

Dhiya ul Ulum The Illumination of the Knowledge

‘Alī ibn Muḥammad ibn al-Walīd – 5th Dai

In the Name of Allah, the Most Merciful, the Most Compassionate

Praise belongs to Allah, who is exalted beyond the grasp of the subtle apprehensions of delusions and conjectures—let alone being encompassed by them or seized by fleeting glances of eyes.

Tongues of eloquence fall silent in expressing even the truth of one of His creations, and what lies within the realm of His inventions.

Thus, they find no path to articulate it due to incapacity—so how, then, could they speak of His essence, before which the intellects of the realm of origination fall humbled, incapable of perceiving, and thus retreat in acknowledgment of their weakness, lest they perish.

I bear witness that there is no god but He who originated spiritual entities (al-a‘yān al-rūḥāniyya) and from them brought forth bodily existents.

A testimony I hope will lead to salvation and deliverance on the Day of Presentation—in the field of judgment and reckoning.

And I bear witness that Muḥammad is His servant and His messenger, whom He sent with guidance to both jinn and humans.

He made him the noblest Prophet who speaks on His behalf, supported by the Holy Spirit (Rūḥ al-Qudus), and sent as a manifest mercy to rescue the drowning souls in the world of growth and sensation.

May Allah's blessings be upon him, and upon his legatee (waṣī), his companion and aide, his brother in religion, his successor over his community, the husband of his daughter, the one who shared his grave—‘Alī ibn Abī Ṭālib, the noblest of the sons of Luw’ayy ibn Ghālib.

And upon Fāṭima al-Zahrā’, the radiant, pure one—the spring of cascading lights.

And upon the one who held the hidden spiritual imamate, al-Ḥasan, the noble, the content.

And upon the one in whom the imamate resided openly—its pure branch—al-Ḥusayn ibn ‘Alī.

And upon the Imams from his virtuous lineage, stars of the sky of Allah’s religion and its moons.

And upon the one to whom their virtue culminated and their lofty station was entrusted—our master, Imām al-Ṭayyib Abū al-Qāsim, Commander of the Faithful, the seventh of the witnesses, Allah’s proof over creation and all His servants.

And upon the Imams from his progeny and the enduring word (kalima bāqiya) from his family.

May peace be upon all of them—a peace uninterrupted until the Day of Judgment.

As for what follows,

O noble brother and beloved son:

Your letter reached me in which you requested I compose a treatise dealing with the knowledge of origin and return (al-mabda' wa'l-ma'ād)—and what becomes of the allies (awliyā') and adversaries (aḍḍād).

Thus, I considered it necessary to respond to your question and fulfill your hope, trusting in the great reward that lies with Allah and aspiring for the immense recompense in the hereafter and final return.

Despite acknowledging my own incapacity and shortcomings, and my weakness in composition and articulation—I do not innovate, but follow the precedent.

I have summarized the subject, though it could have been greatly expanded.

I did what you requested and complied with your instruction.

I have placed all of this in a treatise, which I have named *Diya' al-Ḥulūm wa Miṣbāḥ al-'Ulūm* ("The Radiance of Dreams and the Lamp of Sciences").

What is correct therein is due to the one who guides and directs me, and what is in error—Allah is my refuge—is from the limitation of my own explanation and expression.

I began with a discussion on Tawḥīd (Divine Unity), as it is the true reality of worship for the servant toward the One worshipped.

I divided the book into four sections:

Section One: On Tawḥīd, the essence of all sciences and the sanctification of the Living, the Self-Subsisting

It contains three chapters:

- The meaning of tawḥīd
- The meaning of tanzīh (declaring Allah beyond all likeness)
- The meaning of tajrīd (spiritual abstraction)

Section Two: On the Origin (al-Mabda')

It contains five chapters:

- The origination of the spiritual world (ʿālam rūḥānī) from no prior substance
- The emergence of the physical world from matter (hayūlā) and form (ṣūra)
- The emergence of the three realms of generation: mineral, plant, and animal
- The appearance of the "thousand cubit stature" (al-qāmā al-alfiyya), the rise of the pure da'wa, the dissemination of the praiseworthy sciences, the succession of the Imamic progeny, and the appearance of the unveiling cycle like that of the spiritual realm
- The emergence of the realm of corporeality and concealment—like the world of the celestial spheres and the material realm

Section Three: On the Praiseworthy Return (al-Ma‘ād al-Maḥmūd)

It contains three chapters:

- The return of the rational soul, and its joining the ranks of the purified and glorifying
- What follows it of the spiritual soul (al-naḥs al-rīḥiyya), the noble wise composite, the reunion of stations in the luminous horizon, the appearance of the Qā’im al-Qiyāma as the master of the world and religion, and what occurs after the transition—being in proximity to the Possessor of Glory and Majesty
- The noble bodies and the pure, subtle households, along with notes on pairings and wondrous transformations

Section Four: On the Blameworthy Return (al-Ma‘ād al-Madhmūm)

It contains three chapters:

- The return of distorted forms, for those with stubborn and arrogant beliefs
- The return of souls and bodies of the deniers and adversaries, and the nature of the lesser punishment—escaped only by those to whom Allah has granted prior grace
- The mention of the greater torment and affliction, which is more severe, grievous, and bitter

By Allah and His Wali I seek assistance in completing what I have intended and clarifying what I have recorded.

I take the firm covenant and strong oath of Allah—the one He took from His nearest angels, His sent prophets, the guiding Imams, and their faithful supporters—and I disassociate from all who break it:

No one shall read this book without the permission of the Guardian of the Command (Wali al-Amr).

Whoever does so without such permission is cast out from Allah’s power and assistance, and has no recourse except his own feeble might.

Section One: On Tawḥīd

Chapter One: The Meaning of Tawḥīd

I say, with the aid of God and His support, and the grace and guidance of His walī on His earth—peace of God be upon him:

Know that the meaning and reality of tawḥīd (divine unity) is the recognition of the spiritual and corporeal boundaries (ḥudūd), and that each of these boundaries is singular in its rank and unique in its degree. All of them call to the tawḥīd of their Originator (Mūjīd) in what He is by virtue of His identity.

