise  
Qur'ān mentions “*kullu shay'in*”, it alludes to the Sacred Sanctuary.

Almighty Allāh, the Enfolder, the Unfolder has enfolded everything  
of His Godhead in the Sacred Sanctuary, and [He] has enfolded the  
Sacred Sanctuary at the junction of the Pearl of Intellect (*gawhar-i*  
*‘aql*) and the Hidden Book (*kitāb-i maknūn*). Only the purified ones  
can take the Hidden Book in their hands and read it. “*Tanzil<sup>un</sup> min*  
*rabbi'l-‘ālamīn* (A revelation from the Lord of the worlds)” (56:74-  
80).

Tuesday 25 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 17

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi al-Baqarah* (2:1-3) begins with: “*Alif, lām, mīm*”.

*Alif* = *azal* = *abad* = *awwal* = *ākhir* = the light of Muḥammad<sup>(s)</sup>  
and ʿAlī<sup>(c)</sup> = [Divine] Pen = [Divine] Throne = Universal  
Intellect;

*Lām* = *ṣānī* = Universal Soul = [Divine] Tablet = the Soul of souls  
= the Supreme Soul = the Supreme Human = [Divine]  
Pedestal;

*Mīm* = *maktūb* = *marqūm* (writing) = *ru'yat* = luminous vision =  
Image of the Compassionate = God's face (*wajhu'llāh*).

Tuesday 25 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 18

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi al-Sajdah* (32:1-2) begins with: “*Alif, lām, mīm*”.

*Alif* = *azal* = *abad* = *awwal* = *ākhir* = the light of Muḥammad<sup>(s)</sup>  
and ‘Alī<sup>(c)</sup> = [Divine] Pen = [Divine] Throne = Universal  
Intellect;

*Lām* = *sānī* = Universal Soul = [Divine] Tablet = [Divine] Pedestal  
= the Supreme Soul = the Supreme Human = the Manifest  
Imām (36:12);

*Mīm* = *maktūb* = *marqūm* (writing) = *ru’yat* = luminous vision =  
Image of the Compassionate = God’s face (*wajhu’llāh*).

*Ta’wili* purport: The manifest Imām’s luminous book is the book  
in which there is no doubt. It is in the Sacred Sanctuary and it is  
revealed there by the Sustainer of the worlds.

O brothers and sisters in religion! The wise Qur’ān describes  
those theophanies of the Imām of the time which are in the Sacred  
Sanctuary as “The book without any doubt”. There is no doubt  
whatsoever in the theophanic book of the holy light of the manifest  
Imām which is in the Sacred Sanctuary. The wise Qur’ān mentions  
it in three places: *al-Baqarah* (2:1-2), *al-Yūnus* (10:37) and *al-*  
*Sajdah* (32:2).

Wednesday 26 January 2005



# Gems of Qur'ānic Knowledge and Wisdom

## Part 19

By the name of Allāh, the most Compassionate, the most Merciful.

The *ta'wili* purport of *sūrah-yi Āl-i 'Imrān* (3:133) and *sūrah-yi Ḥadīd* (57:21) is that the Omnipotent transforms the personal world into the universal paradise which one can achieve by hastening and excelling in good deeds. Read these two verses with wisdom!

Read *sūrah-yi Hā-mīm al-Sajdah* (41:30-35) with *ta'wil*. You must read all the noble verses which are mentioned in this concise article. Continue doing *zīkr*, *'ibādat* and *giryah-ū zārī*. Read the disjointed letters meticulously and repeatedly so that you may progress well in the *'ilmī 'ibādat*, *Āmīn*!

Wednesday 26 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 20

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi Luqmān* (31:1-5) begins with: “*Alif, lām, mīm*”.

*Alif* = *azal* = *abad* = *ibdāʿ* = *inʿibāʿ* = *awwal* = *ākhir* = the light of Muḥammad<sup>(s)</sup> and ʿAlī<sup>(c)</sup> = [Divine] Pen = [Divine] Throne = Universal Intellect;

*Lām* = *sānī* = Universal Soul = [Divine] Tablet = the Soul of souls = the Supreme Soul = the Supreme Human = [Divine] Pedestal;

*Mīm* = luminous script (*maktūb-i nūrānī* = *marqūm-i nūrānī*) = *ruʿyat* = luminous vision = Image of the Compassionate = God's face = theophanies of the Pearl of Intellect and the Hidden Book.

The universal miracles of God's hand = the folding of the universe.  
All these are the internal miracles of the spiritual resurrection.

The Sacred Sanctuary is the sanctuary of light of the manifest Imām which manifests in the foreheads of ʿ*arīfīn* with the grace of the angels Isrāfīl<sup>(c)</sup> and ʿIzrāʾīl<sup>(c)</sup>.

Thursday 27 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 21

By the name of Allāh, the most Compassionate, the most Merciful.

There are numerous *ta'wils* of every luminous dream and every miracle. There are several pleasing *ta'wils* in seeing late *nambar-dār* Raḥmat ibn-i Muḥammad Zāmīr in a dream with two luminous children in Hyderabad. The first and the foremost is that this dream is a luminous reward. I have heard this saying from a wise person: God wreaks havoc for our goodness. “And they devised, and Allāh devised, and Allāh is the best of devisers.” (3:54).

A question [for the sake] of recognition: Is “*al-Ḥayy*” a name or the named-one? Is it a personality? Or attributes? Answer: It is a name as well as the named one. It is a personality as well as the attributes because it is the endless eternal light.

*Ṣifāt-ū zāt-i ū har dū qadīm ast*  
*Shudan wāqif darū sayr-i ‘aẓīm ast*

“His essence and attributes are both eternal; Being aware [of this fact] is a great journey in Him”. (*Rawshnā’i-nāmāh* by Ḥakīm Pīr Nāṣir Khusraw<sup>(q)</sup>).

Thursday 27 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 22

By the name of Allāh, the most Compassionate, the most Merciful.

The wise Qur'ān mentions the new creation (*khalq-i jadīd*) at eight places. See Qur'ānic Index.<sup>8</sup>

Question: What is the new creation? Answer: It is the subtle body, i.e., the luminous body. If God wills, He can bestow a dead person with the luminous body; they enter paradise and from there they can also come to this world because planet earth is a part of the Universal Paradise. We cannot see that spiritual being [of that deceased person] just like we cannot see a *jinn*, a *pari* and an angel. However, that deceased one certainly sees us since every bounty is possible for the people of paradise while this law is not applicable in this world.

*Sūrah-yi Ibrāhīm*: “Do you not see that Allāh created the heavens and the earth with truth? If He will, He can take you off and bring a new creation.” (14:19). *Ta'wīlī* purport: Don't you see with the inner eye that Allāh has created the heavens and the earth for good. If He wishes, He can take you and bring [you back] in a new creation, i.e., in subtle body. God bestows paradise in this way.

Thursday 27 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 23

By the name of Allāh, the most Compassionate, the most Merciful.

It is said in *sūrah-yi Fāṭir*: “Praise belongs to God, the Originator of the heavens and the earth, who appointed the angels to be messengers having wings two, three and four. He adds what He wills in the creation. Surely God is powerful over everything.” (35:1).

First check any scholar's translation and reflect on it. Explaining the *ta'wīl* is my sacred duty.

The Qur'ān has one manifest form and one hidden. The praise of the true Lord continues at the lofty rank of the Universal Intellect (*ʿaql-i kull*). He is the creator and originator of the hidden luminous heavens and earth. He makes His spiritual angels (those who possess two two, three three and four four wings of knowledge and worship) the paradisiacal inviters to knowledge and wisdom. Those among the purified souls from the people of truth who possess the Supreme Name (*ism-i aẓam*) have the miracle of two, three and four wings. Therefore, later on two, three and four names manifest from it.

Friday 28 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 24

By the name of Allāh, the most Compassionate, the most Merciful.

In *sūrah-yi Fāṭir* God says: “O people, you are the ones that have need of God; He is the All-sufficient, the All-laudable. If He will, He can put you away and bring a new creation. That is surely no great matter for God.” (35:15-17).

[*Ta'wīlī*] translation: O people! You are needy (and extremely needy) in every respect, and Allāh, the Lord of infinite treasures of both the worlds is truly All-sufficient (*Ġanī*) and All-laudable (*Ḥamīd*), i.e., His magnificent praise takes place at the lofty rank of the angel Universal Intellect (*‘aql-i kull*). If He wills, He can transform you from the dense body to the subtle body and bring you to paradise and here [i.e., this world] too in the new creation. Nevertheless, always ask for [the fulfilment of] your needs in His Divine court and do *giryah-ū zāri* and supplication abundantly so that He may have mercy on you, *Āmīn*!

Recite the following prophetic prayer after 100 times reciting the *durūd*:

“And say: ‘My Lord, forgive and have mercy, for you are the best of the merciful’.” (23:118).

Friday 28 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 25

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi Rūm* (30:1-6) begins with: “*Alif, lām, mīm*”.

The *ta'wīl* of these blessed and sacred letters has been given earlier. This evening, I, a feeble servant, was doing *giryah-ū zārī* due to some difficulties. I was alone and after a while a *ta'wīlī* miracle happened for this indigent one, which was according to the abovementioned verses of the Lord of resurrection. The entire universe, planet earth, every country and every region is present in the personal world. Thus a great secret is definitely hidden in this verse of *sūrah-yi Rūm*. It is extremely necessary to repeatedly and carefully read these disjointed letters and the six blessed verses. May Almighty Allāh grant favours and blessings from the secrets of His wisdom-filled speech to you all, *Āmīn!*

Last year I had seen a wonderful luminous dream regarding Rūm (Italy). Ḥakīm Nāṣir Khusraw<sup>(q)</sup> says:

*Zi-dunyā tā ba-<sup>c</sup>uqbā nīst bisyār*  
*Walī dar rah wujūd-i tūst diwār*

(There is not much distance between this world and the next;  
Except that your existence is a wall between them).

Saturday 29 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 26

By the name of Allāh, the most Compassionate, the most Merciful.

Secrets of the Sacred Sanctuary:

1. Blessed mouth (*dahan-i mubārak*);
2. God's face (*wajhu 'llāh*);
3. Divine vision (*didār-i rabbānī*, 75:22-23), Image of the Compassionate (*ṣūrat-i Raḥmān*);
4. [Divine] Speech (*kalām*, 42:51).

Divine Speech: It is *waḥy*, i.e., an allusion, or a speech from behind the veil. All allusions are from the confluence of the Pearl of Intellect and the Hidden Book. Both of them are light and the movement of light is called a *tajalli* (theophany) and its plural is *tajalliyyāt*. If you have prepared yourselves, we will tell you the magnificent secrets of the Sacred Sanctuary [such that] nothing is without a reference from the Qur'ān and spirituality. Today's article may be difficult for some students so it is very briefly written.

This is an extremely pure explanation thus I have written after *giryah-ū zārī*. May the true Lord by virtue of His infinite mercy help all of us, *Āmīn*!

Today I did *giryah-ū zārī* using these verses: 75:22-23 and 89:22.

Sunday 30 January 2005



# Gems of Qur'ānic Knowledge and Wisdom

## Part 27

By the name of Allāh, the most Compassionate, the most Merciful.

Secrets of the Sacred Sanctuary:

See *sūrah-yi al-Aʿrāf* (7:137). The land of infinite blessings of Allāh mentioned in this Divine speech is the Sacred Sanctuary. The easts and wests are the manifestations and theophanies of the blessed mouth (*dahan-i mubārak*). The Sacred Sanctuary is the paradise of the personal world (47:6). God enfolds the universe by becoming the hand of His friends and creates as many universal paradises as there are friend's souls whether it is seventy thousand or even more than that.

