

**"Six Chapters
or
The Book of Enlightenment"**

THE ISMAILI SOCIETY
Series B. No. 6

Persian Text, edited & translated by W. Ivanow
by Nasir-i Khusraw

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SIX CHAPTERS
or
Shish Fasl
also called
Rawshana'i-nam

by
Nasir-i Khusraw

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Translation.

In the Name of God, the Merciful, the Compassionate!

Praise be to God whose names (i.e. attributes) are manifest while their real nature (*ma'nî*) is hidden from us. They reveal themselves in creation, while remaining (directly) inaccessible to perception by the (human) senses. He, God, is nearer to us when we realize His might, reflecting over our own helplessness, but become remote from us when we want to penetrate (the mystery of) His being a Creator through (what we know of) His creation. He is the Lord to whom applies neither anything applicable to material bodies, nor anything that may

be predicated of spirits. Everything (in the world) is His creation, and He, in His oneness (*yakiy-i khwish*), is above the categories of when, how and how much. Thanks be to Him for the benefit (*ni'mat*) which He has bestowed upon us by having sent His chosen Prophet to awaken us from the sleep of ignorance, in order that we might recognize the greatness of His bounty (*minnat*). It was shown to us in His having, by His generosity and exaltedness, brought us from non-existence into being, and opened to us the door to eternal life by His recognition (*shinakht-i khwish*). Also for His having generously given us, in His might, all that He had created in (His act of) the creation. For His having shown to us the way of seeking for it (i.e. recognition of God)) through association [2] with His Chosen ones. And for His having enables us to receive that blissful and eternal gift, and to find a place in the abode of eternity by (His) wisdom (*hikmat*). Thanks be to Him, such thanks are worthy of the grace which He has bestowed (upon us)! May He protect us against the intrigues of devilish people, scheming antichrists!

Glory be to the protector of protectors, that light of the souls of the obedient slaves of God, the guide of those who have strayed from the right path, the Apostle of God to humanity and the Jinns, Muhammad Mustafa, -peace be upon him! And, after him, upon the Commander of the Faithful (Amirul-mu'minin), the one who subdued tyrants, the one who was the ascetic amongst ascetics, the devotee amongst devotees, the mihrab of the righteous and the qibla of those who recite the prayers of the Truth (*namaz-guzaran-i Haqiqat*), 'Ali Murtada! And upon their descendants who are the leaders of humanity, the interpreters of the Book of God, the trustees of the Wisdom of guidance and truth (*ilm-i huda wa sidq*), the Imams in both worlds and the lieutenants of God (*khalifatan-i Khuday*). May continuous praise to them remain to the end of times, so long as the skies are rotating, so long as the elements support the continuation of life. And spheres by their movement measure absolute eternity!

The Beginning of the Book.

Some devotees of the true Imam and Lord of that source of life, the guardian of the community of the Grandfather from the evil wrought by the devils in corporeal form, inquired about the human soul: did it exist before it was born in a (human) body, [3] or not? Why has it appeared in human body? Where shall it go after the separation from that body, and what will then happen to it? What should be (the right) belief concerning the oneness of God (*tawhid*)? What should they know of the spiritual and material elements (*hudud-i latif wa kathif*) of the universe, in order that the soul, after its separation from the body, should attain a reward? Is it those basic principles (*hudud*) of the creation which are the object of our worship? Why should the Command of God (i.e. the Creative Volition, *amr*) deserve worship, for attainment of the reward (*thawab*), while neither does any advantage accrue to God from worship, nor any loss from disobedience?

We shall answer these question in the most concise manner in order that it may not be difficult for them to acquire (*ba-yad giriftan*) that knowledge, and that every one may be able to study (*ma'lim-i khwish gardanidan*) at any time. We have found that it is sufficient to answer here only those questions which have

been put to us above, and we have given to this book the title the Book of Enlightenment (*Rawshana'i nama*), because its contents are intended to bring light to dark minds, and remove the rust of ignorance from all hearts.