Know that it is incumbent upon the believer not to raise any boundary above its own rank, thereby exaggerating, nor to lower any boundary below its due station and rank, thereby falling short and diminishing it. One must realize that all of them—those of higher and lower rank—acknowledge their incapacity to comprehend their Creator (Mubdi‘) and confess their shortcoming in grasping their Inventor (Mukhtari‘), since the means to perceive things are only through things of their own kind, and inference about things is only through their likenesses.

Thus, spiritual realities (rūḥāniyyāt) are perceived through spiritual means, and corporeal realities (jismāniyyāt) are known through corporeal faculties. Intellect and soul are for perceiving the spiritual; the five senses are for perceiving the corporeal. In the human form is the convergence of both realities. In the millennial form (qāmat al-alfiyya) lies the measure for what lies beyond.

In that form, there is that which cannot be described with corporeal attributes—it is the soul (rūḥ), which is the product and counterpart of the spiritual. And in it is that which is described with corporeal attributes—it is the body, which is similar to and a captive of the corporeal.

Exalted is the True Originator above being described by these attributes, or that knowledge of His creatures and creations should be a precondition for perceiving Him.

Know that the spiritual and corporeal boundaries are analogous and, in their secondary perfection and excellence, are equivalent. What occurred for the corporeal boundaries in terms of the secondary perfection also occurred for the spiritual boundaries. They become as the spiritual boundaries—were it not for the precedence of nobility—revived through the second origination, attaining by their final excellence all of these meanings.

So understand this—may you be guided, successful, and happy, God willing.

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

We say, with the aid of God and His support, and the grace and guidance of His walī on His earth—peace of God be upon him:

Know that tanzīh (declaring God's transcendence) is the act of exalting the True Originator (al-Mubdi‘ al-Ḥaqq) above anything that befalls His creatures and inventions. It is to assign the most noble and exalted names to His first creation, while knowing that this creation has an ontological reality (ḥaqīqa).

Know also that the spiritual and corporeal boundaries are His most beautiful names (asmā’ uhu al-ḥusnā), which are the utmost expression of nobility, majesty, grace, and perfection. The most exalted of these names is the Name of Divinity (al-ilāhiyya), and it

applies to the First Originated (al-Mubda‘ al-Awwal) and those like him, resembling and corresponding to him.

However, the tanzīh of the True Originator consists in His being exalted above all of these names, as was mentioned in the previous section on tawḥīd. The True Originator is beyond all their attributes and marks.

Our use of the term al-Mubdi‘ (Originator) for Him is a metaphor, arising from the existence of origination (ibdā‘) from Him. And our ascription to Him of the transcendent identity (al-huwiyya al-muta‘āliya) is to avoid negation (ta‘ṭīl, i.e., denying God’s existence altogether). This is because the word huwa (“He”) is the simplest expression in language, as in His saying, exalted is He: "God bears witness that there is no god but He (huwa)" [Qur’ān 3:18].

Thus, the one referred to by the name of divinity in this verse—the one about whom He is said and not Allāh—is the First Intellect (al-‘aql al-awwal). The meaning of divinity (ilāhiyya) will be discussed in what follows, God willing and with His aid.

The simple letters (ḥurūf basīṭa) are an allusion to the simple spiritual realities (basā’it rūḥāniyya), and their linguistic expression of those realities is metaphorical, not literal. This is because the simple letters are perceptible by the senses, while those simple (spiritual) realities are not perceptible by them.

Therefore, we deny that composite words can be applied to the levels of origination (marātib al-ibdā‘iyyāt). It is altogether impossible that they be applied to the Originator of those originated beings. Exalted and Transcendent is He—so understand this well.

Section Three of Chapter One: On the Meaning of Tajrīd (Abstraction)

We say, with the aid of God and His support, and the grace and guidance of His walī on His earth—peace of God be upon him:

Know that tajrīd (abstraction or stripping) is the removal of divinity (ilāhiyya) from all originated beings (mubda‘āt), and its affirmation for the Originator—exalted is He.

The true meaning of this is that ilāhiyya (divinity) signifies the bringing-into-being (ījād) of the originated essences (dhawāt mubda‘a) from nothing, from non-being. Since that act does not belong to any being other than the true God (al-ilāh), it is therefore necessary to strip the originated beings of the claim of originating their own essences, and to affirm that only for the Originator—Holy and Exalted is He.

The word *tajrīd* is derived from the phrase *jarrada al-‘ūd*, meaning “he stripped the stick,” that is, removed its bark. It is, as we have said, the stripping away of divinity from all His originated beings and creatures, and affirming it exclusively for Him. So understand this well.

Chapter Two: On the Origin

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

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

Know that whoever does not dare approach the exalted thoughts of the Glorious Creator, the Originator, the Maker—He who created the spiritual world from nothing previously existing—minds in their entirety are veiled from comprehending the manner and essence of His creation.

He created it all at once: its beginning with its end and its end with its beginning, spiritual forms, holy shadows, and celestial beings similar to the Millennial Form (*qāmat al-alfiyya*), equal in essence, possessing life, knowledge, and power up to the First Perfection.

First, He preceded them in sanctifying the Creator, the First One before them, and acknowledged the divinity of the Creator according to its meaning, which is the Primary Intention—that is, acknowledgment.

He then enveloped it, from His own Creator, the Glorious, with a great distinction unique to His entire creation; this is the Second Perfection, the Greatest Name, the Most Honored Veil, and the First Word from His Creator in terms of completion, perfection, grace, and majesty.

Its essence is active by itself; it is self-connected and receptive to His lights.

It is self-sufficient in itself, acting through itself without a teacher or other than itself.

Two beings from His world imitated Him in sanctification as He sanctified Himself and in abstraction as He abstracted Himself.

One preceded the other and became a veil for the veil, and his second perfection flowed towards him; he was the first to be raised.

The second rank delayed because it thought it was equal to the first, so it called the first “follower” of the world.

Ranks then followed sequentially in response: seven luminous intellects from those holy beings, each containing countless beings from that noble world—the Kerubim.

Their second perfection was completed by response, and they were manifested in the manner of the first and second.

Each world was veiled by the lower, so the second of the emanations, the one whose name is "Adam the Spiritual," looked upon the deficiency, weakness, and delay of his own essence, which was confined from what the creative world obtained.

His lower predecessor enlightened him through connection with the radiant image that caused the illusion to be dispelled for him — the cause of the delusion of Iblis (Satan) when he imagined equality with his predecessor in sanctity.