Remember that the *ta'wīlī* wisdom of the Sacred Sanctuary encompasses the wise Qur'ān entirely. Therefore the recognition of the Sacred Sanctuary is the precondition to attain the eternal paradise (47:6).

*Jab barq-sawār āyā tab bāb khulā az-khwud  
Main mar kē huwā zindah jab shāh-i shahān āyā<sup>9</sup>*

(When the lightning-rider came, the door opened of itself; I died and was brought back to life when the King of the kings came).

Sunday 30 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 28

By the name of Allāh, the most Compassionate, the most Merciful.

See *Sūrah-yi Dukhān* (44:1-11): “*Hā-mīm*. By the clear book. We have sent it down in a blessed night”. Read till the end of verse 11.

*Ta'wīlī* purport: By *al-Hayyū 'l-Qayyūm* and by the clear book, i.e., the book in which there is no doubt (i.e., the Sacred Sanctuary). We revealed the light of Qā'im<sup>(c)</sup>, i.e., the light of Qur'ānic *ta'wīl* in the blessed night = the night of *qadr* (i.e., the supreme *hujjat*).

The manifest book, i.e., the book in which there is no doubt is the name of the Sacred Sanctuary, i.e., the sanctuary of the light of the Imām of the time (may my soul be sacrificed for him) in which the spiritual and luminous miracles of Qur'ānic *ta'wīl* take place in front of the inner eyes of the *‘arīfān*. It is essential to read *sūrah-yi Dukhān* meticulously because it is full of the great secrets of the spiritual resurrection.

*Zi-nūr-i ū tū hasti ham-chū partaw  
Hijāb az pīsh bardār-ū tū ū shaw*

(You are a reflection of His light; Remove the veil in front of you and merge with Him.)

Monday 31 January 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 29

By the name of Allāh, the most Compassionate, the most Merciful.

The Divine light, i.e., the light of [Divine] Throne (*‘arsh*) and [Divine] Pedestal (*kursī*) and the paradise of recognition (*bihisht-i ma‘rifat*), i.e., the Sacred Sanctuary (*ḥazīrah-yi qudus*) is present and resplendent in the pure forehead (*jabin-i pāk*) of the manifest Imām.

It was the year of Diamond Jubilee (1946) and Ḥazrat-i Mawlānā Imām Sultān Muḥammad Shāh<sup>(c)</sup> was bestowing the *ism-i a‘zam* on a group in Ḥasanabād (Mumbai). While giving necessary instructions he pointed with his blessed hand to his pure forehead and said: ‘Paradise is here’.

May our souls be sacrificed for him, certainly the paradise of Divine light, i.e., the Sacred Sanctuary is luminous in the pure forehead of the manifest Imām.

Monday 31 January 2005

# Gems of Qur’ānic Knowledge and Wisdom

## Part 30

By the name of Allāh, the most Compassionate, the most Merciful.

It is said in *sūrah-yi Nisā’*: “Whoso makes a good intercession shall receive a share of it and whoso makes a bad intercession will have a part of it. God watches over everything.” (4:85).

There are amazing subtle wisdoms in this pure Divine saying for the people of intellect. Ḥazrat-i Mawlā *mazharu’l-‘ajā’ib* has numerous luminous miracles for the internal world (*‘ālam-i dil*). Purify the mirror of your heart from every kind of sin and malice and [then] do lover-like waiting (*‘āshiqānah intizār*) with hidden and open remembrance (*zīkr-i khafīyy-ū jalī*) so that the pure love of the Imām of the time creates longing in you, *Āmin! Āmin!*

Tuesday 1 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 31

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi Banī Isrā'il* (17:55) mentions Ḥaẓrat Dāwūd<sup>(c)</sup>'s excellence and his heavenly book Psalms (*zabūr*). Read this verse in the light of recognition (*nūr-i ma'rifat*).

Gems of Qur'ānic verses (3:26-27): This is one of the special prayers of the holy Prophet<sup>(s)</sup>. This is indeed a luminous compendium of all Qur'ānic verses which *al-Wāḥid al-Qaḥḥār* (the One/Unifier, the Subduer) is bestowing on you. According to scholars the word “*Allāhumma*” in it is equivalent to sixty names, therefore it is extremely necessary to reflect on it.

What is the *ta'wīl* of “So when they both submitted and he threw him down upon his forehead” (37:103-105)? What is the example of *ka-zālika* (37:105, 110)?

Question: How many poems are there in the books of *Khānah-yi Ḥikmat* which are about the glory of Imām of the time (may my soul be sacrificed for him)? How many verses are there in [the poems written in] Persian, Urdu, Burushaski and Turkish, and how many verses in total? Whoever prepares a delightful report on this, their names will be sent with the report to the holy *ḥuẓūr* of the Imām of the time, *Āmīn*!

Wednesday 2 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 32

By the name of Allāh, the most Compassionate, the most Merciful.

O *ʿazizān*! O *ʿazizān*! God is witness to this fact that there are but miracles in *giryah-ū zārī* according to the wisdom-filled sayings of the Qur'ān and Prophetic traditions, especially in this period as this is the era of luminous dreams. See in the *ḥadīṣ* of *Tirmizī*, this is the time of *mubashshirāt*.

Reflect wisely that prayer, *giryah-ū zārī* and supplication is the most important and the most beneficial among all the skills that God has bestowed on every believing man and woman.

If we do not try to get closer to God by using this enormous ability it can be a great ingratitude. That is, every *murīd* of the Imām of the time can attain substantial spiritual progress by virtue of true obedience, *Āmīn*!

The wisdoms of imploring with humility (*taẓarruʿ*) are mentioned in seven places in the wise Qur'ān. See Qur'ānic Index, root: *ẓād*, *rā'*, *ʿayn*.<sup>10</sup>

For the great benefit of the special *ʿibādat* of forty days, see *Hazār Hikmat*.<sup>11</sup>

Thursday 3 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 33

By the name of Allāh, the most Compassionate, the most Merciful.

We call the personal world ‘*‘Alī-ābād*’. *Sūrah-yi Yūnus* says: “And We revealed to Moses and his brother: ‘Provide a few houses for your people in Egypt, and make your houses the direction of prayer.’” (10:87).

*Ta’wīlī* purport: And We alluded to Mūsā<sup>(c)</sup> and to his brother (Hārūn<sup>(c)</sup>) to provide some houses to their community in Egypt, i.e., in the personal world (*‘Alī-ābād*) and to declare them the direction of prayer (*qiblah*), i.e., make them God’s house through spiritual progress.

It is evident from here that in the Ismaili religion a *Jamā‘at-khānah* can only be built with the holy permission of the Imām of the time and if it is done in the true sense then the Imām of the time rewards by granting an internal *Jamā‘at-khānah* in the forehead of the personal world (*‘Alī-ābād*), which is also called the Sacred Sanctuary (*ḥaṣīrah-yi qudus*).

Thursday 3 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 34

By the name of Allāh, the most Compassionate, the most Merciful.

It is said in *sūrah-yi Ahzāb*: “Verily in the Messenger of Allāh you had (and have) an excellent example for the one who has hope in Allāh and the last day and remembers Allāh abundantly.” (33:21).

The One/Unifier, the Subduer has unified and embraced the whole Qur’ān here, but never forget this law that every verse has an exoteric as well as an esoteric meaning.

*Qur’ān tamām waṣf-i kamāl-i Muḥammad ast* (A historic seal of the family of Imāmat), i.e., the entire Qur’ān is a description of the perfection of Ḥaẓrat-i Muḥammad<sup>(s)</sup>.

This Qur’ānic verse is extremely important so do reflect on it!

Friday 4 February 2005



# Gems of Qur'ānic Knowledge and Wisdom

## Part 35

By the name of Allāh, the most Compassionate, the most Merciful.

All the verses of light in the wise Qur'ān are not only decisive but they also embrace many wisdoms and prophecies. Thus if you want to see, you can witness many allusions regarding Ḥaẓrat-i Mawlānā Imām Sulṭān Muḥammad Shāh<sup>(c)</sup> in the mirror of Qur'ānic light. The light of believing men and women mentioned in *sūrah-yi Ḥadīd* (57:12-14) is in fact the light of Ḥaẓrat-i Mawlānā Imām Sulṭān Muḥammad Shāh<sup>(c)</sup> and “*yas'ā nūruhum*” (i.e., their light will run) refers to the external and internal achievements of the celebrated Imām as his feats for the religion and the world are infinite.

O spiritual brothers and sisters! I am giving you all a great glad tidings that your exalted book of deeds is [encompassed] in the light of the Imām of the time. Qur'ānic reference (83:18). Also refer to *Wajh-i Dīn*.<sup>12</sup>

Saturday 5 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 36

By the name of Allāh, the most Compassionate, the most Merciful.

Wherever light (*nūr*) is mentioned in the wise Qur'ān, it is the pure light of the manifest Imām. By virtue of this reality, this very sacred light of the Imām is also related to the believing men and women. For example see (57:12-14) and (57:9).

It is also extremely important to read and reflect on *sūrah-yi Tahrim* (66:8) because it contains the special secrets of the cycle of resurrection.

Saturday 5 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 37

By the name of Allāh, the most Compassionate, the most Merciful.

In *sūrah-yi Hashr* God says: “Had We sent down this Qur’ān on a mountain, you would have certainly seen it humbled and rent asunder for fear of God. And We strike parables for humankind so that they may reflect.” (59:21).

*Ta’wili* allusion: This example is regarding the secrets of wisdom of the mount of intellect (*kūh-i ‘aql*), i.e., the Pearl of Intellect (*gawhar-i ‘aql*) of the Sacred Sanctuary (*ḥaṣīrah-yi qudus*) because there are numerous examples of the Pearl of Intellect.

Ṭūr, i.e., the mount of Ṭūr is mentioned in ten places in the Qur’ān, but according to esoteric *ta’wil* it is the mount of intellect, i.e., the Pearl of Intellect which is in the miracles and theophanies of the Sacred Sanctuary. Praise be to Allāh for His favours and munificence! See in the Qur’ān with the help of Index.<sup>13</sup>

If the Lord of the light of *ta’wil* wills, the esoteric meaning will be revealed to you gradually. Do the *giryah-ū zārī* of love, *Āmīn!*

Sunday 6 February 2005

# Gems of Qur’ānic Knowledge and Wisdom

## Part 38

By the name of Allāh, the most Compassionate, the most Merciful.

According to *Kawkab-i Durri*, the holy light of Shāh-i Walāyat Ḥaẓrat-i ʿAlī al-Murtaẓā<sup>(c)</sup> (which is always living and present in the world) is certainly that book of God in which there is no doubt (2:2).<sup>14</sup>

The wise Qur’ān mentions “*al-kitāb* (i.e., the book)” at 230 places and in all these places it esoterically refers to “the book in which there is no doubt”, i.e., the pure light of the exalted Imām. The fact is that everything which is associated with Allāh is a theophany from the theophanies of the light of “*al-Ḥayy*”. That is, everything related to God is a theophany in the form of a living light. Translation of a Burushaski verse: ‘If you spread ten million crystals, does not the sun appear in all of them?’, however this sun and its image are both devoid of the essence of intellect and soul.

Sunday 6 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 39

By the name of Allāh, the most Compassionate, the most Merciful.

