

Ziyaul Huloom The Light of Inspired Visions

Ali bin Hanzal, 6th dai

In the Name of Allah, the Most Gracious, the Most Merciful.

All praise is due to Allah, who is far beyond the reach of the subtle stirrings of illusions and suppositions, let alone being encompassed or affected by the glances of eyes. The eloquent tongues are struck dumb from articulating what is due to Him in truth—even in relation to one of His created beings—let alone expressing anything about His very Essence, which no intellect from the realm of *ibdāʿ* (divine origination) dares attempt to perceive. Thus, those intellects have taken refuge in confessing their incapacity, fearing utter destruction.

I bear witness that there is no deity save the One who originated the *aʿyān rūḥāniyya* (spiritual entities), and from them created the corporeal existents. This is a testimony I offer as a means of salvation and deliverance on the Day of Reckoning in the arena of accountability and requital. And I bear witness that Muḥammad is His servant and messenger, whom He sent with guidance to both jinn and humans, and whom He made the noblest of prophets, supported by the Holy Spirit (*Rūḥ al-Qudus*). He was dispatched as a tangible mercy, to rescue those drowning in the realm of materiality and sense perception.

May the blessings of Allah be upon him and upon his *waṣī* (legatee) and companion, his supporter and confidant in faith, his successor among his community, the husband of his daughter, and his inheritor in his resting place—ʿAlī ibn Abī Ṭālib, the most noble *walī*, son of Ghālib. And upon Fāṭima al-Batūl, the pure one, the fountain of cascading lights. And upon the trustee of the spiritual secret of imāmah, al-Ḥasan al-Sharīf al-Raḍī, and upon the repository of the exalted excellence of imāmah, its pure branch, al-Ḥusayn ibn ʿAlī. And upon the *aʿimmah* from his noble progeny—the stars of the sky of Allah’s religion and its radiant moons. And upon the one to whom their merit ultimately flows and whose lofty honor encompasses theirs: our master, Imām al-Ṭayyib Abū al-Qāsim, Amīr al-Muʾminīn, the seventh among the witnesses and Allah’s proof upon all creation and all servants. And upon the *aʿimmah* from his descendants, the enduring word from his lineage—peace be upon them all, an unbroken peace until the Day of Judgement.

To proceed:

O noble brother, and dear son, your letter reached me, in which you asked me to compose a treatise that encompasses the knowledge of origin and return, and what becomes of the *awliyāʾ* (friends of God) and their adversaries. I considered myself obliged to respond to your request and to strive to fulfill your hopes, trusting in the immense reward promised by Allah, and seeking the noble recompense in the Hereafter and final return—despite my acknowledgment of my own incapacity and limitation, and my recognition of my inadequacy in composition and exposition.

However, I follow (what has been established) and do not innovate. I have summarized what I bring forth, even though the topic allows for extensive elaboration. I did what you asked and fulfilled what you commanded. I made it into a treatise and named it:

Ḍiyā' al-Ḥulūm wa Miṣbāḥ al-'Ulūm

The Radiance of Dreams and the Lamp of Sciences

Whatever correctness is found therein is due to the One who guides and directs me. Whatever error exists—may Allah protect from it—it is due to the inadequacy of my own explanation and expression.

I began with the mention of tawḥīd (Divine Unity), as it is the essence of worship directed to the One worshipped by His servants. I arranged it into four chapters, clarifying therein some of what lies behind veils of concealment. I ask Allah, the Almighty, to forgive me and all believers—for indeed He is the Most Forgiving, Most Merciful—and I send abundant and continual peace and blessings.

Chapter One: On Tawḥīd — the Core of All Knowledge and the Sanctification of the Ever-Living, the Sustainer

Section One: On the Meaning of Tawḥīd (Divine Unity)

We say, with the help and support of Allah, and through the grace and guidance of His Walī (Friend) — peace be upon him:

Know that the meaning and reality of tawḥīd lies in knowing the spiritual and corporeal boundaries (ḥudūd). Each of these boundaries is singular within its own station and unique within its own rank. All of them call to the tawḥīd of their Originator, in what constitutes His very reality and what pertains to His identity.

The duty upon the believer is that he must not elevate any one of these limits beyond its rightful station, thereby falling into ghulū (exaggeration), nor diminish any of them below its rank and worth, thereby falling into deficiency and belittlement. He must realize the truth that all of them — both the highest and the lowest — acknowledge their incapacity to comprehend their Originator and confess their limitation in encompassing their Creator.

This is because the means by which comprehension is attained are always of like kind: understanding is reached through resemblance. Spiritual realities (rūḥāniyyāt) are comprehended through spiritual things, and corporeal realities (jismāniyyāt) are understood through corporeal means.

Thus, intellect (‘aql) and soul (nafs) serve to perceive the spiritual, while the five senses serve to perceive the material. The human form gathers the totality of these faculties. The qāma al-alfiyya (the thousand-cubit form) serves as a referent for what lies beyond.

In the human being, there is that which cannot be described by bodily attributes — namely, the soul, which is the product and counterpart of the spiritual realm. And there is that which binds him to the corporeal — his body, which resembles and is captive to the world of matter.

Exalted is the True Originator (al-Mubdi‘ al-Ḥaqq) beyond being characterized by either of these two aspects, or that His perception be contingent upon created things and originated entities.

Know that the spiritual and corporeal boundaries correspond with one another; their completion in the second perfection reflects mutual similarity. Just as the spiritual boundaries underwent a second perfection (kamāl thānī), so too did the corporeal ones. Were it not for the excellence of precedence, they would become identical upon the second emanation (al-inbi‘āth al-thānī), thereby attaining all those meanings by virtue of their final nobility.

Understand this well — and you will be rightly guided, successful, and blessed.

Section Two: On the Meaning of Tanzīh (Divine Transcendence)

We say, with the help and support of Allah, and through the grace and guidance of His Walī on His earth — peace be upon him:

Know that tanzīh means declaring the True Originator (al-Mubdi‘ al-Ḥaqq) as free from anything that applies to His originated and created entities.

It also means ascribing the noblest and most exalted of names to the first of His originated beings. And knowing that these boundaries — both spiritual and corporeal — are His most beautiful names (asmā’ uhu al-ḥusnā), embodying the utmost nobility, majesty, virtue, and perfection.

The most exalted of these names is al-ilāhiyya (Divinity), which applies to the First Originated (al-Mubda‘ al-Awwal) and to those who are similar, comparable, or analogous to him.

As for the True Originator — He is transcendent beyond all of them, as has already been clarified in the section on tawḥīd. He is utterly beyond all their attributes and descriptions.

Our statement “the Originator” (al-Mubdi‘) is, in truth, a metaphor, used merely to point to the act of origination (ibdā‘) that proceeds from Him. Our application of the term “identity”

(huwiyya) to Him is likewise a safeguard against ta‘ṭīl (denial of attributes), not a literal assertion.

This is because the pronoun “huwa” (He) is the simplest of expressions, as in His saying: “Allah bears witness that there is no god but He (lā ilāha illa huwa)” [Qur’ān 3:18].

Thus, the one who is testified to in this verse — the one upon whom the name al-ilāh (God) is conferred — is the First Intellect (al-‘aql al-awwal), for He said “huwa” and not “Allāh.” The deeper meaning of ulūhiyya (divinity) will come in the following section, God willing.

The simple letters (ḥurūf basīṭa) signify the spiritual simples (basā’iṭ rūḥāniyya), and referring to those realities using such expressions is metaphorical, not real — for the letters are sensed by physical perception, whereas those spiritual entities are not sensed through such means.

Thus, we negate the possibility of using compound words to describe the ranks of origination (marātib al-ibdā‘), let alone applying them to the Originator Himself — exalted and transcendent is He!

So understand this matter well.

Section Three: On the Meaning of Tajrīd (Abstraction or Isolation of Divinity)

We say, with the help and support of Allah, and through the grace and guidance of His Walī on His earth — peace be upon him:

Know that tajrīd means stripping divinity (ulūhiyya) from all originated entities (mubda‘āt) and affirming it exclusively for the Originator — exalted is He.

The reality of this is that the meaning of divinity is the bringing into existence of creative essences (dhawāt mubādi‘a) from nothingness. This is something none can do except Him.

Therefore, it is necessary to negate that any of the originated beings can create their own essences, and to affirm that such origination belongs solely to the Originator — exalted and transcendent is He.

The term tajrīd is derived from the expression jarrada al-‘ūd (to strip a stick), meaning to remove its outer layers. As mentioned earlier, it refers to removing divinity from all of His originated beings and creations, and affirming it for Him alone.

So understand this well.

Chapter Two: On the Origin

Section One of Chapter Two: On the Creation of the Spiritual World from Nothing

We say, with God's help and His substance, and the grace of His guardian on earth—peace be upon him and his benefit:

Know that none who dares to approach these thoughts, exalted be His Majesty, the Creator and Originator, when He created the spiritual world from nothing, which had no prior existence, has been able to comprehend the manner or entirety of His creation. The intellects collectively are veiled from grasping the how of its creation and its completeness, all at once—the beginning with the end and the end with the beginning—creative forms, holy shadows, and angelic beings resembling the primordial stature, equal in essence in life, knowledge, and power to the First Perfection.

He preceded them in sanctification, the Creator prior to them, and acknowledged the divinity of the Creator in its meaning—that is, the intended First Intention, which is acknowledgment. Thus, He was veiled by His Creator with Majesty and Greatness, distinguished above all His worlds by the Second Perfection. This is the Greatest Name, the noblest and most honored veil, the first word of the Creator in terms of completion, perfection, virtue, and majesty. His essence is active in itself; His essence is connected to itself; His essence is receptive to His lights, self-sufficient in His essence, active in His essence with an act done by none other than Himself.

Two persons from His world imitated Him with sanctification as He sanctified and abstraction as He abstracted. One preceded the other and became a veil for the veil, and to him passed the Second Perfection, being the first to be sent forth. The second rank was delayed because he thought himself equal to the first. He called the first "his follower." Thus, the ranks followed one another in succession: seven luminous intellects from those holy persons, each containing within its noble world countless beings, the *karūbiyyah* (cherubim). Their completion was fulfilled by the Second Perfection, and it manifested as the first and the second did, while each of their worlds was veiled by one nearer.