He repented and turned back, pointing to him by the words of God Almighty:
"So Adam received from his Lord words, and He accepted his repentance. Indeed, He is the Accepting of Repentance, the Merciful." (Qur'an 20:122)

He thus joined the second perfection and the tenth rank, the lowest of the spiritual world, becoming a veil for his predecessors to the Greatest Veil, the Holy, whose essences are equal in attributes except for the honor of preceding those who came before.

Section Two: On the Existence of the Physical World from Hylē (Matter) and Form
A group from that world followed the illusion and imagination, so care was necessary for them to achieve salvation, and this was a form of punishment.

They were called to repentance and turning back but refused.

They were addressed by God's saying:
"Descend, being to one another enemies." (Qur'an 7:24)

Their essences darkened, and their wills diverged, their intentions disagreed, and their matter and form conflicted.

The tenth directed his care toward them so that they might be moved by His will to rid themselves of their defects.

They had three movements caused by their three dimensions, departing from the expanse of subtlety to the narrowness of bodies.

After proximity to the holy enclosure, they were removed and distanced.

To them refers the divine statement, figuratively addressing their speech:

"Depart to that which you used to deny." (Qur'an 28:81)

"Depart to the shadow of a three-branched tree; no shade and no shelter from the flame."
(Qur'an 37:10-11)

They divided by their disbelief, faith, obedience, and disobedience into three: the regretful repentant, the doubtful perplexed, and the persistent arrogant.

Those who repented and sought forgiveness, upon their emergence to the Millennial Form, are the ones for whom the verses of guidance and will require, from their Creator and Maker, those good tidings, such as:

"And those who were guided — He increased them in guidance and gave them their righteousness." (Qur'an 47:17)

The doubtful and perplexed, upon their emergence, are the ones for whom certain verses require testing, such as:

"Whoever wills — let him believe; and whoever wills — let him disbelieve." (Qur'an 18:29)

The persistent arrogant, upon their emergence, are the people of error, opposing God's allies, and false claimants of impossibilities, akin to disbelievers and leaders of misguidance calling to Hellfire.

The verses of divine willfulness concerning misguidance apply to them, such as:

"So when they deviated, Allah caused their hearts to deviate." (Qur'an 9:125)

"And whoever Allah leaves astray — there is no guide for him." (Qur'an 39:37)

The tenth, managing the repentant, made the spheres and stars soulfully Germanic and ordered their ranks by the second intention (qasd) as a sensory form.

He made the doubtful the foundations, veiled by the pillars within them, a growing form.

The persistent arrogant were made the lower rock, veiled as the prison.

The two knots were made in the fiery sphere called the Ether, a wisdom-governed realm of magnetism containing all evil, by the will of the All-Knowing, Almighty, and the craft of the Wise, Expert.

With the emergence of the three groups to the Millennial Form, the discerning critic was addressed by God's word:

"A decision from above; and among you is he who will not come to it." (Qur'an 84:8)

"It is surely upon your Lord a decree that must be fulfilled." (Qur'an 85:12)

The difference in their innermost states and varying conditions and consciences is the reason for the disparity and variation we observe, and the manifestation of the hidden, meaning the differentiation of beings for those with insight.

The creative and first emanating world was joined by its lights to be interpreted as spheres and stars revolving around pillars.

The groups divided into thirteen sections; the noblest and gentlest is the surrounding sphere, the gate of the simple holy world.

From it to the moon sphere, the gate of the astrological world, are nine sections, and within the moon's sphere, which is veiled by some wise aspects, lies the natural world, the completion of the ten and the order.

Each of the ten intellects specially watches over what corresponds to it and cares for what resembles it.

The first intellect's gaze was especially upon the surrounding sphere, the rest of the spheres and stars, and the natural world in general, and so forth until the tenth intellect watches the natural world, the world of creation and corruption especially, and all parts of the world generally.

Section Three: On the Existence of the Three Types of Offspring: Mineral, Plant, and Animal
The tenth manager moved the spheres and stars around the pillars to extract the hidden essence over time.

He assigned to each of the seven planets a unique role managed alone, supported by other planets through influence.

Each planet's cycle was seven thousand years, completing the orbit of Saturn at forty-nine thousand years, followed by Jupiter's turn, then the moon's.

When Saturn was alone with his nature at the beginning of his cycle (one thousand years), clouds and mists condensed, cold and dryness accumulated, fog poured heavily, rains fell profusely, seas burst forth, mountains hardened with intense firmness, the earth solidified after being soft, iron and copper minerals gathered, Sudan's yeasts and similar kinds fermented.

Then Jupiter managed his order; clouds cleared, accumulated fog lifted, the earth's face appeared from water, rays of heavenly planets reached it.

Minerals similar to themselves became mineralized, plants and undesirable grasses sprouted, small animals like flies, creeping things, ants, and small worms formed.

Yeasts of the pure and devout, the nobles, fermented.

Next Mars managed, preparing and mineralizing certain minerals of his nature, and harmful humors appeared.

He created vicious animals linked to evil, such as birds of prey, animals with fangs and claws, venomous creatures like snakes, scorpions, and reptiles, imprisoning them in this third order to purify the agreeable temperament of people.

Then the sun, king of the planets and like the first predecessor in those ranks, emanated sensation and lights from the abode of permanence.

Precious stones such as rubies, emeralds, and purest gold mineralized, yeasts of great kings, nobles, and crowned leaders fermented.

Venus managed next, fermenting the yeasts of the Arabs, people of joy and music; sweet rivers flowed, trees bearing fruits appeared, birds flew and sang.

Animals with hooves and paws fully appeared, along with the existence of humans, both gentle and wild.

Mercury then managed, bringing together the distant and near, plants nourishing humans sprouted, everything desired approached and was present.

Yeasts of craftsmen, accountants, ministers, writers, skillful and witty people, and those meticulous and subtle fermented.

Section Four: On the Existence of the Millennial Form (Qāmat al-Alfiyya)

Then the moon,

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the lowest of the luminous ones, managed, taking the whole natural world under its care.

It became the sanctuary of creatures of light, the world of spirits, the world of souls, and the world of the ethereal, along with the image and forms.

Its orbit was the Millennial Form, the grand form that arises every thousand years, emerging as the world's constitution, order, and life.

Its veil enveloped the lower ranks, the earth and everything therein.