According to *manqabat* 27 of *Kawkab-i Durri*, the pure light of Mawlā ʿAlī<sup>(c)</sup> is itself the luminous resurrection<sup>15</sup> and according to *manqabat* 56, it is the luminous *nāqūr*.<sup>16</sup> According to Qur'ān (47:6) the light of ʿAlī<sup>(c)</sup> is paradise. This paradise of luminous theophanies will come closer to the moths of light in the cycle of resurrection (26:90, 50:31). It means that in the cycle of resurrection luminous wonders and marvels will manifest in the dreams and imagination of those who recognise Ḥaẓrat-i Qā'im<sup>(c)</sup>.

This blessed saying of Ḥaẓrat-i Imām Muḥammad Bāqir<sup>(c)</sup>: “*Mā qīla fī 'llāhi fa-huwa finā wa mā qīla finā fa-huwa fī 'l-bulagā' i min shī'atinā*” is a great treasure of the gems of Qur'ānic knowledge and wisdom and through this pure saying numerous secrets of the Qur'ān can be unveiled for you.

Monday 7 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 40

By the name of Allāh, the most Compassionate, the most Merciful.

According to [the prophetic tradition mentioned in] *Kawkab-i Durri*, chapter 2, *manqabat* 51: “Indeed God Almighty has made the progeny of every Prophet in his loins (*şulb*) and He has made my progeny in the loins (*şulb*) of ʿAlī bin Abī Ṭālib”.<sup>17</sup>

See the footnote on p. 724 of Farman Ali’s translation of the Qur’ān. See *Wajh-i Din*.<sup>18</sup> *Ta’wīl* of *sūrah-yi Kawşar* (108). The word *kawşar*, with all its meanings, is the blessed title of Mawlā ʿAlī(ʿ).

Tuesday 8 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 41

By the name of Allāh, the most Compassionate, the most Merciful.

According to *Jāmi'-i Tirmizi*, Volume 2, *Abwāb-i Ru'yā'* (regarding dreams), chapter 82: “A *mu'min*'s dream is the forty-sixth part of Prophethood”. When the time (of resurrection) comes closer, a *mu'min*'s dream will not be false and the dreams of the righteous are true.

Progress in knowledge, worship, *giryah-ū zāri* and Mawlā's love so that your dreams become organised and extraordinary. Though dream is a personal experience, nevertheless there is much love and respect in our heart for those students who see luminous dreams.

Strive a lot for knowledge and wisdom, *Āmin*! Though seeing good dreams is a glad tiding, it is not the final destination. Nearby the ear of every person's heart is a *jinn*, i.e., the carnal soul (*nafs-i ammārah*) and [also] an angel, i.e., intellect.

Wednesday 9 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 42

By the name of Allāh, the most Compassionate, the most Merciful.

Read the noble *ḥadīṣ* and its translation in *Hazār Hikmat*.<sup>19</sup> There are two hidden companions with every person, one among the *jinn*s and the other among the angels.

*Jinn* = Satan = carnal soul (*nafs-i ammārah*)

Angel = intellect = spark of [Divine] light (*nūr kī ḥiṅgārī*)

Act always according to the holy and luminous *farmān* of the Imām of the time. Acquaint your heart with the love of Mawlā through remembrance, worship, knowledge and wisdom and make every effort to become one who remembers constantly (*dā'imu 'z-zikr*). If the insinuations do not end and the angel is silent then alas a sin is still left! In such a case there is an extreme need for *taẓarru'* and ardent supplication.

If it is possible to cast insinuation in the human heart, *wahy*, i.e., allusion of the Compassionate (*Raḥmānī ishārah = ilhām*) is also possible. However, prophetic revelation (*wahy*) is higher. It is a single capacity having three names, i.e., angel, intellect and spark of [Divine] light.

What are insinuations? It is the attack of wasps. To protect against them you should immerse yourself in the water of knowledge, wisdom, remembrance and worship so that every attack of these satanic wasps may fail. *Āmin! Āmin!*

Wednesday 9 February 2005



# Gems of Qur'ānic Knowledge and Wisdom

## Part 43

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi al-Shūrā* (42:1-4) begins with: “*Hā, mīm, ‘ayn, sīn, qāf*”.

*Hā* = *al-Hayy* (the Living);

*mīm* = *al-Qayyūm* (the Everlasting);

*‘ayn* = *al-‘Alī* (the Sublime);

*sīn* = *al-Salām* (the Peace);

*qāf* = *al-Quddūs* (the Holy).

Read till the end of verse 4.

Second *ta’wīl*:

*Hā-Mīm* = *al-Hayyu’l-Qayyūm* (the Living, the Everlasting);

*‘ayn-sīn-qāf* = *‘ishq* (Divine Love), i.e., the pure love of *al-Hayyu’l-Qayyūm* is the universal of universals (*kull-i kullīyyāt*), i.e., everything, as *al-Hayyu’l-Qayyūm* is the supreme name of God.

Divine love: *Sūrah-yi Baqarah* (2:165) says: “Those who are stauncher in God’s love”. Believers have ardent love, i.e., *‘ishq* for God.

Divine love is not possible without the love for the Prophet<sup>(s)</sup> (3:31).

Thursday 10 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 44

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi Maryam* (19:1): “*Kāf, hā, yā, ʿayn, ṣād*”.

First *taʿwīl*:

*Kāf* = *al-Akram* (the most Noble), *al-Kāfi* (the Sufficient);

*hā* = *al-Hādī* (the Guide);

*yā* = *yaduʿllāh* (God’s hand), *yaqīn* (certainty), *ḥaqquʿl-yaqīn* (the truth of certainty);

*ʿayn* = *al-ʿAlīyyuʿl-ʿAzīm* (the Sublime, the Magnificent), *al-ʿAzīzuʿl-Ḥakīm* (the Mighty, the Wise);

*ṣād* = *al-Ṣādiq* (the Truthful), *al-Ṣabūr* (the most forbearing), *al-ṣādiqīn* (the truthful ones, 9:119).

The theophany of God’s hand (*yaduʿllāh*) is dominant among all the theophanies of the Sacred Sanctuary. *Al-Ṣādiq* and *al-Ṣabūr* are among the names of God. Refer to *Shāhkār Islāmī Encyclopaedia*, Part I, pp. 1213-1217. God willing, we will write another *taʿwīl* later.

O *ʿazizān*! All of you supplicate and do *gīryah-ū zārī* because this is the time of [the advent of] the Divine light’s miracles.

Read my recent poems meticulously, [and] achieve perfection in the love of the Imām of the time (may my soul be sacrificed for him), *Āmīn*!

Saturday 12 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 45

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi Maryam* (19:1): “*Kāf, hā, yā, °ayn, šād*”.

Second *ta'wīl*:

*Kāf* = *al-kitābu lā-rayba fihi* (the Book in which there is no doubt)

= *kitāb-i nāṭiq* (the speaking book), i.e., Imām of the time

= Sacred Sanctuary = the speaking Qur'ān (*Qur'ān-i nāṭiq*);

*Hā* = *al-Hādī* (the Guide), i.e., Imām of the time;

*Yā* = *yadu'llāh* (God's hand), *yāqūt* (ruby), i.e., Pearl of Intellect  
= Hidden Book;

*°Ayn* = *al-°Aliyyu'l-°Azīm* (the Sublime, the Magnificent), *al-°Azīzu'l-Ḥakīm* (the Mighty, the Wise);

*Šād* = *šādiqīn* (truthful ones), *ašdaq* (the most Truthful, 4:87, 4:122).

The Sacred Sanctuary is the theophanic book (*tajalliyyātī kitāb*) and the paradise of recognition (*°irfānī bihiṣht*). Thus it has several names and it contains but theophanies.

Saturday 12 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 46

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi Maryam* (19:1): “*Kāf, hā, yā, °ayn, šād*”.

Third *ta'wīl*:

*Kāf* = *kutub<sup>un</sup> qayyimāt<sup>un</sup>* (eternal scriptures, 98:3), i.e., Pearl of Intellect, *al-nujūm* (the stars, 56:75);

*Hā* = *hād<sup>in</sup>* (Guide, 13:7);

*Yā* = *yadu'llāh* (God's hand), i.e., Prophet<sup>(s)</sup>'s light (48:10), light of °Alī<sup>(c)</sup>, light of the Imām of the time (the Sacred Sanctuary);

*°Ayn* = *al-°Aliyyu'l-°Azīm* (the Sublime, the Magnificent), *al-°Aliyyu'l-kabīr* (the Exalted, the Great);

*Šād* = *šaff<sup>an</sup> šaffā* (rank upon rank, 89:22), *al-šā°iqah* (lightning), *šālihu'l-mu'minin* (most virtuous of the believers, 66:4), *yušallī °alaykum* (sends blessings on you, 33:43), *al-šayḥah* (the sound of *nāqūr*) at 13 places [in the holy Qur'ān], *šuhuf<sup>an</sup> muṭahharat<sup>an</sup>* (purified pages, 98:2).

Sunday 13 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 47

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi Maryam* (19:1): “*Kāf, hā, yā, °ayn, šād*”.

Fourth *ta'wīl*:

*Kāf* = *kibriyā*, i.e., nobility, greatness, overpowering (a special attribute of God). See Qāmūsul-Qur'ān,<sup>20</sup> Qur'ānic reference (45:37);

*Kāf* = *kalimah-yi kun* (the word ‘Be!’), *kalimat<sup>an</sup> tayyibat<sup>an</sup>* (pure word, 14:24);

*Kāf* = *kirām<sup>an</sup> kātibīn* (honourable scribes, 82:10-12);

*Kāf* = *kull* (universal law);

*Kāf* = *kalāmu'llāh* (God’s speech). It has numerous wisdoms.

*Hā* = *hal atā* (has there come? 76:1);

*Hā* = *huwa'llāhu'l-lazī* (He is Allāh, 59:22-24);

*Hā* = *huwa'l-kullu = fa-aynamā tuwallū fa-šamma wajhu'llāh* (Wherever you turn, there is the face of Allāh, 2:115);

*Hā* = *hubūt-i Ādam* (the descent of Ādam<sup>(c)</sup>);

*Hā* = *hidāyat-i ilāhi* (Divine guidance, 24:35).

*Yā* = *yā-sīn* (O *sayyid*, i.e., Prophet Muḥammad<sup>(s)</sup>) (36:1);

*Yā* = *yāqūt* (ruby) = the junction of the Pearl of Intellect and the Hidden Book;

*Yā* = *yusr* (ease) = Verily, with difficulty is ease (94:5-6).

*°Ayn* = *al-°Aliyyu'l-°Azīm* (the Sublime, the Magnificent), *°Aliyy<sup>un</sup> Ḥakīm<sup>un</sup>* (Sublime, Wise, 43:4), i.e., *ummu'l-kitāb* (the mother of the book).

*Šād* = *šūrat-i Rahmān* (Image of the Compassionate) = God’s face (*wajhu'llāh*) = Mawlā °Alī<sup>(c)</sup>.

Sunday 13 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 48

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi Maryam* (19:1): “*Kāf, hā, yā, °ayn, šād*”.

Fifth *ta'wīl*:

*Kāf* = *karrah* (turn, 17:6);

*Kāf* = *kursi* (pedestal, 2:255), i.e., Universal Soul = Guarded Tablet.

*Hā* = *Hābīl*<sup>(c)</sup> = *Imām* = *Asās* (foundation, 5:27);

*Hā* = *mahjūrah* (useless thing, 25:30);

*Hā* = *hud-hud* (hoopoe, 27:20).