We have divided this treatise [4] into six chapters (*fasl*), arranging the material in such a way that it will be easy to find each of those subjects. We pray God to help us in this, through the intercession of the Lord of the Truth, the Sun of the World of Religion, the Imam of mankind, praying God for assistance, Ma'add Abu Tamim (i.e. al-Mustansir bi'l-lah), the Commander of the Faithful (Amiru'l-mu'minin)! The Glory of God be upon him so long as the world is at work, so long as the skies rotate, and there is space and those who occupy it! Wa's-salam!

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The second chapter (p.13) on the Word (*Kalima*).

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The fourth chapter (p.30) on the origin of the human soul, endowed with reason (*ba 'aql*).

The fifth chapter (p.48) on the necessity of the existence of a *Natiq*, an Asasand and Imam.

The sixth chapter (p.59) on reward and punishment (after death), and an explanation of these.

(Note. The headings of the chapters as given here sometimes differ in wording from the headings in the text itself.)

The First Chapter, on the Recognition of the Oneness of God.

We say, by the generosity of the Lord of the time and the ties between him and humanity, the Imam Mustansir bi'l-lah, - prayers of God be upon Him! - that eternal bliss (*baqa*) may be attained by the human soul (only) through the recognition of the oneness of God (*tawhid*). This is the knowledge of God, equally removed both from anthropomorphism (*tashbih*) and also from agnosticism (*ta'til*), which divests Him of His true attributes. Such faith (*ithbat*), free from both these errors, is the knowledge of God [5] being one. Though shouldst not say that God is unique by His being perfect either in might or wisdom, while all that is below Him possess only imperfect might (or wisdom). If thou sayest so, then it is implied that might or wisdom is the source of His oneness. (This is wrong because) everything which depends (for its existence) on any cause (*'illat*) is thus the result of the working of that cause. But God is above being caused by anything, and is Himself the origin of all causes.

Therefore it is necessary to know that God's oneness is not defined or limited by anything. It would be better to believe and recognize that oneness belongs to Him not on account of His happening to be unique (of His kind), and this is why we know of His being one. (This is because) everything that has another thing to match (*juft*) it must be of the same kind (*shakl* = pattern) as that thing, so that they would be two, in number and form, a pair of things of one and the same kind (*shakl*). But God neither has a genus (*shakl*), nor is He one of a pair (*juft*) with any one else to match Him. No, thou must realize that He is one in the sense that He is the One who brought into existence all the creations (*afarida-ha*) both spiritual and material (*latif wa kathif*), which are subject to counting under the First (*Nukhust*) which is the 'Aql-i Kull. The latter is (the principle) which God brought into existence not from nothing (*na az nist ba-hast awurd*). God puts its cause ('*illat*, i.e. the cause of its existence) into itself (*andar u paywasta kard*), making it independent of any intermediary cause (*miyanaji*). [6] Thus between the first cause (of the world), i.e. the 'Aql-i Kull, which itself had a cause of its existence (*ma'ilbud*). . . Thou must recognize that the first cause as the cause of all causes. God Himself, in His oneness (*fardaniyyat*), is free from being either a cause or the result of causation. Know that God has brought into existence that first cause, not from nothing (*na az nist ba-hast awurd*). In His oneness He cannot receive any increment (*afzuni*). Even if all beings (*hast-ha*) disappear, He will not suffer any loss (*nuqsan*) in His oneness, because it is the ipseity (*huwiyyat*) of God which has brought them into being. The categories of cause and caused, property and being in possession of property, limit and being limited, cannot be either attributed to Him, or denied to Him, or have any likeness to Him. In fact, these categories never possessed such likeness, that He might become greater with the addition of them, or suffer a loss without them. He is beyond being or not-being. And thou must realize that everything to which thou mayest attribute existence, may also be predicated with non-existence as an opposite (*dadd*) state. But if something has no existence (generally), one cannot attribute to it non-existence (i.e. existence or non-existence cannot be attributed something which does not exist as an idea). This is because existence and non-existence are the opposite of each other. And nothing which has an opposite number (*dadd*) can be a god. Also know that everything that may be thought in association with something else, and cannot be imagined without such association, is called *mudaf ilay-hi*, i.e. associated, related to. Such a thing, however, must be a creation (*makhluq*). God [7] cannot depend on association with anything else (*idafat bar na-girad*), except this is attributed to Him allegorically, or is logically postulated (*az rah-i majaz wa darurat*). For this reason we say that the world and its creator must both be under the "first caused" (*ma'lul-i auwal*), i.e. 'Aql, because the Nafs-i Kulli, which is the builder of the material world (*taqdir-kunanda'i 'alam-i jismani*), has a position below that of an 'Aql. The Nafsis in fact the creator of the world, and the world is its creation (*makhluq-i u'st*). If the world had no relation (*dar-khurd*) to the Nafs, it would be unable to receive its properties from the latter. This connection (*dar-khurd*) of the world with the Nafsis embodied in the idea of gawhar, substance. The world is a material substance (*gawhar-i kathif*), while the Nafs is a spiritual (*latif*) substance. The gawhar, the substance of the world, has received its form (*surat*) from the Nafs. God, however, is beyond the idea of a (perceptible) substance, gawhar. He, it is who made the gawhar what it is. This is why nothing (*hich chiz*) can be related to Him (in the material world), except in an