The second of the emanation, who is identified as Adam al-Rūḥānī (Spiritual Adam), saw the defect, deficiency, delay, and narrowness of his essence compared to the world of creation. His predecessor from the lower world conveyed to him, through a continuous ray, that this was due to the delusion attributed to Iblis (Satan), who wrongly assumed equality with the one before him in sanctity. So, he repented and turned back, pointing to him with the words of God: "And Adam received words from his Lord and He accepted his repentance; indeed, He is the Accepting of Repentance, the Merciful." (Quran 2:37) Thus, he attained the Second Perfection and was arranged as the tenth, the lowest rank of the spiritual world, becoming a veil for the one before him who was the greatest holy veil. Their essences were equal in attributes except for the honor of precedence.

Section Two of Chapter Two: On the Existence of the Corporeal World from Matter and Form
A group from that world followed him in delusion, so care was taken with them for salvation, and this was considered a form of punishment. They were called to repentance but did not accept. They were addressed by the words: "Descend, being to one another enemies." (Quran 7:24) Their essences darkened and became contracted; their intentions differed and diverged—these are matter (hayūlah) and form (şūrah). The tenth (intellect) directed his attention to them, stirring them by His will to rid themselves of what defiled and harmed them. Three movements befell them, which bound them by three dimensions, separating the subtlety of spiritual light into the narrowness of bodies. They went from nearness to the precincts of holiness to remoteness and distance. To them belongs the verse, allegorically speaking, about their speech: "Go forth to that which you used to deny. Go forth to the shadow of a three-branched tree, neither shady nor beneficial against the flame." (Quran 17:66-67 paraphrased)

They split according to their disbelief and faith, obedience and disobedience—between the repentant and seeking forgiveness, the doubtful and perplexed, and the stubborn and arrogant.

Those who repented and sought forgiveness, upon their emergence into the primordial stature, are destined for signs of guidance and progress. These come from their Creator, like the verse: "And those who were guided, He increased them in guidance and gave them their righteousness." (Quran 47:17)

Those who doubted and were perplexed, upon their emergence into the primordial stature, are assigned choices, as in: "Whoever wills, let him believe; and whoever wills, let him disbelieve." (Quran 18:29) and "Whoever is guided, is for [the benefit of] his soul; and whoever goes astray, only goes astray against it." (Quran 17:15)

Those who persisted and were arrogant, upon emergence into the primordial stature, are people of error, opposing the friends of God, the misguided, and claimants of impossible things from the unbelievers—leaders of misguidance calling to hellfire. They are assigned verses indicating their path of misguidance, like: "So when they deviated, Allah caused their hearts to deviate." (Quran 63:3) and "Whoever Allah leaves astray, none can guide him." (Quran 39:23), as well as: "We will turn their hearts and eyes away, as they refused to believe in it the first time." (Quran 47:8) and: "You do not hear the dead, nor do the deaf hear the supplication when they turn away." (Quran 27:80) and others similar.

The tenth director assigned from the repentant and seeking forgiveness the spiritual spheres and stars—psychic and Germanic—and arranged their ranks by the Second Intention, which is a sensory form. From the doubtful and perplexed, he assigned the elements (arkan), within which is a formative image. From the stubborn and arrogant, he assigned the rock of the lowest depths, identified as the prison, bound by the Third Intention to these species. He

placed the two knots in the sphere of fire called the ether, as wisdom requires the management of all evil and corrupt things, by the decree of the All-Knowing, the Powerful, and the craftsmanship of the Wise and Expert.

When these three divisions reached the primordial stature, the insightful critic was addressed by the words: "A judgment from above. And among you is he who will come to it. Indeed, your Lord will do it." (Quran 84:8-9 paraphrased) The differences in these groups in their inner states and their varying conditions and consciences are the cause of the diversity and disparity we see. The hidden meaning became clear to the insightful ones as the differentiation of beings, and the connection of the world of First Creation and First Emanation by its lights explained by the spheres and stars, which revolve around the elements and are divided into thirteen groups.

The noblest and most delicate is the encompassing sphere, which is the gate to the simple holy world. From it to the sphere of the moon is the gate of the astronomical world in nine divisions, and within the moon's sphere—concealed in certain wise ways—is the world of nature, completing the ten and the system. Each of the ten intellects is especially assigned to observe what corresponds to it, caring for what is similar and resembles it.

The first intellect's view was primarily to the encompassing sphere and to the rest of the spheres, stars, and the natural world in general. They are the rulers until the tenth, who specifically oversees the natural world—the world of the cosmos and corruption—and all other sections of the world generally.

Chapter Three of the Second Section:

On the Existence of the Three Kinds of Beings — Mineral, Plant, and Animal

Then, the Tenth [Intellect] who governs the movement of the spheres and planets around the corners (the fixed points), in order to bring forth the hidden treasures concealed over the passage of times, assigned to each of the seven planets a distinct cycle of governance, with all other planets supporting and influencing it. Each planet's cycle lasted seven thousand years, until it reached forty-nine thousand years in total, completing the cycle of Saturn, followed by the same for every planet down to the Moon.

When Saturn uniquely took on its nature, as we mentioned at the beginning of its cycle—one thousand years—clouds and fog condensed, coldness and dryness accumulated as mist, heavy rains poured down in great abundance, seas overflowed, mountains solidified with harsh rigidity, the earth became hardened though initially soft, metals such as iron and copper congealed, and the essences (خمائر) of dark and blackish kinds and similar species fermented.

Then Jupiter took over the governance, causing the clouds to clear and the accumulated fog to disperse, the surface of the earth appeared from the waters, and it was exposed to the rays of the celestial planets. Thus, minerals of similar kind were formed, plants emerged—particularly those considered lowly herbs—and small animals such as locusts, creeping insects, ants, wasp daughters, and others of similar form came into being. The essences of chaste and pure beings, people of religion and nobility, also matured.

Then Mars assumed governance, causing minerals corresponding to its nature to harden, and revealed corrupt and blameworthy temperaments. It brought forth the evil among animals—predatory birds, creatures with fangs and claws, venomous beings like snakes, vipers, and scorpions—whom the governor imprisoned in this third phase of creatures, so that the praiseworthy temperament for humans would be purified.

Then the Sun took over, the king of the planets, similar in rank to the First Intellect among those ranks, emanating senses and lights, receiving the emanation from the Abode of Stability. It caused minerals like emeralds and sapphires (considered crushed or dissolved minerals) and purest gold—the finest of all metals—to harden, and matured the essences of great ones: kings and nobles, those adorned with crowns and glory.

Next came Venus, whose governance matured the essences of the Arabs, people of joy and music; fresh waters flowed from rivers; fruit-bearing trees sprouted; the domesticated birds flew; the nightingale and the hoopoe sang; hoofed and cloven animals appeared, both tame and wild, completing the existence of sociable and unsociable beings.

Then Mercury took over governance, bringing closer what was distant, causing nourishing grains for humans to sprout; everything desired came near and present. It matured the essences of craftsmen, accountants, ministers of kings, scribes, those skilled and witty, and people of subtlety and delicacy.

Chapter Four of the Second Section:

On the Existence of the Millennium Cycle, the Establishment of the Pure Call, the Spreading of Illuminating Sciences, the Succession of the Imamate Lineage, and the Existence of the Cycles of Unveiling like the Spiritual Rank

Then the Moon, lord of the seventh thousand years, the noblest and most exalted conjunctions, took over governance. From divine care, the best and most just temperament of animals ascended, mixed with what had ascended from mineral and plant. It mingled with air by the temperament of the mothers, and was pressed as rain from the presses, forming pits and caves in the earth. It resembled the water of human females. Then followed a purer and more temperate rain, resembling the semen of men by analogy.

At that time, the planets were in their places of honor and utmost perfection. The two waters mixed, like the mixture of semen with wombs. In the period of the fetus, its formation reached completion.

Saturn governed the first month, transforming what was before. Then Jupiter governed the second month, causing an event by his governance and nature. Mars took the third month, manifesting a new formation from his nature. The Sun took the fourth month, causing the fetus to move due to the sense it received. Venus governed the fifth month, Mercury the sixth for what was destined, then the Moon the seventh, Saturn the eighth, and Jupiter the ninth month.

In the eighth month, the path to death occurred, and the spirit was breathed into it by Jupiter's nature. The fetus opened its mouth and breathed through its nostrils, milk flowed from its thumbs, and it began turning right and left, lying down and sitting up. The remaining water resembled the fluid that bathes the fetus, growing stronger and more active until the year was complete, then it stood up and came out, walking on its feet and climbing.

It was nourished by available fruits and good, praised fruits. The born being was male without females. Divine care showed it the necessary provision and furnishings. They appeared from the earth as God said, "like plants." Care gathered the scattered parts of their bodies, and from each cave (womb) appeared a male and female. Governance urged them to life. Governance with their existence was like the first governance.

This was by the wisdom imposed by the Creator upon them. Divine care had brought forth the first who sought forgiveness when remorseful from non-existence to existence—from the horizons of the heavens to the noblest places on earth and the purest agreeable soil.

Then appeared luminous beings, noble and saintly forms, with physical, growing bodies—twenty-eight persons whose merit over other human beings was like that of red ruby over other types and kinds of stones. They were symbols of the alphabet letters written down, and one of them was honored and preceded in answer.

He excelled by his virtue because the Creator sanctified him and made him a messenger to them, replacing the former by the world of creation. Through what passed between them was the place of that ray, which the First Intellect made a veil for him and a door for mercy emanating from it to the world of the soul's religion.

He invited his people to monotheism, taught them sanctification and abstraction, warned against negation and limitation. They hastened to respond, answering his call with sincere souls and pure hearts, bearing the confession they had in eternity of seeking forgiveness, repentance, and remorse.

The light of the pillar spread among them through the mediation of one of their emissaries, and they completed the second perfection, setting them in the horizon as ordered religious spheres, corresponding to the world—each form matched by its archetype, the sensible indicating the intelligible.