*Yā* = *yatīm*, i.e., alone, unprecedented, unique (Refer to *al-munjid*<sup>21</sup>), *durr-i yatīm* (unique pearl) = *gawhar-i yak-dānah* (incomparable pearl). The hidden meaning of *yatīm* in the Qur'ān is the *Imām*.

*°Ayn* = *al-°Aliyyu'l-°Azīm* (the Sublime, the Magnificent), *al-°Aliyyu'l-kabīr* (the Exalted, the Great), (Refer to *Sarā'ir*<sup>22</sup>).

*Šād* = *šayḥah* (cry) = the sound of *nāqūr* = *°Alī*<sup>(c)</sup> = *šāliḥu'l-mu'minīn* (i.e., most virtuous of the believers, 66:4);

*Šād* = *šūrat* (image, form), plural: *šūwar: munqalibu fi's-šūwar*, i.e., one who returns in different forms. *Mawlā °Alī*<sup>(c)</sup> says in *manqabat* 84: *Ana'l-munqalibu fi's-šūwar*, i.e., I am the one who returns in different forms.<sup>23</sup> See *Khutbah-yi Raj'iyah* in *Kawkab-i Durri*.

Monday 14 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 49

By the name of Allāh, the most Compassionate, the most Merciful.

Praise be to Allāh, the Sustainer of the worlds!

O dear spiritual brothers and sisters! You have to do prostration of *giryah-ū zāri* along with very humble words of supplication to show due gratitude for the intellectual and spiritual progress you all have attained through the pure and luminous guidance of the Imām of the time. God forbid! We ever develop even a particle-sized pride. Its remedy is to now not disclose luminous dreams and miracles, otherwise we will perish due to pride even before reaching the final destination.

Draw support from humility, knowledge and worship. Serve your people through knowledge. The concept of the wise Qur'ān and the world of humanity is noble.

Tuesday 15 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 50

By the name of Allāh, the most Compassionate, the most Merciful.

The blessed saying of Ḥaẓrat-i Shāh-i Walāyat Mawlā °Alī<sup>(c)</sup> is very amazing and marvellous for the moths who love the light of Imāmat: *Ana 'l-munqalibu fi 'ş-suwar*, i.e., I am the one who returns in various forms.<sup>24</sup> We call it multifarious theophanies (*tajalliyyāt-i gūnā-gūn*), [and] it has many places such as world history, personal world, and paradise. This great saying is also among the pure and wisdom-filled sayings of Mawlā °Alī<sup>(c)</sup>: *Anā muqallibu 'l-qulūb*, i.e., I am the one who turns the hearts.<sup>25</sup>

*Sūrah-yi al-A'raf* (7:27) implies that the devil and his companions observe you from a position where you cannot see them. Satan is misleading (*muḏill*) and he leads astray, i.e., he is a source of evil. Thus, if Satan can see the people to cast insinuation (*waswasah*) in their hearts to mislead them, the Imām of the time, who is the true guide (*hādī-yi bar-ḥaqq*) and the means of virtuousness (*wasīlah-yi khayr*), is well aware of every heart by virtue of the Divine Light. *Al-mu'minu yanzuru bi-nūri 'llāh* = *Mu'min* sees in the light of God (*Ḥadis*). This is actually about the glory of the Imām of the time. Who can be the only *mu'min*, while many people are believers or [they] think they are? Thus the Imām of the time bestows all hearts which are immersed in the holy Name or absorbed in the heavenly love with luminous grace.

Tuesday 15 February 2005



# Gems of Qur'ānic Knowledge and Wisdom

## Part 51

By the name of Allāh, the most Compassionate, the most Merciful.

The pure and luminous sayings of Ḥaẓrat-i Mawlānā °Alī<sup>(c)</sup> are full of fundamental wisdoms of the holy Qur'ān, *Ḥadis*, Islam and Ismailism. Thus, it is our fortune and bliss to read with love, listen and remember with happiness the pure sayings of Mawlā °Alī<sup>(c)</sup>. According to *Kawkab-i Durri*, chapter 3, *manqabat* 8, Mawlā °Alī<sup>(c)</sup> is the Guarded Tablet (*lawḥ-i mahfūẓ*) in his light and luminosity.<sup>26</sup> Thus everything (*kullu shay'*) is present in the luminous sanctuary of Ḥaẓrat-i Mawlā because the Tablet (*lawḥ*) is the Pedestal (*kursī*) as well as the Universal Soul (*nafs-i kullī*) and the Universal Paradise as well as the Sacred Sanctuary is in this light.

According to *manqabat* 7, the light of °Alī al-Murtaẓā<sup>(c)</sup> is the spiritual resurrection.<sup>27</sup> *Manqabat* 56 says that his light is the *nāqūr* (74:8).<sup>28</sup> Thus the names and actions of spiritual resurrection mentioned in the Qur'ān are all associated with the pure light of Ḥaẓrat-i °Alī<sup>(c)</sup>, and this wisdom is very amazing and marvellous.

Tuesday 15 February 2005

# Gems of Qur’ānic Knowledge and Wisdom

## Part 52

By the name of Allāh, the most Compassionate, the most Merciful.

It is said in *sūrah-yi Ra‘d*: “(O messenger!) And the unbelievers say: ‘You are not a messenger.’ Say: ‘Allāh is sufficient as a witness (of my Prophethood) between me and you and the one who has knowledge of the (heavenly) book (i.e., ‘Alī)’.” (13:43).

The reality becomes clearly evident from the above blessed verse that ‘Alī<sup>(c)</sup> had all the knowledge of the Qur’ān just like God, because ‘Alī<sup>(c)</sup> was the likeness (*miṣl*) of God (42:11).

We have faith in the *Ḥadīṣ-i Qudsī*, the initial sense of which is: “O son of Ādam! Obey Me truly so that I will make you like Myself (*miṣlī*)”. Thus God had certainly made ‘Alī<sup>(c)</sup> His likeness (*miṣl*) and there is nothing like this likeness (*miṣl*) of God (42:11).

In this verse note meticulously that it mentions ‘like (*ka*)’ and ‘likeness (*miṣl*)’.

Wednesday 16 February 2005

# Gems of Qur’ānic Knowledge and Wisdom

## Part 53

By the name of Allāh, the most Compassionate, the most Merciful.

It is extremely essential to know about the law of renewal (*qānūn-i tajaddud*). Everything, whether small or big, is in pairs and so is paradise: paradise for recognition (*‘irfānī bihiṣht*) and eternal paradise (*abadi bihiṣht*). The paradise for recognition is made for you in your [own] forehead so that every person may attain the recognition of their soul and that of their Lord in this paradise of their [own] personal world and through this they will be granted the eternal paradise (47:6). Regarding people who are ignorant of this infinite grace of God, He says: “By the Time! Verily man is in loss” (103:1-2).

Human beings who are ungrateful for the luminous paradise in their forehead are in extreme loss. *‘Aṣr* alludes to the Imām of the *‘aṣr*, i.e., Imām of the time because the true time and the precious life is one which is spent in the love for and obedience to the Imām of the time.

“I have seen the time of my life flow away [as fast] as the water of a river. O beloved! Without you what can fulfil my life?”<sup>29</sup>

Wednesday 16 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 54

By the name of Allāh, the most Compassionate, the most Merciful.

God says in *sūrah-yi Baqarah*: “The Originator (i.e., *mubdi'*) of the heavens and the earth; and when He decrees a matter, He says to it ‘Be!’ and it becomes.” (2:117).

One of the blessed and wisdom-filled allusions of this noble verse is that [God] grants the form of an instantaneous (*ibdā'i*), i.e., a new creation (*khalq-i jadid*) to all the inhabitants of the heavens and the earth and makes them enter your personal world so that this may become your universal paradise and you may become its vicegerent, king and angel. Since this is the true paradise, it will contain the luminous movies of your whole life, however these luminous movies will be purified on the highest level according to the command of your spiritual father. Your glorious and pure spiritual father is a thousand times more kind and affectionate than your physical parents. There [i.e., in your universal paradise] each and every bounty will be available as per your desires in this world and the hereafter (31:20).

The above-mentioned is one of the *ta'wils* of the changing of earth and heavens and the holy manifestation of *al-Wāhid al-Qahhār* (i.e., the One/Unifier, the Subduer, 14:48).

Note: This discussion conforms exactly to *wa sārī'u* (3:133) and *sābiqū* (57:21).

Thursday 17 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 55

By the name of Allāh, the most Compassionate, the most Merciful.

It is mentioned in *sūrah-yi Maryam*: “Surely those who believe and do deeds of righteousness, the Compassionate (*Raḥmān*) will create for them love (in the hearts).” (19:96).

According to *Kawkab-i Durri*, chapter 1, *manqabat* 26, the above blessed verse is revealed first about Mawlā<sup>c</sup> Alī<sup>(c)</sup>,<sup>30</sup> and likewise this verse is about the true Imāms of their [respective] times. Also when *al-Wāḥid al-Qaḥḥār* (the One/Unifier, the subduer) will bestow all believing men and women who recognize God, with vicegerency (*khilāfat*), kingdom (*salṭanat*) and angelic rank (*firish>tagānah martabah*) in the universal paradise, this verse will be about them as well. Thus the people of paradise will have immense love in their hearts for their king as there is no trace of hatred and enmity in paradise, there is but friendship and love.

All the small and big parts of every country of the planet earth with all their inhabitants are present in the universal paradise. Thus it is your sacred duty to read all the Qur'ānic verses regarding vicegerency, i.e., kingdom of paradise and the ranks of religion (*ḥudūd-i dīn*) with the zeal of faith: *Sūrah-yi al-An'ām* (6:165), *sūrah-yi Nūr* (24:55) and *sūrah-yi Zukhruf* (43:60).

Thursday 17 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 56

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi Yūnus* says: “And Allāh invites to the Abode of Peace (*dāru's-salām*), and He guides whomsoever He wills to a straight path.” (10:25).

*Inna'llāha jamīl<sup>um</sup> yuḥibbu'l-jamāl* = Indeed God is beautiful and loves beauty. (*Ḥadis*).

God is the beauty and elegance of inner light, as well as the invitation to theophanies and the attraction of the luminous straight path (*nūrānī širāt-i mustaqīm*) for [His] lovers. One of His blessed names is *al-Salām*, thus He Himself in His essence is that eternal house in which there is but peace (*salāmati*). Thus this blessed verse contains many allusions for a person who recognises God or is His lover. Reflect on it!

*Ānchih khūbān hamah dārand tū tanhā dāri*, i.e., All the manifestations of beautiful persons of both the worlds are nothing in comparison to you.

Thursday 17 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 57

By the name of Allāh, the most Compassionate, the most Merciful.

Check *sūrah-yi Mu'minūn* (23:14) meticulously and with the responsibility of the knowledge of certainty. Here the seven stages of a person's physical creation are mentioned:

1. *Sulālah* (quintessence of clay)
2. *Nuṭfah* (sperm)
3. *ʿAlaqah* (clot of congealed blood)
4. *Muḏḡah* (lump)
5. *ʿIḏām* (bones)
6. *Laḥm* (flesh)
7. *Khalq-i ākhar* (a physically complete man)

Afterwards there is an allusion to *sabʿa tarā'iq*, i.e., seven heavens = seven custodians of periods = seven Imāms and you have repeatedly read and heard about these holy persons. You also know that God has seven days and He has created the world of religion in six days and the seventh day He manifested on the throne and performed the work of the equality of the Compassionate (*musāwāt-i Raḥmānī*), i.e., Monoreality.