The Millennial Form is the great veil that stands between the spiritual world and the natural world.

It holds the heavens and earth in balance, the origin of the hidden mystery, the veil of existence.

Every thousand years, the divine command renews the form's perfection and its manifestations.

Section Five: On the Necessity of the Cycles of Manifestation and Occultation

The cycles of manifestation and occultation are necessary by divine wisdom.

The world is a continuous interplay of light and darkness, appearance and disappearance, veiling and unveiling.

The divine order demands the succession of times, the alternation of states, the rising and falling of worlds.

The unseen governs the seen; the spirit rules over matter.

The wise Creator, by His power, creates and dissolves, conceals and reveals, commands and forbids, sustains and withdraws.

The righteous are granted light and guidance; the disobedient are given darkness and confusion.

This is the law of the cosmos, the decree of the Almighty, the balance of existence.

The believer trusts in the divine wisdom, knowing that every cycle serves a purpose, and that ultimately, the spiritual will overcome the material.

Chapter Three: On the Praiseworthy Resurrection

Containing three sections

Section One: On the Resurrection of the Speaking Soul and Its Being Among the Pure Ascenders (Ṣāfinīn al-Musabbḥīn) Later

We say, by the help of God Almighty, and by the grace and favor of His representative on earth—peace be upon him—and by his benefit:

Know that the one who responds [to the Divine Call], when he takes the noble covenant upon himself, an image beneficial and knowledgeable is imprinted in his sensory soul. It is a point of light from the upper substance, a spirit of holiness from the forward glances. This is the holy speaking soul which returns at the time of the Transition (al-naqlah), triumphant and tranquil, satisfied and pleasing to its Lord, repentant of its sin, turning back with true remorse.

It continues to acquire, through its knowledge and action, more light and knowledge, increasing with its diligence and earnestness in recognition and understanding. When it transitions by death or martyrdom, it is sealed at that moment with felicity and joins a mixture with the image of its ultimate knowledge, transcending its sensory soul. The speaking sensory soul pulls along with it the sensory soul in growth, and the three together become one luminous, transparent, knowing, and rational entity.

Its subtle faculties gather, and its darkness and heaviness depart. It hears all and sees all and speaks all. Thus it is honored from its beneficial image with knowledge of the unseen, and what had been veiled from it is revealed. It will be questioned through its tongue and will answer from its paradise, dissociated from bodily qualities and characterized by the attributes of the noble angels, encompassing the natural world, looking forth from the sublime chamber.

It is safe from events and accidents and is attached to the sustaining pillar, addressed with: "O tranquil soul, return to your Lord, pleased and pleasing."

From where it began, it returns, ascending through the orbits of ascent. If its beneficial image passes on, souls and images mingle and rise to the highest limit by a preordained command, empowered by its assistance upon those who follow it among its children, supported by its gaze upon them with decrees of love until it is attained by the caller.

And the scientific images from all the limits of its domain reach Him. Progress continues in the causes until the caller is gathered with the people of his call in the horizon of the door, a gathering of callers of the isles and the abode of proofs, the people of insight and those endowed with support and infallibility, the sanctuary of grace for the people of blessing.

They unite in his noble assembly as members of a body, each according to the extent of his capacity in work and knowledge, as a complete spiritual image and a noble, sanctified body —

the reality of the Imamate and the divine essence, the place of power for the Mighty and the Almighty.

And His saying, the Exalted:

"Do they envy the people for what Allah has given them of His bounty? We have already given to the family of Abraham the Scripture and wisdom and prophethood, and We gave them a great kingdom." (Qur'an 4:54)

Meaning the Imamate, which is the kingdom Solomon asked his Lord for, saying:

"My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me."

Meaning no one of the ranks of religion has the rank of the Babiyyah (the gate) from which the Imamate is reached to the highest degree, for God makes that for him alone, not for others. But that is for every Solomonic rank that is submitted to the ranks from which the highest relation and cause come.

His congregation of the law is the paradise of refuge to which spiritual souls with near fruits resort. Upon the transition, the transmitter ascends to the Greatest Proof of Resurrection, the Lote Tree of the Utmost, where divinity and humanity unite — the second Imam — who receives the succession by explicit designation from the first and receives from his creative lights, bearing the burdens of the imamate conditions, spreading the call seeking his likeness in the highest rank.

Gathering the lights of his followers to the sequential rank, his good deeds are the utmost praise and gratitude, his profitable commerce which he pursued in secret and openly, the culmination of bliss he attains with him and by him, and the attainment of his hope upon which he relied, the first of his thought, the last of his work, the essence of his intent, and the quintessence of his hope.

The faithful who are mentioned by our Master al-Mu'izz, may God's blessings be upon him, saying:

"A believer is not truly a believer until he finds a believer like himself,"

and the creation of the Imam from his father is the purpose and the obligatory duty.

Likewise, by his exalted command, it is a duty upon the people of ranks to create their like; without that, the Imam would be nullified and lose his noble rank and dignity.

God said, the Exalted, regarding the believers reaching that rank, as proof and confirmation:

"Indeed, Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth..." (Qur'an 24:55)

And His saying to Noah, peace be upon him:

"And We saved him and those with him in the ship and made them successors and inheritors."

And other verses speak of succession and prophethood; thus the meaning of selection (al-istiḍfā') from this perspective is obligatory indication.

Know that the speaking souls, before departing the human person, are not confined by the limits of the corporeal world. If they intend their goal concerning their limited body, they traverse that distance step by step to the intended place.

If they intend to ascend in their essence, they reach the east and west of the earth and ascend all the orbits without a counted time. The whole world is encompassed within their horizon, though they are bound in a corporeal prison form.

How much more so if freed from the fetters and not restrained by the bond of abstraction, moving from the stations of the world of acts to the chambers of the world of words, joining the pure ascenders (Ṣāfinīn al-Musabbḥīn) in a vastness that does not narrow even with the holy angels.

No soul knows what delight has been hidden for them as a reward for what they used to know.

The Messenger of God said:

"In Paradise, there is what no eye has seen, no ear has heard, and no heart of man has conceived."

And God's statement in the Torah:

"O son of Adam, obey Me, and I will make you like Me, living and never dying, honored and never humiliated, rich and never poor, joyful without sadness."

This is a rank greater than what we have described, and only the knowledgeable comprehend it.