One of them was given a door through which one could reach him, and the twelve faithful were the inner veils signifying him by their knowledge. The twelve were the callers to the territories, enlightening the insight by his knowledge and support.

Each was sent to his district to revive its people from the death of ignorance by his call, teaching them their languages, avoiding their forbidden and partaking of their lawful.

Three attendants stood in his presence: a caller, a scribe, and a breaker (enforcer). Each spread his knowledge among the people of his call.

The aforementioned cycle was the cycle of unveiling, lasting fifty thousand years, whose people were those of support and infallibility, purity and grace, because it was a spiritual cycle. They perceived with their intellect hidden and distant matters and discerned with their insight the correct and sound opinions.

They were called by the wise "the creative substance" because they were of the nature of creation. Thus, they alone deserved to receive that ray, and before them was the aforementioned chief called the Universal Adam for his perfection and the reality of his succession of his Creator by his rank.

He was the spiritual Eve of Adam, the speaking soul of truth, the second emanation of this method—first in thought, last in deed, the utmost purpose and end of hope.

They were the responders to his call and quick to answer him.

He made himself and his limits ten ranks in the world of the soul's religion, and the lights of the intellects of the holy world shone upon them.

The First Intellect supplied every rank with a speaker, trustee, or imam, chosen from among the people of his time.

Through him appeared miracles at their times, shown by his brilliant speech and his unveiling and explanation of events.

The materials of the other intellects were conveyed through intermediaries to those corresponding to them among the religious limits in rank and form, until the vision of the tenth intellect and the light of its support was connected with the breakers.

The succession in the cycle was by the perfect number of intellects, and this cycle and its people were of the rank of perfection and completeness.

They were relieved from outward physical duties, tasked only with inward, spiritual worship, like the worship of pure, holy intellects, due to the intensity of their similarity and correspondence, and the reality of their nearness in nature.

They were like perfect angels in general.

Universal Adam (ع م) extracted from his call and elevated the essence of the lights of his followers, his son in true reality, possessing the rank of perfection and completeness, and deputized him to receive the ray of the predecessor.

Universal Adam ascended to his Creator's rank afterward, and his son received support for the people of his call, seeking from them the appearance of his successor.

Thus, each successor always does, in his pure and subtle idea, to create one who succeeds him in his noble rank.

The Imamate lineage was thus consecutively preserved in the pure descendants through the passage of time, maintaining the ranks of the Imams of the People of Faith.

Chapter Five of the Second Book: On the Existence of the Cycle of the Corporeal Body and the Cycle of Concealment, like the World of Orbits and the World of the Body

When the spiritual cycle was completed and passed away, along with its blessings, and its people were in the state of purity previously described, it was succeeded by a cycle whose people were unworthy of fulfilling its demands. This was the corporeal (جرماني) cycle, the bridge of passage to the bodily cycle, lasting three thousand years. In it, among its people appeared mutual hatred, envy, and arrogance. They engaged in slander, enmity, and treachery. They clung to the stars, soothsaying, and magic. They took great interest in medicine, divination, and incantations, and gave attention to astrology and geometry. They resorted to satanic whispers and insinuations, transgressed, and oppressed in the lands, openly showing wickedness and corruption.

Mercy was veiled from them by a curtain, and a wall was set between them and it, with a gate: its interior was mercy, but its exterior toward them was punishment. This prior cycle (the spiritual one) is, in some interpretation, like the repentant seeker of forgiveness, while its

people were like the doubtful and perplexed. The Imams of 'A.M.' (peace be upon them) continued in it successively, and guidance remained for its people.

The people of the cycle of concealment adhered to the obligations in outward worship and fulfilled the duties of the limits of testimony.

Its beginning was the establishment of Adam (peace be upon him). This cycle acted as a mediator between the two parties and a dividing line between the two matters—like the end of the day and the beginning of the night—within the spiritual world.

When the mentioned period was completed, and its people followed this conduct, and the wisdom was hidden among its people, darkness intensified there and news became obscured for that nation, Adam (peace be upon him) rose as the first of the bodily cycle, which was like the proud fortress.

He was answered by the remainder of the respondents of the corporeal cycle, so he legislated the law and called the people of the world of nature to it. He buried the esoteric meanings of wisdom within it and hinted at the interpretative sciences. He took covenants and documents upon the veil of subtle meanings.

Those who responded, responded; thus they deserved reward at their appointed time. Those who denied his status denied it; those who arrogated themselves over obedience, arrogated it; thus they deserved punishment. The call remained by his successor and the Imams of his cycle, and the law was supported by the light of their sciences.

He and his people in his cycle, by knowledge, appearance, and indication, were raised among the other creation in the sense of lineage. He was the first to compose the letters of the alphabet and to speak by their signs to those who spoke.

Then Noah (peace be upon him), the first of the resolute Prophets, rose with a new law. His successor and the Imams of his cycle faithfully preserved it by guidance. His knowledge was clearer, and his command more manifest until the end of his cycle. They were like the embryo among the fetus—leading after a little time to growth and increase.

Then Abraham (peace be upon him) rose with his law. His successor and the Imams of his cycle stood firm by his religion. They were by knowledge and appearance like the 'alaqah' (the clinging substance in embryology). Though their outward forms differed, inwardly they were in agreement, for they were doctors of souls, aiming at the removal of harm and misery.

What they composed and established of laws was a beneficial medicine for the deliverance of the fallen. Abraham (peace be upon him) divided the matter of religion between his two sons,

Ishmael and Isaac, according to justice, wisdom, and merit. He assigned to Ishmael and his descendants the esoteric, inward interpretative sciences and the hidden spiritual realities, and to Isaac and his descendants the outward call and the well-established houses.

He confirmed with them covenants and agreements to truly hand over each one's rank to his successor, to make the predecessor theirs, and to verify this before the realized knower, and to conceal it from the dissenters.

From this comes the lineage of the unbelievers and the people of misguidance, descendants of Ishmael (peace be upon him), who worshipped idols and were among the ignorant, unaware of this hidden secret or the demands of the concealed knowledge.

Ishmael and his children (peace be upon them) arose with their pure, esoteric call, while Isaac and his children served the children of Ishmael in their outward call.

Then Moses (peace be upon him) arose with his law. He appointed his successor and the Imams of his cycle according to his Sunnah. He and they were like the 'mudghah' (the chewed substance) in knowledge and appearance, nearing the attainment of the appointed term.

Then Jesus (peace be upon him) rose with his law. His successor and the Imams of his cycle appeared as the bones.

Then Muhammad (peace and blessings be upon him and his family) rose with his law and the secrets of its revelation and religion, after receiving from the last of the Imams of the cycle of Isaac the position of his succession, possessing his staff and tranquility.

He and the Imams of his cycle (peace be upon them) were like the flesh when the formation is complete—the ultimate rank to which the stages of the embryo's person proceed.

Thus, they represent the person of the complete religion, which no prior bearer of the burden could emulate. They are the chosen of the chosen, the core of the core. In them were united all lineages and causes, and with them the book was sealed.

Muhammad's person was like the collective Friday prayer for the junction of the forces, who was called "You are in the secluded valley," standing for the children of Isaac, possessing the best prophetic honor, judge of the religion of the latter and the former, fulfilling their commandments of what he legislated, forbade, and permitted.

Between Muhammad and his grandfather Ishmael (peace be upon them) were thirty Imams of steadfastness, represented by the month of Rajab. The Prophet stood for three nights remaining of the pure month of Rajab.

This means his birth was during the time of three from the settled ones, and by their care, he arose and appeared, for they took his guardianship, clarified his indication, established his proof, revived his sanctuary, confirmed his intention, realized his guidance, built his glory, corrected his boundary, and pleased his grandfather—I mean his father, uncle, and grandfather. From them came his leadership, breath, and governance.

They correspond to the three spiritual ones, counterparts and similar to them; among them was his substance, his support, and his assistance.

His successor (peace be upon him) was the leader of the children of Ishmael, who judged their great religion by glorification, praise, guidance to the way, and killing the people of error and misguidance. Both are in reality the call of Abraham the Friend (Khalil).

‘A.M.’ (peace be upon him), by his interpretive knowledge, assumed the position of the other creation, the spirit of the breathed-in spirit in the person of pure faith, companion of the flesh in existence—the rank of the seventh speaker in knowledge and generosity.

By him the negligent and the excessive perished, and by him one took hold of the strong rope of salvation—the beloved guardian—referred to as the appointed hour with the sixth, the gentle arranger of the religious ranks with the speaking stations from the first with the law to the fifth.

Thus they (peace be upon them) fulfilled the complete establishment of the call. The pure and chosen responded to them, while the people of misguidance and wickedness turned away.

The first rank to appear from the circle of Islam was the rank of Fatimah (peace be upon her), followed in manifestation by the call of interpretation, the poisoned Hasan—counterpart of Isaac, son of the Friend.

Then came Husayn the martyr, similar to his grandfather Ishmael, and their father Abraham in truth and the honorable preference.

Then the ranks of the Muhammadan cycle followed in order to their seventh, the one of great dignity, the seal of their cycle and its establisher, the perfection of the bodily cycle and the beginning of the spiritual scientific cycle.

They are the powers of the speaking soul from the person of religion, counterpart to the powers of the growing soul in formation.

And every station (maqām) is that of a speaker (nāṭiq) in its own time and era, and every successor (waṣī) or Imam in his age — for both he and his proof (ḥujjah) are the two angels mentioned as the bringer of glad tidings and the warner to their followers, and as the denier and accuser to their enemies. This is the continuous and connected pillar moving with the station (maqām) — peace be upon him — so no one among their followers passes away until he sees from the knowledge and deeds of the glad tidings, and witnesses his station of reward in the other world. Then the veils and coverings are unveiled to him toward the sacred enclosure (ḥaḍīrat al-quḍs), so he attains certainty in true security and intimacy. And the saint (walī), as God Almighty said in His glad tidings:

"The Day when every soul will be shown what it has done of good..."

and also as Al-Munāwī commented, quoting God Almighty:

"And what evil it has done, it wishes that there were a great distance between it and that..."