Friday 18 February 2005

# Gems of Qur’ānic Knowledge and Wisdom

## Part 58

By the name of Allāh, the most Compassionate, the most Merciful.

It is said in *sūrah-yi Fāṭir*: “Those truly fear Allāh, among His servants, who have knowledge. Surely God is All-mighty, All-forgiving.” (35:28).

The greatest secret of this noble verse is that only those people fear God who recognise Him.

*Pay-yi ʿilm chūn sham<sup>c</sup> bāyad gudākht*  
*Kih bi-ʿilm na-tawān Khudā rā shinākht*

Translation: One should melt like a candle for the sake of knowledge, because without knowledge God cannot be recognized.

Note: I have identified the name of the author of the book “*Sullamu’n-Najāt*”, i.e., *Dāʿi Sayyidnā Abū Yaʿqūb Ishāq bin Aḥmad Sijistānī* from Markaz-i ʿIlm-ū Ḥikmat, London as I want to explain the *taʿwīl* of the word “*sullam*” if Mawlā’s internal grace is bestowed.

Saturday 19 February 2005



# Gems of Qur'ānic Knowledge and Wisdom

## Part 59

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi Ma'ārij* (70:1-7) mentions the spiritual resurrection and it mentions the word *ma'ārij* (sing. *mi'rāj*), i.e., ladders or ranks, see *Qāmūsu 'l-Qur 'ān*.<sup>31</sup> According to Ḥakīm Pīr Nāṣir Khusraw<sup>(q)</sup> at this very place there may be a hidden allusion to infinite resurrections whose Lord is God.

Certainly every spiritual resurrection through the light of Imāmat is the ladder of the heaven of the Sacred Sanctuary. The fact is that in all times the pure light of the Imām works as the ladder of the heaven of recognition. Undoubtedly the exalted Imām is the ladder of salvation (*sullamu 'n-najāt*). It means that the ladder of spiritual resurrection and the salvation of hereafter is attained [only] through the holy light of the living and present true Imām.

A wisdom-filled example of *sullam* (ladder) is present in *sūrah-yi Tūr* (52:38).

Saturday 19 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 60

By the name of Allāh, the most Compassionate, the most Merciful.

The last verse of *sūrah-yi Fath* (48:29) is a Divine gem which praises and mentions the example of the chain of light upon light (*silsilah-yi nūr<sup>un</sup> 'alā nūr*) and such praise has been mentioned in all heavenly scriptures. Here the word *simā* means the light of the forehead (*nūr-i jabīn*), which as the self-speaking light of the Supreme Name (*ism-i a'zam*), is in the blessed forehead of the true Imām. Its witness is every *mu'min* who has attained the luminous vision (*didār*) of his Imām of the time with his inner eye. A silent reflective resurrection is present in *sūrah-yi Hadid* (57:3) from which a wise person may benefit if he wills.

My heart asks me whether God is sometimes the First (*Awwal*), sometimes the Last (*Ākhir*), sometimes the Manifest (*Zāhir*) and sometimes the Hidden (*Bāṭin*) or does it mean that He always has all four manifestations? O ignorant heart! Omnipotent God is the light of the universe and He can make each of the countless particles of the universe a world of manifestations and sustain it. A universal answer to all such questions is already available: "He has knowledge of everything." (57:3).

Saturday 19 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 61

By the name of Allāh, the most Compassionate, the most Merciful.

See the wisdom-filled saying of Mawlā ʿAlī<sup>(c)</sup> in the Preface of *Kawkab-i Durri*:

Translation: I am God's face (*wajhu'llāh*), being attentive to me is to turn to God. I am the side of God (*jan<sup>m</sup>bu'llāh*). Whoever reaches me is equal to sitting beside God and this is reaching the extreme closeness [of God]. I am God's hand (*yadu'llāh*), whatever He does, is through me, whatever He commands is done by my hand, and it is associated with Him. I am God's eye (*ʿaynu'llāh*), I see the universe through His eye and the world is to me as the pupil of the eye. I am the speaking Qur'ān (*Qur'ān-i nāṭiq*) and true proof (*burhān-i ṣādiq*). My existence is the truth and the proof of truth's existence. I am the Guarded Tablet (*lawḥ-i mahfūz*), the bearer of Divine secrets. I am the exalted Pen (*qalam-i ʿlā*), whatever God has written on the pages of the world of possibility, it is written through me.<sup>32</sup>

Read the verses, prophetic traditions and sayings of Mawlā ʿAlī<sup>(c)</sup> in the book *Kawkab-i Durri* repeatedly so that your struggle for knowledge may attain the rank of worship of one who loves and recognises God, *Āmin, Āmin*.

Sunday 20 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 62

By the name of Allāh, the most Compassionate, the most Merciful.

Wonders and marvels of knowledge and wisdom are hidden in the pure sayings of Ḥaẓrat-i Mawlānā Imām Sulṭān Muḥammad Shāh<sup>(c)</sup>. The subtle and comprehensive allusion he has made to [the verse]: “Allāh is the light of the heavens and the earth” (24:35) is full of esoteric wisdom so that the people of insight may reflect on this noble verse like those who have attained recognition (*maʿrifat*). The concept of Monoreality which he has also given is exceptional and unprecedented in the whole major cycle (*dawr-i kabīr*). Convincing answers to hundreds of questions are available in this sacred *farmān*.

His blessed statement: “Benevolent God loves human soul very much” is based on seven words but it is a revolution of sagacious, silent wisdoms and an affirmation of the equality of the Compassionate (*musāwāt-i Raḥmānī*). Thus this article is concise in words but extensive in meanings, benefit much from it! *Āmin*, *Āmin*!

Monday 21 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 63

By the name of Allāh, the most Compassionate, the most Merciful.

See *sūrah-yi Mā'ūn*: “Have you seen him who calls the judgment a lie? That is the one who treats the orphan with harshness. And does not urge (others) to feed the poor.” (107:1-3).

*Ta'wīlī* purport: Did you see the person who belies religion (i.e., the true Imām) and prevents the light of the Imām of the time to enter the personal world and does not invite to the *hujjat's* knowledge.

*Yatīm* = alone, unique, unprecedented, i.e., Imām.

*Miskīn* = *hujjat*, as his knowledge satisfies the *murīd*.

*Sūrah-yi Raḥmān*, Bride of the Qur'ān mentions all the bounties of the Lord of both the worlds which are bestowed on humans and *jinns*. Also this question is repeatedly asked: “(O men and *jinns*!) Which of your Lord's bounties will you both deny?” What is the real wisdom of this repeated question? Answer: Certainly God wants the gratitude for all His bounties to be in the light of recognition. Lack of such gratitude is the belying of the bounty.

Monday 21 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 64

By the name of Allāh, the most Compassionate, the most Merciful.

The verses of light:

1. Light and the manifest book (5:15)
2. Light and Torah (5:44)
3. Light and Gospel (5:46)
4. ʿAlī<sup>(c)</sup>'s light with the holy Prophet<sup>(s)</sup> (7:157)
5. The unbelievers want to extinguish God's light (9:32 and 61:8)
6. Allāh is the light of the heavens and the earth (24:35)
7. Proof (*burhān*) and the manifest light (4:174)
8. Light of believing men and women (57:12-13 and 66:8)
9. Luminous book, i.e., Sacred Sanctuary (3:184, 22:8, 31:20 & 35:25)
10. The holy Prophet<sup>(s)</sup> = *sirāj-i munir*, i.e., luminous lamp (33:46)
11. Imāms from the progeny of Prophet Muḥammad<sup>(s)</sup> are bearers of light (2:143)
12. The chain of the light of *Āl-i Ibrāhīm* and *Āl-i Muḥammad* (4:54 and 22:77-78).

The best meaning of '*muslim*' is the one who is merged in God. God willing, we will present one of its befitting examples later on, *Āmin, Āmin!*

Tuesday 22 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 65

By the name of Allāh, the most Compassionate, the most Merciful.

You said: The supreme meaning of '*muslim*' is the one who merges in God. What is its example in the wise Qur'ān? Answer: *Sūrah-yi Nisā'*: "And who is better in religion than he who has submitted his face (i.e., the face of his soul) entirely to God, and is righteous, and follows the way of Ibrāhīm who used to walk avoiding falsehood? And God took Ibrāhīm for a special friend" (4:125).

When the Lord of spiritual resurrection ushered Ādam<sup>(c)</sup> in the paradise of the Sacred Sanctuary, he was created in the Image of the Compassionate (*ṣūrat-i Raḥmān*). This is the submission of the soul's face to God and it is said in a *ḥadīṣ* that whoever among the children of Ādam<sup>(c)</sup> will enter paradise, they will be in the image of their father Ādam<sup>(c)</sup>.

Tuesday 22 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 66

By the name of Allāh, the most Compassionate, the most Merciful.

Translation of the seventh verse of *sūrah-yi Muḥammad*: “O you who believe, if you help Allāh, He will help you and make your foothold firm (in every good deed).” (47:7).

If you are a true lover of the Divine light, His light will itself come and work inside you. First of all be certain that this command is present in the wise Qur'ān and in order to act upon it with heart and soul a Divine miracle is required.

See *sūrah-yi Ṣaff* (61:14): *Anṣāru'llāh* = God's helpers. Be sure that there is a miraculous command here, i.e., the plural of *kun* (Be!): *kūnū anṣāra'llāh* = Be God's helpers! Also read *sūrah-yi Āl-i 'Imrān* (3:52) wisely. Every command, every task and every promise of God is done, i.e., already accomplished. Search for the word *ma'fūl* in the Qur'ān.

Note: No work of God is delayed until tomorrow.

Wednesday 23 February 2005



# Gems of Qur'ānic Knowledge and Wisdom

## Part 67

By the name of Allāh, the most Compassionate, the most Merciful.

The true obedience of the Imām of the time and the spiritual resurrection is the ladder of salvation (*sullamu 'n-najāt = mi'raj-i najāt*). Qur'ān emphasizes the reality that only *al-Wāḥid al-Qaḥḥār* (the One/Unifier, the Subduer) is single, who created everything in pairs (36:36) and according to this law there is the confluence of great secrets.

Thus the ascents (*mi'raj*) of prophets are also in pairs, one is called heavenly ascent (*mi'raj-i samāwī*) and the other earthly ascent (*mi'raj-i arḑī*). It means that the first *mi'raj* takes place in the heavens of the Sacred Sanctuary and the second on the earth. Thus the *ta'wīlī* mention of both the ascents of Prophet Muḥammad<sup>(s)</sup> is present together in *sūrah-yi Najm* (53:1-18).

Wednesday 23 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 68

By the name of Allāh, the most Compassionate, the most Merciful.

God says in *sūrah-yi Banī Isrā'il*: “The day when We will summon every people through their Imām (Ḥaẓrat-i Qā'im); then whosoever is given his book (of deeds) in his right hand, these shall read their book (joyfully), and they shall not be dealt with (even the width of a thread) unjustly.

And whosoever (intentionally) remains blind in this life, he shall also be blind in the hereafter, and far astray (from the way of salvation).” (17:71-72).

Thursday 24 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 69

By the name of Allāh, the most Compassionate, the most Merciful.

Read *sūrah-yi Tūr* (52:1-8).