For this reason, let the scholars work for it: in this is a reminder for whoever has a heart or listens attentively.

I have expounded on what is commonly spread about its lights of unity: they neither burn nor drown, and they have no blood to shed.

If a questioner asks: Do the people of response equal those of resurrection? And is there no difference between the hesitant and the diligent? To whom does the indication of the Beneficial belong? To whom do the free and slaves go?

Whoever errs among the ranks and falls from the limit of guardianship, what prevents his image from being joined with his own at separation?

We say, by God's help and grace and favor of His guardian on earth, peace be upon him, and his benefit:

Know that the people of response are of varying ranks, differing in cause and relation.

The resurrection of each responder is to the one above him in knowledge and action among the people of understanding and insight; this is his ultimate limit in his image, which he ascends by his rank.

Thus justice is established, and the virtuous exalted, and the one with potential manifests in action, linking form to form.

The first rank of the responder is in the horizon of the adult, the noble, and the adult is in the horizon of the breaker, and all are in the horizon of the authorized, the restrainer.

Likewise with all religious ranks; no one exceeds his limit by the scientific image.

As for the errant, his image returns to the rank from which he erred.

Overall, the insightful critic and knowledgeable reporter transmits the images to their true previous limits given by the Bestower, the exalted God, through the lofty ranks, people of religion, safety, certainty, and uprightness.

As David, peace be upon him, said:

"The example of what has been will be, and the example of what is known will be; there is nothing new under the sun."

Only the knowledgeable comprehend.

The errant descends to the lowly ranks with his sinful, sensory self.

As for the subtle scientific image, it is subsequent to the people of noble spirits.

Understand this to be guided, successful, and fortunate.

Section Two: On the Spiritual Soul That Follows and the Noble Spirit and the Meeting of the Stations in the Clear Horizon and the Appearance of the Resurrection's Riser, the Owner of the World and Religion, and What Comes After the Transition and the Proximity to the Almighty and Majestic

We say, by the help of God and the grace and favor of His guardian on earth, peace be upon him, and his benefit:

Know that divine care and the perfect wise craftsmanship have refined the bodies of those who have transitioned from the ranks and the believers, infusing them with the spirituality of the Germanic planets in their graves and earthly remains for three days.

Then the spiritual souls—the noblest traces of the speaking souls—ascend along the astrological orbits.

They first ascend to the horizon of the parent, and then to the horizon of the adult, and then to the horizon of the breaker, and then to the horizon of the authorized, then to the horizon of the restrainer, then to the horizon of the intermediary, and finally to the horizon of the justifier, then to the horizon of the witness.

Each horizon is a station of ascent for the noble spirits (arwāḥ al-muqarrabīn), the trusted witnesses of the Lord of the worlds, the illuminating spirits who walk in light, until they reach the horizon of the guardian, the highest and most exalted.

They meet the people of the pure ascenders (Ṣāfinīn al-Musabbḥīn), the spiritual companions, the purified souls and perfect images, the blessed spirits and the noble lights.

This meeting is in a clear horizon, the seat of the supreme kingdom, the domain of divine majesty, where the reality of the resurrection's riser appears, the owner of the world and religion, the complete proof, the appointed, the light of guidance, the helper of the faithful.

He is the chief of the exalted assembly, the master of the leaders of the good, the guide for the seekers, the companion of the pure.

What comes after the transition, and the nearness to the Almighty and Majestic, is the utmost station and the greatest honor.

It is the true reunion, the perfection of the reunion, the summit of union and meeting.

The noble spirits who have ascended meet and are hosted in the noble gathering of the lord of the ages, in the best place of manifestation.

It is from this station that the spiritual call is renewed, and the divine call is reestablished, and the proof is set forth to all beings.

The resurrection is thus an ongoing reality and a continuous station for those of knowledge and truth.

Section Three: On the Actual Resurrection, the Revival of the Bodies, and the Future Meeting of the Resurrected in the Final Abode

We say, with God's help:

The actual resurrection is the revival of the bodies in their original forms, perfected and purified, in a place of divine justice and mercy.

This resurrection is preceded by the spiritual resurrection of the souls and the gathering of the pure ascenders in the clear horizon.

After this, the bodies are restored and revived by the divine command, adorned with eternal life and blessed existence.

They will be gathered in the final abode, the abode of reward and punishment, the meeting place of all peoples.

There, every soul will be recompensed according to its deeds.

The truthful will rejoice in the presence of the Almighty and Majestic, basking in eternal light and peace.

The errant will face the consequences of their misdeeds, separated from the blessed company.

This is the final station and the ultimate reality.

Thus, the divine wisdom and mercy encompass the entire process, from the covenant of the speaking soul to the ultimate reunion in the final abode.

Chapter Four: On the Blameworthy Resurrection

Section One: Resurrection of the Outstanding Images of Those with Obstinate, Arrogant Beliefs

We say, by the help of God and the essence and grace of His guardian on His earth and His benefaction, know that the claim of the leaders of misguidance and the deceivers is opposed to the claim of the leaders of truth and guidance.

God Almighty said:

“And We made them leaders who invite to the Fire.” (Quran)

And He also said:

“And We made them leaders who mislead by Our command.” — meaning the leaders of misguidance and their followers.

Indeed, their imams and scholars are the ones who obstruct from the path of God and repel the stations of God’s friends (awliyā’). They persist in the souls of their followers in opposition to the truth and hostility towards the leaders of truth and hatred towards the friends of God and the supporters of the leaders — the wretched ones. They depict these from falsehood in the unity of God (tawḥīd) with distorted forms, which is the reality of the polytheism of worshipping the servant alongside the Lord.

They inscribe upon themselves beliefs that are unstable, regarding Paradise and Hell, their mutual relations and distant futures, thus blinding their insight. From these beliefs and deeds, their essences and substances intervene, along with the Shariah and acts of worship that they have altered according to their own measures and accustomed natures.

At death, these persons’ contrary images, which they imagined within themselves opposing the truth and denying it, become dark and shadowy forms. These wander and roam the air, taking refuge in desolate, filthy, and impure places: like water-houses, foul and dirty locations, putrid cesspools, dark stagnant waters, painful dwellings, caves, earth's hollows, garbage dumps, baths, slaughterhouses, and ruins.

They long to return to their bodies and indulge in sensual pleasures in the way they had imagined them, but they are prevented from what they desire of kinds of goodness.