Then the Commander of the Faithful (Amīr al-Mu'minīn), peace be upon him, said to al-Ḥārith al-'Awwār:

"O Ḥārd of Hamdān, who among believers or hypocrites will quickly recognize me, and I recognize him, and then reward him according to what he did?"*

Likewise, at the death of every opponent from the opposites, and those of stubbornness and obstinacy, he (the deceased) will see, as mentioned before, the Denier of his belief and the Accuser of his deeds, and will witness in that state his place of residence in the fire and his end, and the fruits of his evil deeds, and the ultimate extent of all kinds of punishment and torment to which he will come. So no opponent nor friend leaves this life except that he is clearly in his recompense and reward.

And God Almighty said to verify this:

"And every soul will come with a driver and a witness."

"Indeed, you were in heedlessness of this, so We removed from you your cover, so your sight today is sharp."

And His companion said,

"This is what I have prepared."

Meaning by "companion" here the deed, as the Prophet, peace be upon him, said to Qays:

"You will certainly have a companion."

And so on.

God said:

"Cast into Hell every obstinate disbeliever."

Meaning the Prophet and the successor (waṣī) in their time, and the Imam and the proof (ḥujjah) in their era. The indication is to them and those who take their place.

And it was from the flowing light of the intellects connected with each station of the speakers (nutaqā') the establishment of the law (sharī'ah) and revelation, confirming the saying of God Almighty:

"And thus We have revealed to you a spirit from Our command."

So from Him was the forbidding and permitting.

Therefore, the one who falls, who is blamed, is forbidden from standing in the millennial station, and imprisoned with evil animals to repel him, and prayed for from the religious ranks, warning the delicate souls not to be reversed, nor spoiled by his mixing with them when ascending to salvation.

And wine was the most harmful, the most impure and disgraceful, represented in the esoteric interpretation by the knowledge of the Imams of misguidance, specifically striking the intellects because it is from their clay — the clay of folly. And the praised ascendant permits the pursuit of salvation in the human form, and the acceptance of the holy speaking soul.

Thus the ascension is from the mineral strength to the vegetative, the realm of the two animal ranks, then all is transferred to humanity.

So the second speaker (nāṭiq) only responds to the remainder of those who answered the first swiftly, without delay or hesitation, or turning from obedience or vanishing, because they are knowing of him and hopeful and eager for his presence.

Thus, the matter remained so until it ended with Muḥammad, peace be upon him, who hastened to the response of the remainder of those who answered the call of the Christ's era, and they hastened in magnifying God (takbīr) and praising Him (tasbīḥ) with him, when their hearts were purified and their insights sound.

And to them was directed the saying of God Almighty:

"Indeed, Allah conferred a favor upon the believers when He sent among them a Messenger from themselves..."

And only the knowledgeable understand it.

So bind them in freeing themselves from the disease of incarnation (tajassum) by using the legal remedies (adwiyah shar'iyah) and scientific medicines ('aḳāqīr 'ilmiyyah), so that they may be refined from animal natures and acquire celestial traits, and prepare for the divine elixir colors, thus transferring them into golden forms of the yellow messianic rank.

This is a continuing tradition in the empty eras (al-a'ṣār al-khāliyyah), and the remainder of those who answer the call in the eras, their last being from the Muhammadan era, are the

responders to the call of the One of Resurrection (Qā'im al-Qiyāmah), of eternal honor — peace be upon him.

By his hands are the reckoning and resurrection of the creatures, and their questioning regarding deeds and beliefs, and their investigation.

God Almighty said in affirming the matter of the nations:

"O messengers, eat of the good foods and act righteously. Indeed, I am aware of what you do. And indeed, this is your nation, a single nation, and I am your Lord, so fear Me."

Our Master al-Mu'izz, 'A.M., said:

"Whoever responds to the call of Adam, 'A.M., with insight and certainty, hastens to respond to the call of Nūḥ, 'A.M., empty of yesterday's earning and preparing for today's work."

And every station among the stations in the era of concealment followed Adam the All-Encompassing and his deeds, and emulated the establishment of their limits in their places after his example, and wove their matters of invitation on his pattern.

Each station establishes itself with its firm station, for it is the Caliph (khalīfah) of the Lord of the Worlds, and sets its boundaries in twenty-seven, sixteen of which are in the holy presence (al-ḥaḍrah al-mutaqaddisah) and the gatherings which are founded by its master on piety.

Among them are twelve proofs of the night — the people of esoteric worship and secrets, the station of the spirit of life for its apparent invitation — and four callers: the caller of proclamation, the absolute caller, and the authorized breaker; and eleven callers of deliverance, the possessors of true knowledge and insight.

So through all of them, for whoever is rightly guided by their guardianship, the perfection of worship is attained, and to them is the indication regarding the limits of testimony.

The Third Bāb: On the Commendable Return (al-ma'ād al-maḥmūd)
It comprises three faṣl (sections).

The First Faṣl of the Third Bāb: On the Return (ma'ād) of the Rational Soul (al-nafs al-nāṭiqah) and its Union with the Pure, Sanctified Ones

We say, with the help of God, exalted is He, and His enabling grace, and by the beneficence and guidance of His Walī on His earth, peace be upon him:

Know that when the mustajīb (responder [to the call]) takes upon himself the noble covenant (al-'ahd al-karīm), there is inscribed in his sensory soul (nafs ḥissiyyah) an image—one that is luminous and epistemic in nature. It is a point from the light of the Upper Substance (al-

mādda al-‘ulwiyya), and the Spirit of Holiness (Rūḥ al-Qudus) from the Front-facing Glances (al-naẓarāt al-amāmiyya). This is the rational, sanctified soul (al-nafs al-nāṭiqā al-quḍsiyya)—the one that returns at the time of transition (al-naqla) victorious, serene, returning unto her Lord well-pleased and pleasing, repentant of her sin, penitent, and devoted.

She continually acquires through her knowledge those deeds that are luminous and wise, and by her diligence and resolve, increases in insight and understanding. So when she transitions—whether by death or martyrdom—she is sealed in happiness, and is united with the epistemic image (ṣūra ‘ilmiyya) that corresponds to her form, in proximity to her sensory self. The rational soul (al-nāṭiqā) then draws along with it the vegetative and the sensory souls. Thus the three become one composite, luminous, transparent, rational whole. Its subtle faculties are unified within it, and it has left behind its murkiness and density.

It becomes all-hearing and all-seeing, gazing from the form of its Informant (mufīd) upon the knowledges of the unseen. That which had been veiled from her is now unveiled. She asks through his tongue and answers from his heart, having departed the qualities of corporeality and taken on the attributes of the noble angels. She encompasses the world of nature, gazing forth from the exalted chamber. She is secure from all events and accidents, and is connected to the Pervasive Pillar (al-‘amūd al-sārī).

She is addressed:

"O serene soul, return unto your Lord, well-pleased and pleasing."

From whence she began, there she returns, ascending through the spheres of ascent. When her Informant (mufīd) transitions, the souls and forms conjoin and ascend to the highest limit ordained by decree. She pours forth aid upon those beneath her—her spiritual progeny—supporting them with her gaze so as to fulfill her loving devotion to them. Thus, she becomes present with the Dā‘ī. And the epistemic forms from all the limits of his island arrive unto him.

So long as she continues to ascend through the causes, the Dā‘ī becomes integrated with the people of his da‘wa in the horizon of the Gate (ufuq al-bāb)—the assembly of the island’s dā‘īs, and the station of the proofs and people of insight: those endowed with divine aid (ta’yīd) and infallibility (‘iṣma), in the Sanctuary of Holiness (ḥaṣrat al-quḍs) belonging to the people of grace.

They are arranged in his noble congregation like members of a body—each one positioned according to the measure of his deeds and knowledge. It is like a perfect, spiritual form: a sanctified and noble totality. This is the reality of imāma and lāhūt, the locus of the might of the Possessor of Glory and Power.

As He, exalted is He, says:

“Or do they envy the people for what God has given them from His bounty? For We had already given the family of Ibrāhīm the Book and the wisdom, and We gave them a mighty kingdom.”

—referring to the imāma, which is that kingdom which Sulaymān asked of his Lord in saying: “My Lord, grant me a kingdom that no one after me shall attain.”

This means: none among the ranks of religion possess the rank of the Bābiyya—from which imāma is attained. Not that God singles this out for Sulaymān to the exclusion of others, but rather that every Sulaymānic rank—those that inherit the hierarchies—may arrive at the extremity of cause and lineage.

Thus, his noble congregation becomes the Paradise of Refuge (jannat al-ma’wā) to which the spiritual souls retreat—those of low-hanging fruit. And at the time of transition, the ascent is to the Supreme Proof of the Resurrection (al-ḥujja al-‘uḡmā al-inbi’āthiyya), the Lote Tree of the Furthest Limit (sidrat al-muntahā).

There, the lāhūt unites with the nāsūt—the second Imām, successor by explicit designation (naṣṣ) from the first, recipient of the creative lights (al-anwār al-ibdā’iyya), bearing the burdens of succession, fulfilling the conditions of imāma, disseminating the da‘wa in quest of one like unto himself, raising the lights of his followers to the sequenced rank (al-rutba al-silsaliyya).

This is his righteous deed and the ultimate gratitude he renders; his profitable trade, pursued in secret and in open; the highest joy he attains through his children; the fulfillment of his hope upon which he relied; the beginning of his contemplation and the end of his deed; the essence of his intention and the cream of his aspiration.

He is the believer mentioned by our Mawlā al-Mu‘izz—peace be upon him—who said:

“The believer is not truly a believer until he brings into being another believer like himself.”

The bringing forth of the Imām by his father is the very purpose; it is the binding obligation. So too is it the duty of all those of high rank to bring forth those like themselves. Were this not so, imāma would become invalid and fall from its noble exaltation.

God, exalted is He, attested to the believers reaching this rank, affirming its reality and upholding its truth when He said:

“God has promised those of you who believe and do righteous deeds that He will surely make them successors on the earth, just as He made those before them successors; and He will surely establish for them their religion which He has chosen for them; and He will surely grant them, after their fear, security.”