*Ta'wīlī* purport: By the mount of *Tūr*, i.e., the mount of Intellect (*kūh-i 'aql*) = Pearl of Intellect (*gawhar-i 'aql*), and by a written book (*kitāb-i masfūr*), i.e., the hidden book (*kitāb-i maknūn*) which is written on the page of the universe, and by the prosperous house (*baytu 'l-ma'mūr*) and the elevated roof (*saqf-i marfū'*), i.e., *'arsh* = the Sacred Sanctuary, and by the billowing sea, i.e., Divine knowledge, that your Lord's chastisement (i.e., the event of resurrection) is certainly going to happen.

The unrolled parchment (*raqq<sup>in</sup> manshūr<sup>in</sup>*) means the particles of soul which are repeatedly gathered and dispersed in the universe as the Lord of resurrection creates seventy thousand universal angels from the circle of invitation to the truth.

Friday 25 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 70

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi Shu'arā'* (26:1-2): “*Tā, sīn, mīm*”.

*Tā* = *Tāhir* (pure), *ṭahūr<sup>an</sup>* (pure), *ṭaw<sup>can</sup>* (willingly), *al-Tāriq* (night-visitant), *ṭariq-i mustaqīm* (straight path, 46:30);

*Sīn* = *Subhān* (Glorified), *subulu's-salām* (paths of peace), *al-Salām* (Peace), *Subbūh<sup>un</sup>* (Sacred), *sakḥkhara lakum* (subjugated to you, 31:20), *sanurihim* (We will soon show them, 41:53), *al-sujūd* (prostration), *sidrah* (Lote-Tree);

*Mīm* = *Māliku 'l-mulk* (Sovereign of kingdom), *Majīd* (Glorious), *maqām<sup>an</sup> maḥmūd<sup>an</sup>* (praised place, 17:79), *muḥīt<sup>an</sup>* (encompassing), *maḥbūb-i a'zam* (the supreme beloved), *ma<sup>c</sup>shūq-i kull* (the universal beloved), *majma' u'l-baḥrayn* (the confluence of two oceans, 18:60), *maraja 'l-baḥrayn* (He made the two seas to flow, 25:53, 55:19), the confluence of two rivers of light, Pen and Tablet, Throne and Pedestal;

*Tā* = *Ṭibtum* (you have done well, 39:73), *ṭūbā* (a blessed tree in paradise, 13:29), *ṭariyy<sup>an</sup>* (fresh, 16:14, 35:12), *ṭayyibīn* (pure, 16:32), *ṭuw<sup>an</sup>* (hallowed, 20:12), *muṭaḥḥarūn* (purified ones, 56:79), *ṭaṭhīr* (purification, 33:33);

*Sīn* = *Sirāj<sup>an</sup> munīr<sup>an</sup>* (Luminous lamp, i.e., the holy Prophet<sup>(s)</sup>, 33:46), *sarā'ir* (secrets; *yawma tubla's-sarā'ir*, 86:9), *sulṭān* = the heavenly and *irfānī* [i.e., pertaining to recognition] proof.

Friday 25 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 71

By the name of Allāh, the most Compassionate, the most Merciful.

One of wisdom-filled topics of the wise Qur'ān is the book of deeds (*nāmāh-yi a'māl*) which you can also refer to as luminous movies as every beneficial thing in the world comes from the treasures of God (15:21). If you have benefitted from returning to God (*rujū' ila'llāh*) and repentance (*tawbah*) in the true sense then God, the Forgiving, the Merciful has all sort of possibilities to erase whatever He wants from the book of deeds of His servants (13:39) and He can also improve [the book of deeds] (47:5). The true Lord is so affectionate to those servants who repent and do good deeds that He converts their sins into virtuous deeds (25:70). Read these references meticulously!

Saturday 26 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 72

By the name of Allāh, the most Compassionate, the most Merciful.

Luminous Movies: Gain great spiritual benefit through abundant remembrance (*kaṣrat-i zikr*), ample prostration (*kaṣrat-i sujūd*), lover-like *giryah-ū zārī* and supplication (*munājāt*). In such a humble and *darwish*-like mood read yesterday's article repeatedly and reflect on it with seriousness and effacement. Check the balance of your heart to see if the scale of the carnal soul is heavier or that of the angel? Is the insinuation (*waswasah*) greater or Divine inspiration? As both of them are possible and both face each other (91:8).

*Dil naẓar-gāh-i jalil-i akbar ast (Rūmī)*, i.e., the human heart is the place of God's mercy.

Sunday 27 February 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 73

By the name of Allāh, the most Compassionate, the most Merciful.

Read the blessed saying of Mawlā ʿAlī<sup>(c)</sup> in the book *Kawkab-i Durri*, chapter 3, *manqabat* 29. The hidden wisdom of this blessed *farmān* is that Mawlā ʿAlī<sup>(c)</sup>, in his chain of light and luminosity, is himself the beautiful names (*asmā' u'l-ḥusnā*) of God, about which God has commanded to invoke Him through them (7:180).<sup>33</sup> The King of *Walāyat* Murtaẓā ʿAlī<sup>(c)</sup> has said in *manqabat* 83 that he was the supreme name (*ism-i aʿẓam*) and the eternal light (*nūr-i aqdam*) [of God] in his pure light.<sup>34</sup>

O ʿazizān! Read the blessed sayings of Mawlā ʿAlī<sup>(c)</sup> with ardent love, knowledge and wisdom so that you may become cognizant of the gems of Qur'ānic knowledge and wisdom, because ʿAlī<sup>(c)</sup>'s light is the speaking Qur'ān (*Qur'ān-i nāṭiq*).

Monday 28 February 2005

# **Gems of Qur'ānic Knowledge and Wisdom**

## **Part 74**

By the name of Allāh, the most Compassionate, the most Merciful.

There are but miracles of the Supreme Name and the eternal light in the spiritual resurrection and their special relation is with the wise Qur'ān. The Lord of spiritual resurrection is himself the Supreme Name and the eternal light. The subject of resurrection has the most names among all the subjects in the wise Qur'ān and it is amazing that all these names are common between the resurrection and the Lord of resurrection, as it is said that Mawlā himself is the signs of resurrection, the miracles of resurrection as well as the very Lord of resurrection.

Monday 28 February 2005



# Gems of Qur'ānic Knowledge and Wisdom

## Part 75

By the name of Allāh, the most Compassionate, the most Merciful.

In my Burushaski *Dīwān* I have said: “When I saw my beloved the very first time, I experienced a miraculous earthquake”.<sup>35</sup>

I was blessed with the great Qur'ānic bliss of the pure and luminous *didār* of Ḥazrat Mawlānā Imām Sulṭān Muḥammad Shāh<sup>(c)</sup> in the city of Poona in 1946, in which the sign of earthquake certainly alluded in *ta'wīl* that it was now the cycle of resurrection and therefore he [i.e., the Imam] was going to make me undergo a spiritual resurrection. This *ta'wīl* was later unveiled and this secret was also known in the period of *qā'im-shīnāsī* that the light of Qā'im<sup>(c)</sup> was revealed in its time in the night of power (*shab-i qadr*), i.e., blessed night (*shab-i mubārak*). Thus the blessed era of the Diamond Jubilee [of Mawlānā Imām Sulṭān Muḥammad Shāh<sup>(c)</sup>] was unique and unprecedented in Ismaili history. It was a resurrecting scene of the Ismaili *da'wat* which all the inhabitants of the heavens and earth saw and heard.

Translation of the verse: “When for the very first time I had the pure physical vision (*didār*), I simultaneously experienced a miraculous earthquake”.

Tuesday 1 March 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 76

By the name of Allāh, the most Compassionate, the most Merciful.

The wise Qur'ān is unique and unprecedented among all the heavenly scriptures. It has a manifest meaning as well as a hidden and each hidden meaning has seven esoteric aspects and according to another narration it has seventy hidden meanings because esoterically the Qur'ān is the light of °Alī<sup>(c)</sup> in the Guarded Tablet.

Note that the Divine speech says that the glorious Qur'ān is in the Guarded Tablet (*lawḥ-i mahfūz*, 85:21-22) and Mawlā °Alī<sup>(c)</sup> has said: “I am the Guarded Tablet”.<sup>36</sup> Thus °Alī<sup>(c)</sup> is the speaking Qur'ān (*Qur'ān-i nātiq*), the mother of the book (*ummu'l-kitāb*), the giver of the *ta'wīl* of Qur'ān (*mu'awwil-i Qur'ān*), the Sacred Sanctuary and the gate of the knowledge and wisdom of the holy Prophet<sup>(s)</sup>. It is said in a Prophetic tradition: “Qur'ān is with °Alī and °Alī is with the Qur'ān”.

Wednesday 2 March 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 77

By the name of Allāh, the most Compassionate, the most Merciful.

With reference to *Hazār Hikmat*<sup>37</sup>: *Ḥamalatu 'l-Qur'ān*, i.e., Bearers of the Qur'ān: *Ḥamalatu 'l-Qur'ān 'urafā'u ahli 'l-jannah*, i.e., the *'arifin* among the people of paradise are the bearers of the Qur'ān. It means that those who are the bearers of the spirit, spirituality, recognition and wisdom of the Qur'ān in the history of true religion are the *'arifin* among the people of paradise, so that the people of paradise can keep learning the secrets of recognition from them.

Thursday 3 March 2005

# Gems of Qur’ānic Knowledge and Wisdom

## Part 78

By the name of Allāh, the most Compassionate, the most Merciful.

In *sūrah-yi Tahrim* God says: “On the day when God will not degrade the Prophet and those who believe with him, their light running before them, and on their right hands; and they say, ‘Our Lord, perfect for us our light, and forgive us; surely You are powerful over everything’.” (66:8).

Although God’s supreme light is mentioned throughout the Qur’ān, He, the Generous Advocate, the Merciful Patron of His servants has also attributed His pure and sublime light to the believing men and women with His infinite grace. Reflect on verses 57:12-14 as well as on 57:19.

All of you offer humble prayers repeatedly and recite the poem “*Mast-i Mawlā*” as supplication with ardent *giryah-ū zārī*. *Āmīn!*  
*Yā Rabba ’l-‘ālamīn!*

Friday 4 March 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 79

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi Nūr* says: “On that day God will complete their true religion, and they shall know that God is the manifest Truth” (24:25).

*Mubīn* means manifest and the one who manifests, see *Qāmūsu 'l-Qur'ān*.<sup>38</sup> Another of the attributive names of God “*al-Zāhir*” is mentioned in *sūrah-yi Ḥadīd* (57:3) whose meaning is opposite to that of “*al-Bāṭin*”. Thus here the other meaning of *al-Zāhir* is not intended, nor has any exegete done any another translation.

The people of recognition know that according to the famous verse of subjugation of *sūrah-yi Luqmān* (31:20), the great bounty of the pure vision of the Lord of honour is among the external bounties as well as the internal bounties. Read this noble verse meticulously!

Sunday 6 March 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 80

By the name of Allāh, the most Compassionate, the most Merciful.

It is mentioned in *sūrah-yi An'ām*: “If only you could see them when they are put before their Lord, He will say to them: ‘Is not this the truth?’ They will answer: ‘Indeed, by our Lord.’ He will say: ‘Then taste the agony of punishment for what you had denied.’ They are surely at loss who call the meeting with God a lie. When the Hour [Resurrection] comes upon them suddenly, they will say: ‘Alas, we neglected it!’ and carry their burdens (of sins) on their backs: How evil the burden they are carrying!” (6:30-31).