As was the case with those before them, who were in severe doubt, they are among the inhabitants of the seas, deserts, wastelands, thorny trees, mountains, hostels, shrines, and tombs. Among them are devils of humans and jinn, rebellious demons, and evil spirits who oppose the ignorant, women, and children, and take them as dark homes and places.

Among them are whisperers in hearts, deceived by arrogance, who strengthen the determination of their followers in their persistence on their path of following evil.

God Almighty said:

“Demons of humans and jinn whisper to one another adorned speech to deceive.”

Sometimes, they speak of unseen things, imagining for themselves similar visions in dreams and secret conversations based on their hopeful supplications. Depending on their deeds during life, truthful and chaste people believe some of it, while those of betrayal and extravagance reject it.

They are the damned and tormented jinn. Among them are the ghilān (monstrous beings), ghadrān, sa‘alāt (evil creatures), Umm al-Ṣibyān (Mother of Children), every kind of deformity, and degenerate species, some elevated and some imprisoned by evil rays as we mentioned, confined in pits and prisons.

They grieve the loss of their desires and suffer the separation from their bodies. People hear their cries and are terrified by their moans, as they remain tormented by various minor punishments until they are brought from this state to annihilation, then to greater torment and affliction, which cannot be overcome.

Among them are those who ascend to the essence of punishment and misery and manage the prisons and dungeons, then, after fulfilling their term, are mixed with the newborn beings. From them appear every tyrant and obstinate opponent of the prophets, guardians, and pious imams and their followers — the cursed and wretched.

Among them are those who violently kill by stations, those who poison, stab, and wound — may God protect us and all our believing brothers from that. Among them is one whom the Imam (peace be upon him) calls, for he knows them by name, place, and reports, and nothing of their condition or secret deeds is hidden from him. The one whom he deems fit enters the circle of servants around the sun, having realized sincerity and repentance openly and secretly.

They understand the benefits of the saints, protect them from the harm of the wicked, guide the lost to the path, and rescue those drowning in the sea of worldly troubles. They number one hundred and forty thousand.

Those who fulfill their service ascend in degrees until they reach the gates. The only ones who ascend to this station, peace be upon him, are those who responded and repented.

As for exemption, those from the circle of Islam who uphold the apparent Shariah, who are loyal to the leaders of truth and the pure progeny, their images at the time of separation ascend to the Venus, remaining there until God allows them to the sphere (the earth), mingling with the praised and ascending to the radiant images.

They respond to the call and take the guardianship of the guiding imams, thus attaining success in the gardens (Paradise) and joining the proximity of the Merciful. Understand this to be guidance and success and bliss.

Chapter 4, Section 2: On the Resurrection of the Sensory Souls and Bodies of the Opponents and Enemies, and the Mode of Occurrence of the Lesser Punishment from which Those Preceded by God's Goodness Are Safeguarded

The sensory souls (النفس الحسية) remain dispersed and imprisoned within their bodies, enduring great pain and suffering. They exist in a state resembling sleep but perceive intense horrors, great calamities, and torment. They cry out with wails and laments of everlasting and prolonged punishment. Their faculties become incapacitated to perceive their usual sensations; their senses grow dull and unable to grasp the familiar impressions.

When placed in the grave, despair and hopelessness descend upon them, and they are left alone with the foulness of their deeds, isolated from other people. They confront the wretchedness of their own actions and misdeeds, which causes them intense fright and distress. They realize that their torment is eternal and that their worldly life is gone, never to return or be regained. Their state becomes heavier and worse than before, more oppressive and harsh than any prior suffering.

Their agony is so immense that no speaker can adequately describe it, nor any truthful narrator reveal its full horror. They are shown the gates of punishment awaiting them and the severe retribution that awaits their entrance. This is the torment of the grave, as God Almighty said:

"And We warned you of a near punishment on the Day when a man will observe what his hands have put forth; and the disbeliever will say, 'Oh, I wish I were dust!'"

— Qur'an, Surah An-Naba 78:40

As for the dust (التراب), it must necessarily proceed to the following stage unless the person is among those who turned away and repented. It is confirmed that this punishment is due to disobedience to the Imams of the Ages (أئمة الأعصار), and the sins and denials committed during their time. This punishment becomes certain destruction and annihilation, as the person perceives the pain and is hastened by wounds and ulcers. Their body breaks open and is consumed by worms; pus flows, followed by severe punishment and calamity that does not destroy entirely.

Then their remains ascend as smoke and vapor to the "mothers" (الأمهات), mixing with the clouds to produce various plagues, epidemics, afflictions, and kinds of calamities akin to destructive hail, deadly lightning, burning fire, violent winds, deadly snow, painful heat, cold afflictions, and damaging rain. These cause the growth of harmful plants and the spread of

filth, which then enters the human types of beings, known as "impure" (الرجس) from the thousandfold images (صور الألفية) such as leprosy, scabies, and other diseases that do not respond to those who respond [to the divine call].

This form of lesser punishment is the first gate (الباب الأول) and consists of seventy kinds. Every type wears seventy garments (قميصا). Whenever one garment perishes, another replaces it. With every death and birth, this routine is revealed to the soul.

This first form of torment is established to fulfill the remainder of their good deeds and to complete, by the evil of their choice, their bad deeds. Thus they descend into the "woks" (الوكس) with disdain and receive all kinds of degraded types of punishment. This aligns with the Prophet's saying that "the world is the prison of the believer and the paradise of the disbeliever." Thus, this thousandfold form (القائمة الألفية) becomes the prison of the believer where they pay their punishment, and the disbeliever's paradise where they receive their reward for evil.

May God make us among those who earn reward through this thousandfold form and protect us from those who earn punishment. He is the Almighty, the Bestower.

The seventy garments are the arms of the chain mentioned by God Almighty:

"Seize him and bind him firmly, then into Hellfire put him. Then into chains whose length is seventy cubits chain him."

— Qur'an, Surah Al-Haqqa 69:30–32

And God Almighty said:

"Say, 'Shall I inform you of worse than that as penalty from Allah? [It is] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Taghut.'"

— Qur'an, Surah Al-Ma'idah 5:60

Thus, it becomes clear that the worshippers of Taghut (false deities) are human forms who worship stone idols. There is no salvation for them nor escape. Retribution will come upon them as a repayment of their debts, and the sins accumulate across the generations.