Similar to His words to Nūḥ—peace be upon him:

“So We delivered him and those with him in the Ark, and We made them successors.”

And many such verses that pertain to imāma, succession (khilāfa), and risāla. Thus, the meaning of Divine election (iṣṭifāʾ) is validated from this angle, by the necessary indication.

Know that the rational souls, before they part from the human form, are not bounded by the confines of the corporeal world. When they desire something through their bodies, they traverse the distance, foot by foot, to the intended place. But if they desire to perceive by their own essence, within their own essence, they reach the East and West of the earth and ascend all the celestial spheres without countable time.

The entire world is encompassed within their horizon, even while their bodily self is held like one in confinement. What then, when they are freed from fetters, and no bond nor constraint inhibits them from full abstraction? When they are transported from the abodes of the world of action to the chambers of the world of word—and join the sanctified, glorifying ones, in a vastness that does not constrict, among the hallowed angels?

“No soul knows what comfort of eyes has been hidden for them, as reward for what they used to do.”

The Messenger of God—peace be upon him and his family—said:

“In Paradise is what no eye has seen, no ear has heard, and what has not occurred to the heart of any man.”

This is confirmed by God’s saying in the Torah:

“O son of Adam, obey Me, and I shall make you like Myself: living, never dying; mighty, never humiliated; rich, never impoverished; joyful, without end.”

This is a rank greater than all we have described and higher than anything we have portrayed—and none grasp it but the knowing. For such let the doers of deeds strive.

“Indeed, in that is a reminder for whoever has a heart or lends his ear while witnessing.”

They have been adorned with the lights of unity which have pervaded them—unburnt, undrowned, immune to any ruinous destruction.

Now, one inquired:

“Do the people of response (ahl al-istijāba) attain equal returns? Is there no distinction between the negligent and the diligent? To whom belongs the designation of the Informant (mufīd)? And to whom do the free and enslaved ones return? What of the one among the ranks who errs, descends, and falls from the boundary of wilāya? What is the state of one whose soul lingers, and who, at parting, joins only his form?”

We say—with God’s aid and power, and the guidance and bounty of His Walī, peace be upon him:

Know that the people of response vary in their ranks and differ in their causes and lineage. The return of each responder is to one above him in deed and knowledge—among the people of discernment and understanding. That one is the form to which he is affixed (al-ma’dhūq bi-ṣūratihī), who surpasses him in rank. Thus is justice fulfilled, and the meritorious one exalted. That which was potential becomes actual, and likeness is joined to likeness.

The first rank of the responder is in the horizon of the noble bāligh; and the bāligh in the horizon of the mukāsir; and all are in the horizon of the ma’dhūn, the encompassing one.

Likewise for all ranks of religion—none surpasses his epistemic form. As for the one who errs from the bounds, his affixed image returns to the possessor of that rank.

In sum: the Assessor is insightful, and the Transmitter is knowing and expert. He transfers the forms to their true bounds—those to whom the Most Beautiful Reward was previously ordained, of noble ranks: people of religion, of peace, of certainty, and of rectitude. As Dāwūd—peace be upon him—said:

“As it was, so shall it be. As it was known, so shall it be known. There is nothing new beneath the sun.”

And none understands but the knowing.

The errant falls to the base ranks by his sinful, sensory soul. As for the subtle epistemic form, it joins the people of noble natures.

Understand this—and you shall be rightly guided, succeed, and be prepared.

Let me know when you're ready for the next section—the Second Faṣl.

Section Two: On What Follows—Regarding the Pneumatic Soul and the Noble, Wise Leaven, and the Convergence of the Stations at the Manifest Horizon, and the Emergence of the Qā'im al-Qiyāma, Master of the Day of the World and Religion, and What Shall Occur Thereafter, Upon His Transition and His Nearness to the Possessor of Might and Majesty We say—with the aid of God and His assistance, and the bounty of His Walī on His earth, peace be upon him, and his beneficence:

Know that the divine solicitude (ʿināyah ilāhiyyah) and the wise, perfected craftsmanship (ṣanʿah muḥkamah ḥikmiyyah) have attended to the bodies of those who have passed—whether from the ḥudūd (spiritual hierarchs) or the believers—and leavened them with the spiritualities of the Germanic (i.e., planetary) spheres in their graves and terrestrial tombs for three days. From them, the pneumatic souls (al-nufūs al-rīḥiyyah) ascended—these being the noblest traces of the nāṭiqah (rational) soul—and they rose up through the planetary auspices, joined and elevated.

They first ascend to the lunar sphere, then to Mercury, then to Venus, the radiant benefic, and from there—by the mediation of the Sun—to Jupiter, the greatest benefic. The Sun is the greatest natural conjunction and the magnet for these radiant remnants. Thus, the convergence of the pneumatic souls at the natural, Germanic gate is like the convergence of the rational souls at the religious, psychical gate. In the imagination, this assumes the form of a human figure arranged in orderly fashion.

When the time comes for the Imām to manifest from the Imām, and God permits the designation (tashkhīṣ) of the successor of the station, something of the pneumatic soul, preserved from all humankind, descends from the horizon of ascent by the mediation of the Moon. It descends upon certain pure, sweet waters, or upon certain fine, moist fruits, becoming like dew falling upon those fruits—dew made noble in its sanctity, protected from the burning of fire. The Station (al-maqām), peace be upon him, receives this remnant, and a portion of his wives—those worthy of carrying it—participate with him. Thus, between them, through the most noble form of marriage, a noble drop of seed is formed—entirely sacred and subtle in its entirety.

The nourishment of this fetus is drawn gradually, from what has been prepared for it, time after time, until the months of its formation are complete. Then it appears in the sensory world without a placenta, fully formed and complete in its limbs. He is the one known as the Nāsūt and the Imām.

He receives the rank of succession (khilāfah) from his father through explicit designation (naṣṣ), and the gate (bāb) is transferred to him along with the Lāhūt, which distinguishes him. The Lāhūt is united with the Nāsūt, and from him the lights of the Malakūt shine forth. He rises to the da‘wah in place of the Nāṣṣ upon him, and he summons the souls of those who follow his call to himself—so that he may draw out, as a Station was drawn out before him, and appoint an Imām as successor.

The first Station, through the transition to the tenth horizon, awaits others like him and the completion of the final creation. When the cycle (al-dawr) is fulfilled and the Qā’im, peace be upon him, rises—and the rūḥānī limbs are complete—and he comes “in the shade of the clouds,” he appears like the appearance of his forefathers. That which was preserved for his coming and origination is made manifest. His noble body, in comparison to the bodies of his forefathers, holds a higher rank and a loftier station—even though all of them are kāfūrī (camphoric, luminous) figures—just as they, in turn, surpass human bodies in dignity.

Through him, the preeminent Stations are unified in the barzakh in the most excellent unification, arranged like the limbs of the human body in the most harmonious order. Thus ends the final cycle of concealment (dawr al-sitr) and begins the first cycle of unveiling (dawr al-kashf), and the veil of taqiyyah is lifted. He calls to a startling claim of divinity, and this Cycle of Disclosure begins just as the preceding cycle did—on that same foundational truth.

The pure progeny continues in succession through this cycle. The Qā’im ascends to the approved succession and the sublime tenth rank (al-rutbah al-‘āshiriyyah). These resurrected ranks are elevated, and the sanctified levels ascend—until they arrive at the circle of the First Raised One, the gathering place of the first and the last. And the feet of the initiators and the contemporaries are equalized, as brothers upon couches facing each other.

Chapter Three: On the Noble Bodies and the Subtle, Pure Houses, and a Few Words on Correspondences and the Marvels of Symmetrical Relations

We say, with the help of God and His support, and the favor of His wali in His earth—peace be upon him—and his beneficence:

Indeed, the noble bodies of the ḥudūd and the believers are from the houses wherein the name of God, the Lord of the worlds, is remembered. Thus, without doubt, they were—at the beginning—raised to their proper station. They were neither neglected nor cast aside, but rather are joined to their possessors, entering the houses through their rightful doors. One of the mawālī—peace be upon him—said: The house follows the Lord of the house.

This is because they ascend fully from their graves, rejoining until nothing remains but the bones. Their Guardian preserves them in the finest of strongholds, in the highest of abodes—

like unto the heavenly spheres—encompassing all their meanings, and counted among the totality of agents. They are included among the praiseworthy, until the time arrives for their return in human forms through the medium of nourishment, by divine will. Then they appear through offspring and birth, and return to their customary abodes—form by form, likeness by likeness.

The good land brings forth its vegetation by permission of its Lord, while that which is vile brings forth nothing but hardship.
(Qur'ān 7:58)

The states of their components transformed and were ennobled. From these transformations, they gained a refined soul, their limbs were made subtle, and they received their portion of perception—ḥiss—from the heavenly sphere, the very cream of its growth. They encountered the Da'wah from its source and responded swiftly, shunning deviation from its obedience and taking caution. They return to a genesis drawn from future cycles, just as their original genesis unfolded in past states. Their perceptual faculties thus reached the level of nāṭiqs—speakers endowed with reason—and they ascend in the degrees of rationality, rank upon rank. They traverse with divine gnosis, horizon by horizon, until they reach the imāmic rank, and thence adhere to the totality of the Qā'imic assembly. What once was shall be again, as Dāwūd (David), peace be upon him, said:

Rather, they are in confusion over a new creation
(Qur'ān 50:15)

And so these remnants return again and again, and the returns follow one upon the other, until they all become subtle, refined essences, luminous spirits elevated—existing in actuality in the most complete form.

As for what remains and is delayed of the bones, it returns after a long interval, as decayed matter (ramīm). This portion of the body is attributed to the earthy nature, in particular being from the black bile (mizrā' sawdāwiyya). It resembles the final stage of mineral formation: of pearlescent rank, or like ruby or diamond—of silver or golden degree. All of this is purified in the celestial form over millennial spans and cosmic cycles.

As for the shabahāt—bodily forms—of the imāms, which are kāfūrī (camphor-like) and their nāsūtī (human) bodies, they are indeed sentient, animate souls, linked to their exalted stations. They are infused with luminous substance, crafting the souls of the ma'ṣūmīn (those protected from sin), and providing substance to the essences of those supported by divine favor and mercy. One of the mawālī—peace be upon them—said: The subtleties of our Shī'ah are our coarse bodies, and our coarse bodies are the subtleties of our Shī'ah.