allegorical sense, or logical construction (*az rah-i darurat*), or owing to the difficulty of expressing thought when speaking on oneness of God, *tawhid*.

An illustration of this, - in order to make it clearer and also to prove its truth, - would be the case of a man who were to grasp a handful of dates or straw, and later on were to throw these away. He would be still the same man whether holding them, or having thrown them away. No one would say that when he held the handful dates or straw he was bigger, [8] or that now, he no longer holds it, he is smaller. This is because that date or straw is not similar to him. Similarity (*manandagi*) is only possible between (e.g.) human beings, and dissimilarity (e.g.) between man and beast. As dates or straw have no similarity or dissimilarity with man, no one would say he was bigger when holding these, or smaller without them, - although, however, man has in common with dates and straw the substance of the vegetative nafs (*nafs-i namiya*).

For this reason it is impossible to attribute to God being either a cause or the result of causation because both these categories have been produced by Him (*paydaawurda'i u'st*), he is the All-High, above both these categories, and neither does an advantage accrue to His oneness from any cause or causation, nor, if these are taken away, does it suffer any loss. We are saying all this metaphorically, not discussing the reality (*haqiqat*), because human speech (or reason) cannot deal with the matters concerned with *tawhid*, dealing with them directly (*ba-tariq-i haqiqat*) . (Human) speech and speaker are both dependent on what has been created (*zir-i ma'lu*) by Him. Speech (or reason, *Nutq*) is powerless, unable to penetrate the true realities and understanding (*haqa'iq wa basa'ir*) of His ipseity (*huwiyyat*). This is because, as we have already said, speech and the speaker are both below the 'Aql, and therefore they cannot perceive (lit. define) anything except what is (also) under it.

To sum up, [9] concerning the oneness of God, (*tawhid*), thou must realize that whatever spiritual or material entities have come into existence, it is He who has brought them into being, not for nothing (*na az nist*) because (his) own being (*wujud*), in His ipseity (*ba huwiyyat-i khwish*), is above existence or non-existence.

Thou must also realize that whatever may be existent (*hasti darad*) may also, contrary to this, be non-existent, while what does not generally exist cannot be (regarded as temporarily?) Non-existent.