This gate is called "impurity" (رجس) because of its filthiness in opposing the Imams of Truth, and the general wickedness and baseness that comes through the allegiance to the Imams of Error.

Because in opposing the saints of God, they associate partners with their Lord and disbelieve arrogantly beyond limits, even though in this state they are obviously refuted from mentioning what they held and what was contained in their original state.

Once the soul fulfills its due in this stage and follows its path, it enters the second gate, called the woks (الوكس), which are the semblances of humans like monkeys, bears, and baboons—seventy kinds again, each with seventy garments. The traveler on this path is aware of what he is in and feels the effects of it, as explained earlier.

It is called "woks" because of its constriction and deficiency compared to the thousandfold stature (القائمة الألفية).

After fulfilling its due, the soul enters the third gate, called the opposites (العكس)—the species of predatory beasts, wild animals harmful to humans by land and sea, with the same numbers and duration of torment.

It is called "opposite" because it is the reverse image and turning upside down of the original structure.

After fulfilling this, the soul enters the fourth gate, called the mute (الخرس)—species of harmful snakes, scorpions, and their likes by land and sea.

After fulfilling this, the soul enters the fifth gate, called the impure (النجس)—species of birds with feathers and beaks that dwell in trees, with the same types and individuals, from which there is no escape or salvation.

Then after fulfilling this, the soul enters the sixth gate, called the fallen (النكس)—species of plants that have lost feeling, which were once animals, i.e., trees bearing poisonous or foul-smelling fruits, bitter in taste and harmful in nature, with the same numbers as before but without perception or awareness of what they are made of.

God Almighty said:

"And among you is he who is reversed [in his place in life], and among you is he who is brought down to the lowest part of the life."

— Qur'an, Surah Al-An'am 6:31–32

After fulfilling this, the soul enters the seventh gate, called the resting place of feet (الركس)—species of stones, marble, lead, iron, copper, and similar, devoid of growth and sensation, embedded in the depths of seas, vessels of night, and edges of day.

There are seventy kinds, each with seventy garments.

God says:

"Until, when We open to them a gate of severe punishment, immediately they will be covered with despair."

— Qur'an, Surah Sad 38:24

Meaning they cease all speech, help, and cries.

God also says:

"That Day they will not speak, nor will it be permitted for them to make excuses."

— Qur'an, Surah Al-Muddathir 74:19

If someone asks for evidence that these seven states are the gates of Hell for those who deserve destruction, we answer: The proof is God's words:

"And there is no creature on earth or bird that flies with its wings except [that they are] communities like you."

— Qur'an, Surah Al-An'am 6:38

Are not communities those of the prophets? God said about them:

"And there is not a nation but a warner has passed among them."

— Qur'an, Surah Fatir 35:24

Thus, the examples are but likenesses, and humans are compared only with humans, not with other animals.

God confirmed this as evidence for our claim that they deserve the displeasure of the Almighty:

"Say, 'Shall I inform you of worse than that as penalty from Allah? It is those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Taghut.'"

— Qur'an, Surah Al-Ma'idah 5:60

The curse and banishment from the eternal stature and separation from the sacred abode (the Hereafter) is Hellfire.

They were cursed because they angered God, as He mentioned in three gates of impurity: worshippers of Taghut and pigs (from the opposites), and monkeys (from the woks).

God said in impurity:

"Those who worshiped Taghut and those who earned evil deeds."

— Qur'an, Surah Al-Baqarah 2:102

They earn the burden and torment until the Day of Judgment.

Chapter Three of the Fourth Gate: On the Greater Punishment and Tribulation, Which is Its Greatest and Most Severe Aspect

By God's help, and the grace of His Guardian in His land—peace be upon him—and his benefit, know that when the Qa'im (the one who rises) —peace be upon him—appears, retribution and vengeance against the opponents becomes obligatory. Divine providence will then lead the inhabitants of the Barzakh (intermediate realm) who suffer punishment from the four directions, which are specially marked for destruction, to the inhabited quarter (of the world). They will mingle with the newly born who emerge into existence through procreation and reproduction. Then they will be gathered for the standing before the reckoning and judgment.

They will be overwhelmed by the blows (knocks, drums) symbolizing the punishment awaiting them, and their states will become visible and manifest in correspondence with their sins. At that moment, peace be upon him, will command their necks to be struck (executed), and fire will descend from heaven commanded to burn them. Their smoke will ascend to the "two knots" (العقدتين).

When the smoke reaches the two knots and matches their cyclical movement with the revolving rock, it is drawn by the foul connection between them. When they enter it—which is the lowest of the lowest, also called "Sijjin" (سجين)—a rock intensely interwoven from the hardest stones, hollow inside like a cooking pot (قدر) with brimstone and sulfur and similar mineral stones embedded in it, there is fire that burns all inside with intense flames.

When they fall into its hollow, they take on the form of the most hideous, repulsive, terrifying, and ghastly figures. Some have two or three heads or more, and overall they exist in a condition beyond description. They eat each other and kill each other. Each time the sun sets and its rays meet them, their suffering renews and their distress and torment increase.

Whenever one of them dies or is killed, he returns to life swiftly in the same form. Whenever they try to leave it out of despair, they are cast back inside. Allah Almighty says: "Neither will they live therein (in it) nor will they die." (Qur'an 35:36)

To them is directed the saying of God Almighty:

"Indeed, you and those you worship besides Allah are the fuel of Hell. You will abide therein eternally." (Qur'an 21:98)

Meaning the worshipped idols, the imams of misguidance, and their followers. If they were true gods or rightful imams as God's vicegerents, they would not be cast therein. Yet they all abide eternally therein.

God Almighty also says:

"Whenever a nation is admitted, it will curse its sister until, when they have all reached it, it will say to the last of them, 'Indeed, you were the transgressors.'" (Qur'an 11:18)

This means the followers (the latter ones) and the followed (the earlier ones). The latter are called weak, but "you do not know" —meaning their knowledge does not benefit them. If they had known what they were following, they would never have come to this place of torment. But now that they have come, their knowledge is certain knowledge, as God says: "You will see the Hellfire, and you will see it with the eye of certainty." (Qur'an 69:37-38)

Every time a nation among those doomed to it enters Sijjin (the prison), it brings upon its inhabitants increased torment, intensifying their suffering, like how fire grows fiercer by adding fuel.