If one should ask: If this is so, then how did events and adversities reach them at the hands of the opposers, and how did the accidents of the world of generation and corruption extend to them? We say: These events, in reality, do not affect their true forms. Their nāsūtīc forms are elevated beyond the accidents of this world. However, the outward form manifests according to divine will—how He wills, with what He wills, when He wills. At times, old age, maturity, or childhood may appear; at others, poverty, destitution, or illness may manifest—or instead strength and invulnerable power. The miracle, then, is the manifestation of divine power, of the lāhūt (divine realm), veiled as it is. Weakness, on the other hand, comes from the nāsūt, the human realm, and its requisite submission.

If He wishes to manifest a transient event, He does so through one of His awliyā' (chosen friends), choosing—by the demands of justice and wisdom—whomever among the devout is fit for such a task. Thus, death may appear in the form of illness, disease, poison, or slaying. To the eyes of onlookers, one form resembles another:

They did not kill him, nor did they crucify him, but it was made to appear so to them.
(Qur'ān 4:157)

And indeed, those who differ over him are in doubt about it. They have no knowledge thereof except the following of conjecture. And they certainly did not kill him. Rather, God raised him.
(Qur'ān 4:157–158)

This affirms what we have stated and clarifies our allusion. This became evident to his disciples thereafter. Similarly, the Messenger of God ﷺ appeared thus after his transition. And our master Ismā'īl ibn Ja'far—may God's blessings be upon them all—manifested a miracle in Baṣrah. What they, peace be upon them, manifest of apparent killings is real and due to certain transgressions by those destined for such ends.

Thus, all such events that occur between human forms are not left unchecked save for a temporal period. Then the actions return upon the essences of their agents, as God the Exalted—most truthful of speakers—says:

Whoever does an atom's weight of good shall see it, and whoever does an atom's weight of evil shall see it.
(Qur'ān 99:7–8)

And He said:

Whatever afflicts you of misfortune, it is due to what your hands have earned, though He pardons much.
(Qur'ān 42:30)

Bodies are in correspondence with bodies, their subtleties mirroring subtleties. Their mutual affinities are continuous in all aspects. From this, the correspondence between the ḥudūd and the worlds is a wondrous mystery for those who reflect, and a strange sign of divine wisdom.

Adam al-Kullī and his ḥudūd are twenty-eight in number, just as the celestial spheres are twenty-eight: seven planets, seven spheres, twelve zodiacal signs, and the two poles—north and south. Likewise, each station—be it nāṭiq, waṣī, or imām—each has twenty-eight ḥudūd. Thus, the sun corresponds to Adam al-Kullī and to the other stations, and the rest of the heavens correspond to their ḥudūd, the people of dīn. So closely do they resemble each other in likeness and relation that their meanings and influences are intimately linked.

If someone asks: These are correspondences with the hierarchical ḥudūd, but what in the heavens corresponds to the believers? We say: What corresponds to them in the heavenly order are the finer divisions—daqā'iq, seconds, thirds, and the like, recognized by the people of ḥaqīqah. The degrees (darajāt) are like the madhūnīn among the du'āt muṭlaqīn. They have likenesses in the mineral rank as well—just as receptivity to celestial influences manifests accordingly. Thus, the rukn is akin to stations among the mineral stones, while the ruby and pearl resemble the ḥudūd and believers in their variegated ranks.

Truly, there is no salvation for the fallen in essence, nor any return to the spiritual world for those entangled, except through reaching the qāmah al-alfiyya (the thousandth stature), and accepting the commands of the pure, exalted Da'wah.

When the planets align in the first point of Aries (al-ḥamal), the world shall be destroyed and all activity shall cease. A new genesis shall begin—just like the first genesis.

Is not He who created the heavens and the earth capable of creating their like? Yes indeed! He is the Knowing Creator.
(Qur'ān 36:81)

His command, when He wills a thing, is but to say to it: "Be!"—and it is.
(Qur'ān 36:82)

Dāwūd, peace be upon him, said: What was shall be. What He taught shall be taught again. There is nothing new under the sun.

The states of the world with its existents have varied in speech and deed far more than they differ at first apprehension.

Likewise, the houses of worship—the mosques, the qiblah of every penitent and devout person—are, as mentioned earlier, likenesses for what they represent. The Ka‘bah is the likeness of Adam al-Kullī and of every nāṭiq, imām, or asās who stands in his place. Regarding it, God the Exalted said:

The first house set for mankind was that at Bakkah, blessed and a guidance for the worlds. In it are clear signs—the station of Abraham. And whoever enters it shall be secure.
(Qur’ān 3:96–97)

In its true meaning, it is a guarantee of salvation for one who recognizes it. Likewise, all other mosques—according to the science of ta’wīl—are like assemblies of the noble abwāb, the du‘āt, the madhūnīn, and the mukāsīrīn among the guides.

Thus, dīn and creation are mirrored, and it becomes evident to the discerning that this is the truth. The aim of the entire cosmos is to draw it toward salvation and elevation, and in the ranks of faith, to cause it to ascend the steps of spiritual ascent.

Understand this—and you shall be guided, liberated, and felicitous.

Chapter Four: On the Blameworthy Resurrection

This chapter contains three sections:

Section One: On the Resurrection of the Repulsive Images for Those of Stubborn, Arrogant Beliefs

We say, with the help of God Almighty, His substance, and the grace of His Guardian on His earth, peace be upon him, and his beneficial guidance: Know that the call of the leaders of misguidance and delusion is against the call of the leaders of truth and guidance. God Almighty said: “And We made them leaders who invite to the Fire.” And He also said: “And We made them leaders inviting by Our command” — meaning the pure Imams. Thus, their jurists and scholars became those who turn others away from the path of God and repel the ranks of God’s saints. They embed in the souls of their followers opposition to the truth and enmity towards the leaders of truth, hatred of the saints, and loyalty to the miserable leaders. They portray these from falsehood in monotheism with distorted images that are the essence of the polytheism of worshipping the created along with the Creator. They engrave in their selves unstable beliefs about Paradise and Hell, and the long distance between them and those whom they regard, thereby wronging their insight. The essence of these beliefs and actions contends with their own realities, mixing what they changed in the Shariah and acts of worship with their own customary measures and habits.

At death, those opposing people part from the images they imagined, which are impressed upon their selves — images opposing and denying the truth — becoming dark images contrary to the luminous ones. They roam hesitantly in the air, sheltering in desolate and impure places like water cisterns, filthy and disgraceful locations, foul cesspools, dark pits, painful dwellings, caves and caverns of the earth, their refuse piles, baths, slaughterhouses, and ruins. They long to return to their bodies and partake in sensual pleasures according to their familiar image, but are barred from all the scents they desire, just as their followers did before when they were in grave doubt.

Among them are inhabitants of seas, wildernesses, deserts, thorny trees, mountains, and shrines. They are demons of humans and jinn, rebellious devils opposing the ignorant, women, and children, taking them as their abodes and dark dwellings. Among them are whisperers in hearts, misleaders by deception, who reinforce the resolve of their followers in their persistent adherence. God Almighty said about them: “Demons of humans and jinn whispering to each other falsehood adorned with deception.” Sometimes they reveal some of the unseen, dreamt images resembling them, and they converse intimately with what they desire in secret. Depending on the state during their lives, the truthful and chaste believe some of them, while the treacherous and extravagant reject them. These are the condemned and punished jinn, including ghouls, spirits, and various corrupted species.

They attempt to ascend and rise but are struck down by the rays of misfortune and imprisoned as mentioned earlier in dungeons and prisons appropriate for them. They grieve over their lost desires and suffer the separation from bodies. Their lament is heard by people who become fearful of the sound. They continue to be tormented by various minor punishments until they perish from this state, then are driven to the greater punishment and unbearable torment. Some are returned to the worse and more severe of these, while others ascend to the essence of torment and misery, managing the arrangements of dungeons and prisons. After fulfilling their term, they descend to mingle with the newly born.

They reveal themselves to every tyrant stubborn opponent of the prophets, the guardians, the pious Imams, and their cursed followers. Some strike at the ranks by killing, others by poison, knives, and blades. May God protect us and all our believing brothers from such. Some are called by the Imam ‘ع م’ because he knows them by their names, places, and characteristics, and nothing about their states or the secrets of their actions is hidden from him. Those deemed fit by him enter the circle of the sun’s servants due to their sincerity and repentance, whether openly or secretly. He turns them to benefit the saints, repel harm from the wicked, guide the lost to the path, and rescue those drowning in the sea. Their number is one hundred and forty thousand. Those who fulfilled their service ascend through the stages to reach the gates. Only those who reach that station from these images of torment ascend accordingly, having repented and answered the call.

As for the exemption of those in the circle of Islam, those adhering to the apparent law, loyal to the pure Imams of truth and their pure progeny, their images at separation ascend to the Venus (al-Zuhrah), where they remain until God permits the sphere's movement. They mingle with the praiseworthy ones, ascend to the human images, respond to the callers, take on the guardianship of the guiding Imams, and attain success in the gardens of Paradise, arriving at the proximity of the Merciful. Understand this, be guided, and rejoice.

Chapter Two: On the Resurrection of the Corporeal Souls and Bodies of the Stubborn and Opponents,
and How the Lesser Punishment is Received — From Which Those Preceded by God's Goodness Are Secure

As for their corporeal souls, they diffuse within their bodies and remain confined therein to magnify their pains. They are thus like a sleeping image experiencing severe terrors, great calamities, and torment. They cry out in wails and lamentations from prolonged, perpetual punishment. Their faculties become hindered, weakened from their usual capacity; their senses fail to perceive what they normally perceive. When placed in the grave, despair and despondency fall upon them. They are left alone with all their actions, empty of human company. They look intently into their own selves, seeing the depravity of their deeds and evil acts. Terror overwhelms them, anxiety intensifies, and they realize that they are in everlasting torment, with no return to the world, no coming back.