Monday 7 March 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 81

By the name of Allāh, the most Compassionate, the most Merciful.

This *darwish* asked his students an educational question: What is your concept? Has man come to this world from the all-embracing ocean of Divine light, or from the sublime paradise, although no logical reason for being separated from God and paradise is known? Mawlānā Rūmī has thus rightly said: ‘We have not come but this is our shadow’. This is not ordinary speech, rather it is a Qur’ānic fact. See verses 16:81 and 25:45.

The poem titled “*Mast-i Mawlā*” is bestowed on us by the grace of the Lord of spiritual resurrection. If we don’t benefit from it collectively by doing sincere repentance (*tawbah-yi nuṣūḥ*) and if we do not eradicate the callousness of our hearts (*qasāwat-i qalbī*) at once, it would be a great ingratitude on our part.

The wise Qur’ān describes a vast majority of people as animal-like (*ka’l-an‘ām*, 7:179).

Monday 7 March 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 82

By the name of Allāh, the most Compassionate, the most Merciful.

Qur'ānic references of the religion of *Qā'im*: 9:36, 12:40, 30:30, 30:43 and 98:5.

*Huwa 'l-Awwal huwa 'l-Ākhir huwa 'z-Zāhir huwa 'l-Bāṭin*  
*Munazzah māliku 'l-mulki kih bi-pāyān ḥaṣhr dārad*

(He is the First, He is the Last, He is the Manifest, He is the Hidden. He is the pure Sovereign of a kingdom that has countless resurrections.)

While writing part 81 [of this series of articles] this afternoon, a great auditory miracle of the supreme light (*nūr-i a'zam*) manifested. I say this with conviction that this unique melody which was free from words was an example of the melodies of paradise which discontinued in less than a minute. After a while my dear student Shamsuddin called me and I thought that he had also experienced this miracle, however he did not mention such a thing. I performed a prostration of gratitude and my *giryah-ū zārī* commenced. *Al-ḥamdu li'llāhi 'alā mannihi wa ihsānihi!*

Monday 7 March 2005



# Gems of Qur'ānic Knowledge and Wisdom

## Part 83

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi Zumar* says: “God has sent down the very best discourse, a book consistent yet repeating, which makes the skin of all of those who fear their Lord, shiver. Then their skins and hearts incline to the remembrance of God. This is the guidance of God with which He guides whosoever He wills.” (39:23).

*Ta'wili* purport: This pure and wisdom-filled Divine speech praises the Supreme Name (*ism-i a'zam*). Allāh revealed the verbal supreme name (*lafzi ism-i a'zam*) with all noble meanings so that it may be the mirror of His essence and attributes. Thus when the luminous supreme name (*ism-i a'zam-i nūrāni*) manifests in the verbal supreme name (*lafzi ism-i a'zam*) a spiritual resurrection occurs which encompasses the entire universe.

*Lā ḥawla wa lā quwwata illā bi'llāhi'l-ʿaliyyi'l-ʿazīm* (There is no strength and power except by Allāh, the Sublime, the Glorious)

Tuesday 8 March 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 84

By the name of Allāh, the most Compassionate, the most Merciful.

It is said in *sūrah-yi Ḥā-mīm al-Sajdah*: “Soon We will show Our signs (miracles) to them in the horizons and in their souls until it becomes manifest to them that He is the truth. Is it not enough that your Lord is witness over all things? Beware they are in doubt about the meeting with their Lord! Beware! He encompasses all things.” (41:53-54).

Though the sayings of the wise Qur'ān are equally applicable to all times, this blessed prediction is more related to the present time.

This wisdom-filled saying has an explicit allusion: “Beware they are in doubt about the meeting with their Lord!” (41:54).

Tuesday 8 March 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 85

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi Naml* mentions: “And say: ‘Praise belongs to God. He shall show you His signs (miracles) and you will recognise them. Your Lord is not heedless of the things you do’.” (27:93).

Hidden *ta'wīl*: Mawlā ʿAlī<sup>(c)</sup> has said: “*Anā āyātu'llāhi wa amīnu'llāh*”, i.e., I am God's signs and miracles and His confidant (*amīn*).<sup>39</sup> This shows that this same secret is hidden in the verse of *āfāq-ū anfus* (41:53-54). See this blessed saying of Mawlā ʿAlī<sup>(c)</sup> in the book *Kawkab-i Durri*.

Wednesday 9 March 2005

# Gems of Qur’ānic Knowledge and Wisdom

## Part 86

By the name of Allāh, the most Compassionate, the most Merciful.

God says in *sūrah-yi Baqarah*: “Say: ‘If the Last Abode with God is yours exclusively, and not for other people, then long for death if you speak truly’.” (2:94)

There is an enormous wisdom in this Divine saying as the paradise is only for those who vie and hasten. See *wa-sāri‘ū* (3:133) and *sābiqū* (57:21).

Remember each wisdom of Qur’ān with heart and soul otherwise it will be an [immense] ingratitude. Pray very humbly to holy Mawlā to bless you with a good memory.

Wednesday 9 March 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 87

By the name of Allāh, the most Compassionate, the most Merciful.

It is said in *sūrah-yi A'rāf*: “And on the heights shall be men who know them all by their marks.” (7:46).

Its original and real *ta'wīl* is in the blessed saying of Mawlā 'Alī(ؑ): “And I am the one on *A'rāf* who will recognize everyone from their foreheads”. See *Khutbah-yi Raj'iyah* in *Kawkab-i Durri*.

*Simā*, i.e., *jabīn* (forehead) is the paradise of the Sacred Sanctuary in the light and luminosity of *'aliyyu'l-azīm*. The supreme name '*al-'aliyyu'l-azīm*' is inscribed on the forehead of every luminous (spiritual) son of the light, i.e., the true Imām.

You will also find the *ta'wīl* of *A'rāf* in the chapter “*Walāyat-i a'immah-yi ahl-i bayt*” in the book “*Da'ā'imū'l-Islām Part I*”.<sup>40</sup>

Wednesday 9 March 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 88

By the name of Allāh, the most Compassionate, the most Merciful.

The *ta'wili* purport of a wisdom-filled saying of *sūrah-yi Tawbah* (9:72): The sublime paradise is mentioned everywhere in the wise Qur'ān. Paradise is spatial as well as non-spatial. It is spiritual as well as luminous and theophanic (*tajalliyyātī*). The Lord of *kāf-ū nūn*, i.e., *kalimah-yi kun* (Be!) is Himself the gardener, i.e., *Riẓwān* of the theophanic paradise (*tajalliyyātī bihisht*). It is said in above-mentioned verse: “And God’s good pleasure is the greatest. That is the supreme triumph.” (9:72). It means that God’s pleasure as well as the greatest success of the lovers is to pass through the paradises of all ranks and to ultimately merge in the Lord of theophanic (*tajalliyyātī*) and instantaneous (*ibdā'ī*) paradises, i.e., *Ḥaẓrat-i mubdi'-i haqq*.

Thursday 10 March 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 89

By the name of Allāh, the most Compassionate, the most Merciful.

In *sūrah-yi Baqarah* God says: “The Originator (i.e., *mubdi*) of the heavens and the earth; and when He decrees a matter, He says to it ‘Be!’ and it becomes.” (2:117). When He, the Omnipotent wants the physical world to become the universal paradise by entering the personal world, a sublime universal paradise is immediately created in a person, in which everything of the heavens and earth is present. It means that all the countries of the world along with all their inhabitants become present willingly or unwillingly (3:83) in front of *al-Wāhid al-Qahhār* (the One/Unifier, the Subduer) in subtle bodies, just as the changing of the earth and heaven is mentioned in *sūrah-yi Ibrāhīm* (14:48).

Thursday 10 March, 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 90

By the name of Allāh, the most Compassionate, the most Merciful.

It is said in *sūrah-yi Ibrāhīm*: “On the day the earth shall be changed to other than the earth (i.e., the personal world), and the heavens too and they come forth before God, the One, the Overwhelming.” (14:48).

Since spiritual and *‘irfānī* [i.e., for the sake of recognition] resurrection takes place in the personal world, its results and ultimate miracles also come about in the personal world.

The pure name “*al-Wāhid al-Qahhār* (the One/Unifier, the Subduer)” is mentioned in the wise Qur’ān at six places. It is the attributive name of the Lord of spiritual resurrection which means One in Himself and the One who unifies everyone [in Himself], the Almighty. See *Qāmūsu’l-Qur’ān*.

Friday 11 March 2005



# Gems of Qur'ānic Knowledge and Wisdom

## Part 91

By the name of Allāh, the most Compassionate, the most Merciful.

The Supreme Name (*ism-i a'zam*) and the eternal light (*nūr-i aqdam*) are repeatedly mentioned and alluded to in the wise Qur'ān. *Sūrah-yi Furqān* says: “Put your trust in the Everliving [God], who does not die, and proclaim His praise. He is well aware of His servants' sins.” (25:58). Here there are heaps of treasures for the people of intellect. Strive to reflect here!

Similarly read *sūrah-yi Mu'min* (40:65) carefully! It not only means that *āyatu 'l-kursī* is the chief of all Qur'ānic verses, but it is also a bright reality that the glory and excellence of *āyatu 'l-kursī* is wisely alluded to everywhere in the wise Qur'ān in many forms.

Friday 11 March 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 92

By the name of Allāh, the most Compassionate, the most Merciful.

God's recognition is not possible without Qur'ānic knowledge and wisdom. To understand the Qur'ān is not possible without the miracles of the Sacred Sanctuary. These miracles take place after the spiritual resurrection and spiritual resurrection is not possible without the Supreme Name (*ism-i a'zam*). The Supreme Name (*ism-i a'zam*) can only be acquired by a *mu'min* from the Imām of the time (may my soul be sacrificed for him). Praise be to Allāh, the Sustainer of the worlds!

Through the special *'ibādat* of pure Supreme Name (*ism-i a'zam*), it is strived to act according to the command of 'Die before you die! (*mūtū qabla an tamūtū*)'. If Divine mercy is bestowed, first the sacred light of the Imām of the time rises in the world of imagination. The manifestations of light (*tajalliyyāt-i nūr*) bring an era of happiness in the world of imagination. However, resurrection is only possible by progressing much further ahead.

Friday 11 March 2005

# Gems of Qur’ānic Knowledge and Wisdom

## Part 93

By the name of Allāh, the most Compassionate, the most Merciful.

There is a wisdom-filled mention in a blessed statement of *sūrah-yi Aʿrāf* (7:143) that God manifested His supreme light on a mountain. According to the formalists this was the mount Sinai (*kūh-i Ṭūr*) and according to the people of inner meaning it was the mountain of intellect (*kūh-i ʿaql*), i.e., the Pearl of Intellect (*gawhar-i ʿaql*). Thus it is a great bliss for all lovers of the Imām of the time who have witnessed the Sacred Sanctuary in the luminosity of their beloved Mawlā’s holy light because the Sacred Sanctuary is the sublime paradise of the secrets of recognition.

Ḥaẓrat Mūsā<sup>(c)</sup> experienced the great miracle of the Pearl of Intellect in the process of spiritual resurrection: “And when his Lord, i.e., Lord of resurrection revealed His theophany on the mountain, He made it crumble to dust; and Moses fell down swooning.” (7:143).

Saturday 12 March 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 94

By the name of Allāh, the most Compassionate, the most Merciful.