When they seek out the place of the righteous and the days of life among them, they become wretched and say: "Why do we not see the men whom we counted among the worst, and whom we took as mockery?" Or "Have our eyes gone astray?" This is the true dispute of the inhabitants of Hell.

This rock is called "al-Dardura" (الدردورة). Water pours into it, like the roaring thunderclaps during rainstorms, and its inhabitants remain in this state while boiling water is poured on their heads. Their only food is "ghuslain" (غسلين)—meaning two kinds of filthy matter—because what is inside is more putrid than carcasses and oozing sores. What a horrible torment and punishment, and how ugly the suffering and chains!

This continues until the inhabitants complete the "great spheres" (الكرور الأعظم), the greatest punishment with the most severe pains, lasting three hundred thousand years and sixty thousand years multiplied by the same—this being the reward for opposing and transgressing against the rightly guided imams and their ignorance.

The mention of "multiplication by triples" here means that this number is repeated 300,000 times and 60,000 times, which is an immense reality and terrible matter.

This duration corresponds to the natural lifespan of the earth and the heavens. At its end, the “greatest blow” occurs, which is the Resurrection of Resurrections, when God says: “When the sun is wrapped up [in darkness], and when the stars fall, and when the mountains are removed...” (Qur’an 81:1-3)

The heavens will be torn apart and the whole world destroyed, the celestial orbits broken, causing all deeds to be nullified, and the planets will deviate from their fixed stations. This coincides with the first point of the zodiac sign Aries.

God says:

“The Day when We will fold the heaven like the folding of a [written] sheet for the records.” (Qur’an 21:104)

Just as creation began, it will be repeated, a promise God has made and will fulfill.

At this completion, the cycle must begin anew, revolving again like a wheel from the first point of the zodiac, Aries, to the last point at the end of time.

If one asks: Since the period of the greatest punishment is this immense duration, and one entering it in its latter half will not complete the full time, thus diminishing the punishment, how is this accounted for?

The answer is that the previously mentioned verse necessitates the return of creation as it began. God, the Creator, is fully capable of recreating the heavens and the earth.

God has also mandated the eternal existence of the punished along with the heavens and earth, and the same applies to the dwellers of Paradise. Hence the persistence of the kingdom by the persistence of the Sovereign.

All things beneath His Face must perish, as passage and change are inevitable. Those who enter the torment equal in their condition the cause of their entering it; similarly, their exiting is equal for all, without distinction or variation.

The universe as a whole depends on its cause, and so as long as the cause remains, so does the effect. If the parts’ subjects change, the cause itself is affected and will abandon its continuance.

Hence, by wisdom, some of the condemned will not be specifically saved by God’s mercy only to return gradually to the pure world. Some remain at the great Resurrection by the decision of their Maker, either to be abandoned or to perish. It is impossible for God’s power and wisdom to be invalidated, so no one is singled out for mercy while others are neglected.

Thus, the cycles complete their duration by differing days and nights due to overlapping circles. Two-thirds of the first completes two-thirds of the other. The half by the half, the quarter by the quarter, the year by the year, the month by the month, the week by the week, the day by the day, and the hour by the hour, and so on continuously through days and nights.

Each day some people experience misfortune, others assistance. The report about the release of some prisoners from Hell is true; they ascend to the reality of mercy among the elevated.

The universe and all beings have a continuous connection with the Creator, the Just Manager, without end or extinction. Otherwise, what would happen to the physical world? Its dense existence depends on the subtle heavenly world.

The cycles are eternally round by wisdom; injustice is impossible in the way of justice and beneficence. Signs of disbelief are erased by signs of faith.

The best of deeds is to revive the dead (i.e., those spiritually dead). The world is likened to a human being, and Hell as the stomach, while those reaching it are like the food. Glory be to God for this great power!

When they complete their term, the Wise, Just Mercy will grant them release from hardship and open for them the gates of forgiveness. They will ascend from the four exits and escape constriction to spaciousness, passing the mineral stage, ascending to the growing plants, then to the sensory animals, nearing the higher rank of the sacred, rational soul.

If they repent and return to the call of the Imams of Truth, their happiness will rise and their success will be attained. If they refuse, fail, doubt, or waver, they are barren people called to destruction and addressed by God as:

“Say, ‘Return [to disbelief] behind you; then await, indeed, we are awaiting.’” (Qur’an 32:17)

We seek refuge with God and His allies from slipping and acts causing regret.

God says describing what preceded and when Hell was exposed to the misguided:

“Wherever you were, you worshipped besides Allah, do they help you or help themselves?” (Qur’an 35:40)

Meaning the imams of misguidance and their shadows—do they help or are helped? No. They will be cast to a faraway place, while the followers of the Imams of Truth are supported by their victorious Imams.

God says:

“Your ally is none but Allah and [therefore] His Messenger and those who have believed.”
(Qur’an 5:55)

The misleaders and the misguided and the soldiers of Iblis—all together—are cast therein.

They dispute inside, swearing:

“By Allah, indeed we were in manifest error, when we equate the successor of the Lord of the worlds with the oppressors and wrongdoers.”

They admit no intercessor or close friend to prevent the disgrace by their disobedience, confessing the absence of any beneficial intercessor.

If only they had a second chance to believe and follow, but alas, their hopes are impossible. They have passed from the realm of possibility to that of necessity and eternity.

May God grant protection, peace, steadfastness, and uprightness in religion.

Know, brother, I have clarified in this treatise what must be kept secret and explained what time does not allow to be openly declared, trusting in your piety and your integrity.

So guard it, and God will guard you. Preserve it, and God will preserve you. God will protect you.

If I did not prefer your guidance and the completion of your benefit, I would not have undertaken this guidance to lead you away from error and atone on your behalf for what I have written.

Praise be to God who fulfills the hopes of the followers of His saints and grants them through the intercession of His chosen.

I bear witness that there is no deity except Him, inaccessible to inability to grasp His reality, denying likeness, analogy, and association.

May God bless the best messenger, the most honorable lawgiver of the best laws, the master of good deeds, and his successor the bearer of the trust, the guide, the chosen imams, the noble, and all of them until the Day of Judgment. Peace be upon them all.

Sufficient for us is God, and He is the best disposer of affairs.