They become thicker than what is thick, baser, and even thicker than that thickened state — yet milder and better. They endure such intensity that even those skilled in expressing states cannot adequately describe it, nor can those who fully know the reality of its horror reveal it. They are shown the doors of punishment to which they are destined and the severe chastisements awaiting them. This is the punishment of the grave, which God Almighty mentioned: "Indeed, We have warned you of a near punishment: The Day when a person will observe what his hands have sent before [him], and the disbeliever will say, 'Oh, I wish I were dust!'" [Quran 78:40]

Those who are dust — meaning they do not repent or respond — must inevitably proceed to this door unless they turned away and responded rightly. It is confirmed that this is due to their opposition to the leaders of their eras and their sins and denials of their limits. They are certain of destruction and ruin and feel intensely the pains they suffer. Their bodies swell with inflammation and sores; their flesh splits open and is eaten by worms, pus flows forth, and the harshest torment and unending affliction descend upon them.

Then their bodily parts ascend as smoke and vapor to the highest heavens, mingling with the clouds. From this mixture arise pestilences, plagues, pains, and various calamities that bring ruin—such as deadly lightning bolts, scorching flashes, tempestuous winds, destructive snows, fatal heat, agonizing cold, and changing rains. These nourish the most evil plants and

generate all sorts of filth, which are then carried by the sustenance to the human species — these are what are called impurities from the thousands of forms, such as the Zanj, Turk, Nubian, and Zenab and other species that do not respond alongside those who respond.

This is the form of the lesser punishment — the first gate — and they number seventy kinds. Each kind wears seventy shirts; when one shirt is worn out, another is put on. At every death and birth, this punishment returns to them by revelation. This type was made the first kind of punishment so that they exhaust the remainder of their good deeds and complete the evil by their bad choices, causing them to fall into the lowest abyss in disgrace, returning to the degraded forms.

Among this is the saying of the Messenger of God: “The world is the prison of the believer and the paradise of the disbeliever.” So the paradise of the thousand forms serves as the place to complete their reward and to acquire through their choice what merits their punishment. Indeed, the thousand forms’ paradise is the prison of the believer where they complete their punishment and gain, by choice, what merits their reward. May God make us among those who earn reward through these thousand forms, and protect and preserve us from earning punishment. He is the Almighty, the Bestower.

The seventy shirts are the lengths of the chain that God Almighty mentioned: “Seize him and bind him, then throw him into Hell. Then bind him with a chain seventy cubits long.” [Quran 69:30-32]

God said: “Say, ‘Shall we inform you of those who have the worst reward with Allah? Those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Taghut.’” It is clear that slaves of Taghut are human forms worshipping stone idols, so there is no deliverance for them nor escape, and retribution will occur for those with just claims. Debts will be collected, and all cattle will be gathered.

This gate is called “Impurity” because of its filthiness, due to enmity to the Imams of truth and their meanness and due to their loyalty to the Imams of error and their general foulness and baseness. For by opposing the friends of God, one associates others with His worshipped, and denies His limits obstinately. In this rank, they are silenced from mentioning their previous states or from revealing their initial conditions. When they complete their due, they enter the second gate called “Al-Waks” — the likeness of humans such as bears, monkeys, and baboons. There are seventy kinds, each with seventy shirts. The traveler through this gate is knowledgeable of what is measured by what passes, as previously explained.

It is called “Al-Waks” because of its debasement and inferiority compared to the thousand forms’ rank.

When one completes their due, they enter the third gate called “Al-‘Aks,” the class of predatory beasts, wild and harmful to humans, both terrestrial and marine, in the aforementioned number. The punishment lasts a long time, due to their negligence of the One Everlasting. It is called “Al-‘Aks” because of the inversion of their image and collapse of their structure.

When the due is completed, one passes to the fourth gate called “Al-Khars,” the kind of snakes, vipers, scorpions, and their harmful kin, terrestrial and marine.

When the due is fulfilled, one proceeds to the fifth gate called “Al-Najs,” the kind of birds with feathers and beaks, which seek refuge in trees and become nocturnal and early risers. They follow the aforementioned number in types and individuals, from which there is no escape or deliverance.

Upon completion, one proceeds to the sixth gate called “Al-Naks,” the kinds of inverted plants deprived of sensation, which were once animals. These are trees bearing poisons, bitter taste, and harmful condition, as explained in number but lacking feeling and consciousness due to their nature.

God Almighty said: “And among you is he who is reversed to the worst part of life, so that he knows nothing after having knowledge.” And “And whom We prolong in wealth, We reverse him in creation; will they not then understand?”

Upon completion, one passes to the seventh gate called “Al-Raks,” the place of footfall, kinds of stones, marble, lead, iron, copper — lifeless, devoid of growth or sensation — submerged in the depths of the seas, by night and day. There are seventy kinds, each with seventy shirts.

God said: “Until when We open for them a gate of severe punishment, behold, they are enveloped therein.” Meaning, they desist from speech, help, or cry for aid. God also said: “This is the Day they will not speak, nor will it be permitted for them to make excuses.” And: “Say: Be you stones or iron or any creation that is great within your breasts.”

If one asks: What proof is there for the truth of the reception by these seven gates, and that they are the gates of Hell for those who enter and deserve destruction? We say the proof is God’s saying: “And there is no creature on earth or bird that flies with its wings but they are communities like you. We have not neglected in the Book a thing; then to their Lord they will be gathered.” Are these communities not the communities of the Prophets, about whom God said: “And there was no community except that there had passed within it a warner.” Are not the similitudes only like? Man is only likened to man, excluding other animals.

God Almighty said confirming this cause for calling them the cursed of the Mighty: "Shall We inform you of those who have the worst reward with Allah? Those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Taghut."

The curse is expulsion and removal from the proper rank and separation from the sacred abode, and the curse is the fire. And He made them because of His anger and curse upon them, as mentioned, in these three gates:

The Impurity: Those who Worship False Deities and the Swine, the Reversal of the Apes from the "Weakening" (Wuks)

Allah, the Exalted, speaks of the impure as "those who worship the False Deity," and "those who earned wicked deeds," referring to those who, through allegiance to the Imams of misguidance, are given a reward of similar wickedness. This means that the punishment meted out to them is exact, measure for measure. They are overwhelmed with disgrace, as if their faces have been shrouded in the deepest of darkness. These are the companions of the Fire. What else could the "darkened faces" be, but those that are blackened with despair? Thus, it is confirmed that these people are the companions of the Fire, as we have stated.

They are those who are black, akin to what is mentioned in the Qur'an: "And the good land produces its plants by the permission of its Lord, but that which is foul will produce nothing but hardship." And what greater hardship could there be than what has been described? The verse confirms this, reiterating the impurity of the land, as we have noted, and affirms, "And you will see those who lied against Allah, their faces darkened." What greater lie could there be against Allah and His Messenger than their appointment of a leader whom they placed without any command from Allah or His Messenger? They called him "Imam" and addressed them, on the tongue of His Messenger, saying: "O you who were given the Scripture, believe in what We have sent down, confirming that which is with you, in regard to the authority of the appointed successor. Verily, We shall blind their faces and turn them to the reverse."

This refers to the "reversal" of their state, the inversion of their honor, and the setting of the worthless in places where the virtuous once stood. Allah says, "And We shall turn their hearts and their eyes as they did not believe in it the first time." Thus, those who did not believe will be damned, as those before them were damned. As the Prophet (صلى الله عليه وسلم) stated, "You will follow the path of those before you, handspan by handspan, and arm's length by arm's length, until if they enter a hole in a lizard's den, you will enter it." The "lizard's den" here symbolizes the distorted and malformed, which they will inevitably adopt. There is no escape from this fate, and they will wear it like a garment.

In another narration, it is said, "Even if they enter a lizard's rear, you will follow them." This is a reference to the doors of misguidance, which will lead them toward the wasps, as the term zanabīr (wasps) refers to those who follow the path of deviation and errant leaders. The

"house of the wasp" is like the "house of the spider," as Allah says: "And the spider made a house, and indeed, the weakest of houses is the house of the spider, if they knew." Here, the wasp's house symbolizes the entrapment of those who follow falsehood.

The Prophet (صلى الله عليه وسلم) also said, "In my nation, there will be what was present in the previous nations," meaning that the damned in his community will be like the damned in past communities. This is further corroborated by the Qur'an's statement, "And We certainly know those among you who transgressed on the Sabbath, and We said to them, 'Be apes, despised.'" This punishment served as a reminder for those who were before and after them, a lesson for the God-fearing. "The punishment" here is a direct reference to the consequences they faced.

Thus, it is established that these "earthly" figures do not accept guidance, as they are situated further from the ultimate truth. Allah, the Exalted, also says: "Then We sent after him messengers to their people, and they came to them with clear proofs. But they would not believe in what they had previously denied." Allah seals the hearts of the wrongdoers in this way. Furthermore, He says, "And indeed, Joseph came to you before with clear signs, but you remained in doubt regarding what he brought you. And when he died, you said, 'Allah will never send after him another messenger.'" This confirms that their rejection stems from their previous denial and their worship of false deities, outwardly and inwardly.

Allah also says: "And when they transgressed what they were prohibited from, We said to them, 'Be apes, despised.'" This indicates that, when they disobeyed and deviated, the punishment they received was a humiliation and a cautionary lesson. Allah also says, "Descend into the city; you will have what you asked for." He decreed upon them humiliation, poverty, and anger, because they rejected Allah's signs and killed His prophets unjustly. They brought upon themselves the wrath of Allah.

The following verse asserts: "Wretched is that by which they sold themselves, in that they denied what Allah had revealed, out of envy that He should send His grace upon whomsoever He wills among His servants. So they earned wrath upon wrath." This confirms the cycle of rebellion, where they earned Allah's wrath, the first one from their disobedience and the second one from their continued rejection.

It is clear from all of this that these individuals, due to their rebellion, are doomed to the seven gates of Hell, as Allah has mentioned: "Indeed, Hell is the promised meeting place for them all. It has seven gates, and for each gate is a portion of them assigned." Hell is, in reality, the world of corruption and decay, as described by our master, the author of the letters of divine guidance (may peace be upon him). It is the world of the elements—heat, cold, moisture, and dryness—that harms every sensitive being.