*Sūrah-yi Tawbah* says: “O believers! Fear God, and be with the truthful ones.” (9:119)

*Ta'wīl*: The true Imāms are the truthful ones (*ṣādiqīn*) in the real sense and to be with the truthful ones is indeed the merging of every believing man and woman in the Imām. If any follower is blessed with the bliss of merging in the Imām, they will attain the paradise of the Sacred Sanctuary in this very life (47:6) which is full of the fruits of knowledge and wisdom.

All the miracles of the prophets of Qur'ān are encompassed in the stages of the spiritual resurrection. When the Lord of resurrection performed the astonishing miracle of the Pearl of Intellect for Ḥaẓrat Mūsā<sup>(c)</sup> it amazed him. This is the *ta'wīl* of his falling down unconscious, as previously he was unaware of the theophanies of the Pearl of Intellect.

Saturday 12 March 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 95

By the name of Allāh, the most Compassionate, the most Merciful.

The *ta'wīl* of the example of the mount of intellect shattering due to the theophany of the Lord of resurrection, i.e., *al-<sup>c</sup>aliyyu 'l-<sup>c</sup>aẓīm* is that the Pearl of Intellect, like the sun and the moon, is always in the rotation of rising and setting in the Sacred Sanctuary. This one example is the most comprehensive of all which embraces all other examples.

All the events taking place from the morning of pre-eternity till the evening of post-eternity are confined in this single example (*miṣāl-i wāḥidah*).

Ḥazrat Mawlānā Imām Sulṭān Muḥammad Shāh<sup>(c)</sup> said: “When I open my mouth a heap of gems is created”. It means that when I open the blessed mouth (*dahan-i mubārak*) in the Sacred Sanctuary, the light of the Pearl of Intellect rises in it. *Subḥāna 'llāh! Subḥāna 'llāh!*

Saturday 12 March 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 96

By the name of Allāh, the most Compassionate, the most Merciful.

The wisdom of 'light upon light (*nūr<sup>am</sup> 'alā nūr*)' is evident in all the verses of light in the wise Qur'ān. The same wisdom continues to verify and corroborate the manifestations of the Pearl of Intellect.

A fundamental law of the wise Qur'ān is that God strikes examples (24:35). Thus all examples and parables exist in the manifestations and theophanies of the Pearl of Intellect. It is mentioned in *sūrah-yi Hijr* (15:21) that the treasures of all things are with God. Thus the manifestations of the Pearl of Intellect reveal the Divine secret that the doors of the Divine treasures are always open and never closed.

Saturday 12 March 2005

# Gems of Qur'ānic Knowledge and Wisdom

## Part 97

By the name of Allāh, the most Compassionate, the most Merciful.

The fifty-sixth *sūrah* [of the holy Qur'ān] is called *al-Wāqī'ah*. This name is for this *sūrah* as well as for resurrection and also for al-°Aliyyu'l-Murtaẓā<sup>(c)</sup> because he is resurrection as well as the Lord of resurrection, therefore each and every name of resurrection is among his attributive names. Read this entire *sūrah* with insight as you are one of the moths of the Supreme Name (*ism-i a'zam*) and the eternal light (*nūr-i aqdam*). Further in the *sūrah* (56:74-79) check whether the holy Prophet<sup>(s)</sup> used to do the *tasbiḥ* of the living Supreme Name of the cycle of resurrection? [To swear] By the falling of stars = the wests of the lights of the Sacred Sanctuary = the blessed mouth! This is an enormous oath. The complement of the oath: Certainly that is the Qur'ān of the highest rank which is in the Hidden Book (*kitāb-i maknūn*). The Hidden Book is at the confluence of the Pearl of Intellect, which is the confluence of Tablet and Pen. Only those who are purified can touch the Hidden Book. This is the pinnacle of *tanzil*.

Sunday 13 March 2005

# Gems of Qur’ānic Knowledge and Wisdom

## Part 98

By the name of Allāh, the most Compassionate, the most Merciful.

It is said in *sūrah-yi Nisā’*: “Indeed, We gave to Ibrāhīm<sup>(c)</sup>’s children the Book and wisdom and We gave them a great kingdom.” (4:54).

*Ta’wīlī* purport: This reality is crystal clear to the people of wisdom that Muḥammad<sup>(s)</sup> and his progeny are Ibrāhīm<sup>(c)</sup>’s progeny. The book [mentioned here] is the Qur’ān, wisdom is the esoteric *ta’wīl* and the great kingdom is [the office of] Imāmat. Its first proof is that the Imām of the time is the living Supreme Name [of God] and its second proof is the great miracles of the recognition of Imām which consist of the luminous miracles of the Pearl of Intellect.

Sunday 13 March 2005



# Gems of Qur'ānic Knowledge and Wisdom

## Part 99

By the name of Allāh, the most Compassionate, the most Merciful.

An example of the confluence of the verbal Supreme Name and the luminous Supreme Name is in *sūrah-yi Ibrāhīm* (14:24-25). In order to draw attention to a particular thing from among the inner spiritual observations of the holy Prophet<sup>(s)</sup>, the interrogatory phrase '*alam tara* (Did you not see?)' repeatedly occurs in Qur'ān. The *ta'wil* of this wisdom-filled saying is in *Wajh-i Din*.<sup>41</sup>

The luminous manifestations of the Pearl of Intellect are the fruits of the luminous tree. In short, no parable of the wise Qur'ān is outside the examples of theophanies of the confluence of the Pearl of Intellect and the Hidden Book.

It is said that this universe also has a blessed mouth (*dahan-i mubārak*) from which pearls, i.e., stars continue to emerge.

Monday 14 March 2005

# Gems of Qur’ānic Knowledge and Wisdom

## Part 100

By the name of Allāh, the most Compassionate, the most Merciful.

It is mentioned in *sūrah-yi Banī Isrā’il*: “We have indeed displayed for humankind in this Qur’ān every [kind of] similitude; yet most of humankind refuse to accept.” (17:89).

The Pearl of Intellect is as if the Divine Pen and the Hidden Book is as if the Guarded Tablet, so what remains outside the domain of Pen and Tablet?

O *‘azizān*! We are all immersed in the ocean of favours of Ḥazrat-i Mawlā, it is a fact that our name is not ‘grateful’ rather it is ‘ungrateful’.

*Bandah hamān bih kih zi taqṣīr-i khwīsh  
‘uzr bi-dargāh-i Khudā āwarad*

*Warnah sazā-wār-i Khudāwandī-ash  
kas na-tawānad kih bajā āwarad*

(It befits servants to seek forgiveness for their shortcomings in the Divine court; otherwise no one can duly perform [their duties] worthy of His Lordship.)

Monday 14 March 2005

## End Notes

- <sup>1</sup> Mawlawī Sa‘īd Aḥmad A‘zam Garhī, *Dīwān-i Ḥaẓrat ‘Alī(c)* (Lahore, 2016), p. 71
- <sup>2</sup> Muḥammad Fu‘ād ‘Abdu’l-Bāqī, *Al-Mu‘jamu’l-mufharas li-alfāzi’l-Qur‘āni’l-Karīm* (Lahore, 1988), p. 554, hereafter cited as *Al-Mu‘jam*
- <sup>3</sup> *Al-Mu‘jam*, p. 482
- <sup>4</sup> Sayyid Muḥammad Ṣāliḥ Kashfī, *Manāqib-i Murtaẓawī*, translated into Urdu by Sayyid Sharīf Ḥusayn as *Kawkab-i Durri* (Lahore, n.d.), p. 226, hereafter cited as *Kawkab*.
- <sup>5</sup> ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai, *Hazār Hikmat* (Gilgit, 2005), p. 403; trans. into English by Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai as *A Thousand Wisdoms* (Karachi, n.d.), pp. 371-372
- <sup>6</sup> *Al-Mu‘jam*, p. 554
- <sup>7</sup> ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai, *Dīwān-i Naṣirī awr Bihishtē Asquring* (Burushaski) (Karachi, 2001), p. 165, hereafter cited as *Dīwān*
- <sup>8</sup> *Al-Mu‘jam*, p. 165
- <sup>9</sup> ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai, *Dīwān-i Naṣirī* (Urdu) (Gilgit, 2004), p. 7
- <sup>10</sup> *Al-Mu‘jam*, p. 420
- <sup>11</sup> *Hazār Hikmat*, p. 42; English translation, p. 38
- <sup>12</sup> Nāṣir-i Khusraw (Pīr), *Wajh-i Dīn*, ed. Gh. R. Aavani (Tehrān, 1977); trans. into Urdu ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai, (Karachi, 2000), pp. 333-334
- <sup>13</sup> *Al-Mu‘jam*, p. 429
- <sup>14</sup> *Kawkab*, p. 226
- <sup>15</sup> *Ibid.*, p. 226
- <sup>16</sup> *Ibid.*, p. 230
- <sup>17</sup> *Ibid.*, p. 191
- <sup>18</sup> *Wajh-i Dīn*, Urdu translation, pp. 32-33
- <sup>19</sup> *Hazār Hikmat*, pp. 397-398; English translation, pp. 366-367
- <sup>20</sup> Zaynu’l-‘Ābidīn, *Qāmūsu’l-Qur‘ān* (Karachi, 1978), p. 439
- <sup>21</sup> *Al-munjid* (Karachi, 1994), p. 1149

- <sup>22</sup> Ja'far bin Maṣṣūr al-Yaman, *Kitāb-i Sarā'ir*, ed. Muṣṭafā Ġālīb (Beirut, 1984), p. 117
- <sup>23</sup> *Kawkab*, p. 235
- <sup>24</sup> *Ibid.*, p. 235
- <sup>25</sup> *Ibid.*, p. 223
- <sup>26</sup> *Ibid.*, p. 223
- <sup>27</sup> *Ibid.*, p. 223
- <sup>28</sup> *Ibid.*, p. 230
- <sup>29</sup> *Diwān*, p. 64
- <sup>30</sup> *Kawkab*, p. 157
- <sup>31</sup> *Qāmūsu'l-Qur'ān*, p. 526
- <sup>32</sup> *Kawkab*, p. 61
- <sup>33</sup> *Ibid.*, p. 226
- <sup>34</sup> *Ibid.*, p. 235
- <sup>35</sup> *Diwān*, p. 316
- <sup>36</sup> *Kawkab*, p. 223
- <sup>37</sup> *Hazār Hikmat*, pp. 169; English translation, pp. 156
- <sup>38</sup> *Qāmūsu'l-Qur'ān*, p. 470
- <sup>39</sup> *Kawkab*, p. 234
- <sup>40</sup> Al-Qāzī Abū Ḥanīfah al-Nu'mān al-Tamīmī, *Da'ā'imu'l-Islām I & II*, ed. Āṣif bin 'Alī Aṣḡar Fayzī (Beirut, n.d.), pp. 20-28; trans. into English Asaf A. A. Fyzee as *The Pillars of Islam Volume I* (New Delhi, 2002), pp. 27-38; ; trans. into Urdu Yūnus Ṣhakīb Mubārakpūrī, (Surat, n.d.), pp. 40-57
- <sup>41</sup> *Wajh-i Dīn*, Urdu translation, p. 31

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### **Mawlānā Muḥammad Bāqir<sup>(c)</sup>:**

- *Mā qīla fī’llāhi fa-huwa finā wa mā qīla finā fa-huwa fī’l-bulagā’i min shī’atinā* (Whatever is said about Allāh is about us and whatever is said about us is about those of our followers who have surpassed [others]).  
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These indices have been prepared by Durr-i Sameen Nizar and Faquir Muhammad Nizar.



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.



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