The entire existence is composed of two realms: the realm of nature and the realm of sanctity, as Allah says, "To Him belongs the creation and the command." These two realms are the only ones, as confirmed through reasoning. Paradise and Hell are these realms, and for those who have any sense in matters of knowledge, they are the two permanent abodes. The Qur'an further mentions the changing of skins: "Every time their skins are roasted through, We replace them with other skins so they may taste the punishment." This signifies that as each phase of punishment reaches its completion, a new one begins. And the cycle continues, with those damned never escaping their fate.

When asked about the souls belonging to the "impure" gate of Hell, it can be said that these are the souls of those who opposed the rightful guides and rejected the truth. They cannot, therefore, find refuge or a way back to righteousness. They are separated by a great distance from divine grace. May Allah protect us and all our believing brothers from such a fate, by the merits of Muhammad and his family, amen.

Chapter 3: On the Greatest Punishment and the Tribulation That Is Worse, More Severe, and More Bitter

We say, by the help of God Almighty and His blessings, and the favor of His vicegerent upon the earth, peace be upon him, and his guidance,

Know that when the Qā'im (the rightly guided leader) rises, peace be upon him, it is necessary for the opponents to face retribution and for revenge to be carried out. Divine providence will guide those in the intermundia of punishment from the four regions marked by desolation to the inhabited quarters. There, they will mix with those of a lower nature, brought into existence through generation and birth, and the gathering will take place for the reckoning and the presentation of deeds. They will be in utter panic, bewildered by the terror that awaits them, as they face the punishment.

At that moment, their positions will be revealed, and the forms of their companions in wrongdoing will be shaped before them. Then, peace be upon him, the Qā'im will command their necks to be struck. A fire will descend from the heavens, ordered to burn them, and its smoke will rise to the celestial knots. As it moves in its cyclic course, it will pull that smoke, in a repulsive manner, toward the rock.

This rock is the lowest of the low, also called "Sijjin"—a harsh stone that is tightly interwoven with the most solid of rocks. It is hollow, like a cauldron of brass, inside of which are substances like sulfur and other minerals, along with an eternal fire that burns those within. When they fall into its core, they will appear in the most distorted, terrifying, and horrible shapes, with some having two heads, three heads, or more. In general, their state will exceed the capacity of any description.

Some will devour each other, and some will kill one another. Every time the sun sets and its rays strike them, their torment will increase, becoming more intense. Whenever one of them dies or is killed, they will return to life in the same form in the blink of an eye. Whenever they attempt to escape the torment, they will be thrust back in.

As God Almighty said, "They will not die therein nor will they live" (Qur'an, 87:13), meaning they will neither live in any kind of life nor die through any transition. To them applies His word: "Indeed, you and what you worship other than God are the fuel of Hell; you will enter it" (Qur'an, 21:98). Had these been gods (meaning the false leaders), they would not have entered it. But all who are worshipped, and those who worship, will remain in it forever.

As God said, *"Whenever a nation enters, it will curse its sister. And when they are all gathered therein, the last of them will say to the first, 'Our Lord, these are the ones who misled us, so give them a double punishment of the Fire.'" (Qur'an, 7:38). This refers to the followers (the last), and the leaders (the first). God will respond, "For each is a double portion, but you do not know." This means that their knowledge will not benefit them, for had they known the result, they would never have followed the false leaders.

As God said, "Indeed, you will see Hell. Then you will see it with the eye of certainty." (Qur'an, 102:6). Whenever any of the nations condemned to Hell enter Sijjin, they will enter with more intense punishment than what they previously experienced. Just as fire increases in intensity with the addition of fuel, so does the suffering.

The place of the wicked will be a rock called "Al-Dardurah," where boiling water will be poured, producing a sound like thunder when it rains. They will remain in this state forever, with scalding salt water being poured on their heads, and their food will consist of the most foul matter, worse than the most rotting corpse.

This is the worst of punishments, uglier than chains and shackles, a trial that is worse than all others. Their suffering will last three hundred thousand years and sixty thousand years, multiplied by the same. This is the punishment for opposing and defying the righteous Imams, their ignorance, and their obstinance.

When the punishment is described as "multiplied" here, it means it will be repeated—three hundred thousand times, or sixty thousand times. How much worse will this be for those who endure it!

This period is the natural lifespan of the earth and the heavens, and at its end will come the "Great Strike," which will be the Final Resurrection, as stated in the verse: "When the sun is wrapped up and the stars fall, and when the mountains are moved" (Qur'an, 81:1-3). The world will be destroyed with the disruption of the celestial orbits, rendering all actions null.

And as God said: "The Day when We will fold the heavens like a scroll for the writings. As We began the first creation, We will repeat it. This is a promise binding upon Us. Indeed, We will do it." (Qur'an, 21:104). At that point, the beginning will necessarily come to its end, and the cycle will repeat, beginning from the conjunction of the zodiac and moving toward its final separation at the end of time.

Now, someone might say, if the punishment lasts for the mentioned period, how could those entering it at the end of the cycle or in the middle of it experience the full duration of suffering? Wouldn't their punishment be reduced accordingly?

We respond that the verse previously mentioned has established that creation will return as it began, as we have explained. "Is not He who created the heavens and the earth able to create the likes of them?" (Qur'an, 36:81). Yes, He is the Creator, the All-Knowing.

God has decreed the lasting existence of the damned and the blessed. The immortality of the heavens and the earth ensures the immortality of the punishment for the damned, just as it ensures the eternal existence of the rewards for the righteous.

Thus, the state of the damned will remain consistent throughout, in accordance with the order established by God. While the forms of beings may change, their essence remains eternally tied to the Creator. This is part of the divine wisdom: no one is singled out for mercy or neglect. Everyone will endure as their deeds have earned.

The cycles of punishment and reward will continue in a never-ending sequence of days, weeks, months, and years, as each moment brings a new division and continues the eternal flow of existence, always governed by divine justice and wisdom.

So, as the days and years rotate, the suffering of those who are damned will continue, as will the state of those who are blessed. The damned will remain in their place, enduring the eternal torment, while those who ascend toward grace will experience continuous growth in their state of mercy and peace.

The world has been compared to a human being, with its Sijjin (the prison of the stomach) representing the confines of the body, and those who reach it likened to food. Glory be to the One whose power enables such a comparison. When the designated time has passed and the divine mercy of the Wise and Just One allows for the alleviation of their suffering, the gates of forgiveness, which were once closed, will open. They will ascend from the four channels, escaping from constriction to vastness. They will transcend the mineral rank and rise to the vegetative, then ascend to the sensory animal realm. As they approach the higher spiritual level, they will come closer to the rational, sacred soul.

If they repent and turn to God, and if they respond to the calls of the rightful guides, they will achieve happiness. However, if they refuse, they will fail, doubting and complaining, their fate becoming a desolate one. They will call for their doom, and they will be addressed by the words of God: "Return to where you came from, and seek light." We seek refuge in God and His saints from stumbling, from actions leading to regret.

God Almighty described this state as follows: "And Hell will be exposed for the deviators" (Qur'an, 81:9), referring to the greatest punishment, the day when the Qā'im (the rightly guided leader) will rise. He will ask them, "Where are those whom you worshiped other than God? Can they help you or defend themselves?" (Qur'an, 26:92). This refers to the false Imams of misguidance, who lead people astray. The true Imams of guidance are sustained by mercy and shade, and those who followed the false ones will find themselves abandoned.

God says, "Rather, God is your protector, and He is the best of helpers." (Qur'an, 3:150). The misled and their followers, including the armies of Satan, will be cast into Hell. The "misled" refers to the false leaders (Imams), while the "followers" refers to the demonic forces and their supporters. They will argue among themselves, saying, "By God, we were in clear error when we equated you with the Lord of the worlds." (Qur'an, 26:97). They will acknowledge their mistake in elevating the false leaders to the position of divine vicegerents, and admit that they were misled by the wrongdoers, meaning those who wrongly took the place of the rightful Imams.

They will declare, "We have no intercessors, nor any close friend." They will be denied intercession because of their disobedience. They will lament that had they been given another chance, they would have believed and followed the truth. However, their hopes will be in vain, for they have passed beyond the realm of possibility into the realm of necessity and permanence. We ask God for protection, safety, and steadfastness in faith.

Know, O brother, that in this message I have revealed what should have remained concealed and explained what was not suitable for disclosure at this time, placing my trust in your piety and relying on your trustworthiness. Therefore, I implore you to guard this knowledge, keep it secret, and preserve it until the time of its revelation. I make a covenant with you before God and His angels, the prophets, the guiding Imams, and the pure saints. If you violate this, you would be denying the sacred limits of the faith.

Guard it, and God will protect you. Safeguard it, and God will safeguard you. If I did not value your guidance and the benefit you bring to others, I would not have written even a single letter of this message.

All praise is due to God, the fulfiller of the hopes of His followers and the One who grants their requests through the intercession of His chosen ones. I testify that there is no god but

He, and that attempting to comprehend Him through human faculties or to deny Him is a path of destruction. To liken Him to others is to fall into polytheism. May God's blessings be upon the best of messengers, the noblest of those who established the best of laws, the caller to the best of actions, and upon his successor, the best of knights, the possessor of the true understanding of the revealed book.

May peace and blessings be upon the Imams from his progeny, the best of those who established what is lawful and unlawful, and the most virtuous of those who glorified God. Peace be upon the inheritor of the highest station and the holder of the most complete honor, Imam al-Tayyib, Abu al-Qasim, the Prince of the Believers, and upon all the Imams from his lineage until the Day of Judgment.

Praise be to God, the Protector of the faithful, the One who grants them success. And may His blessings be upon the noble messenger and all his family.

This book was completed on the 18th day of the blessed month of Ramadan in the year 1423 AH (2002 CE) during the tenure of the honorable Da'i, our master Abu al-Qā'id, Jawhar Muhammad Burhān al-Dīn, may his noble reign endure until the Day of Judgment. The work was completed on the calculator in the city of Kūta during the time of the Ramadan service.