These states mutually exclude each other. And that which has something to be its opposite number (*dadd*), cannot be God. God is He who has brought from not- being (*nist*) into being (*hast*) the initial being (*hast-i nukhust*), so that existence (*hast*) and non-existence (*nist*) should both (*juft*) be created by Him, and should stand side by side (of each other), by His command. This is because both the quality (*sifat*) and what is qualified by it (*sifat-padhir*) are under His power (*andarmulkh-i u*), while He Himself, in His ipseity (*huwiyyat*), is above everything, and nothing can have a relation to Him (*ba-d-u paywastagi nist*), just as He said (Coran, cxii,1): "Say, God is one".

These four letters (with the help of which the word Allah is written) He intended as symbols for four principles (*hadd*), - two spiritual (*ruhani*) and two material (*jismani*), [10] by which the oneness (*wahdaniyyat*) of God can be proved. One of them is an alif (letter A) which is a straight line, to which all letters can be joined, while it does not join any letter. All letters have developed (?) From it (*az u tarbiyat yafta* and), because all letters that exist from curved (*junbanida*) lines. The alif symbolizes the 'Aql-i Kull from which all the spiritual and material entities have received existence, and all are connected (*paywasta*) with it, while it itself in its power depends on nothing, being above everything.

The next is the letter lam (L) which consists of a line the lower part of which is drawn forward. (Thus it) possesses length and width, like a surface (*sath*). It resembles alif but all letters are joined to it, and it itself joins various letters. The lam symbolizes the Nafs-i Kull with which on all sides both the spiritual and material entities are connected, and which resembles the 'Aql just as the lam resembles the alif.

The third letter is (also) a lam, similar to that preceding one. It is, however, equal to only half of the degree (importance) of the alif. It symbolizes the *Natiq* who all sides is connected with the Nafs-i Kull [11] and receives support (*ta'yid*) from it in his organization (*ta'lif*) of the system (or world) of religion, which is the "third world" (*suwwum 'alam*).

The first world is the world of spiritual (*latif*) entities, the second is the material (*kathif*) world, and the third is the world of religion. The *Natiq* occupies in the last one the position of the 'Aql, just as the second lam (in the word Allah) resembles the alif.

The fourth letter in it (i.e. in Allah) is ha (H) which symbolizes the material world, possessing length, width and breadth. It occupies the fourth place (*daraja*) from the alif, and is a circle in which (one) end (of the line) is brought down to meet the other end. It symbolizes the *Asas* which is connected with the *Natiq*, receiving from the latter spiritual support (*ta'yid*) by the power of the Nafs-i Kull in his (task of) the explanation of [12] the *shari'at*. This is just like the world which has length, width and height and reveals (*sharh-i chiz-ha hami birin arad*) various matters such as minerals, plants, animals and foodstuffs for the bodies of men. The *Asas* brings back the souls of the faithful (mu'minan) to the recognition of the oneness of God (*shinakht-i tawhid*) and the interpretation of the *shari'at* (in its relation to) the higher world (*'alam-i 'ulwi*), so that ultimately creation may re-join its source (*awwal*), like (the line in the) letter ha, which is a circle, whose ends are joined together.

Then know, brother, what God the All-High says in the verse which we have mentioned above: these four spiritual (*ruhani*) principles, and four material (*jismani*) principles (*hudud*) are His creations (*ba-hast awurda'i u*). After this He says: "Allah is the Lord". By this He means that these four *hadds*, principles, are the creations of God. To them belong superiority (*fadl*) over everything spiritual and corporeal. This is because all corporeal beings (*jismaniyan*) are under the *Natiq* and *Asas* and all the spiritual (*ruhaniyan*) are under the 'Aql

and Nafs. And both corporeal and spiritual beings acquire superiority (*fadl*) through these principles (*hudud*) which are above them.

Thereafter He said: "He (God) does not give birth to any one and is not born". This means [13] that all that are below these two spiritual (*an du ruhani* i.e. 'Aql and Nafs) possess similarity to them, and have come into existence through them, just as everything is born from something. Similarly, every one who is under the *Natiq* and *Asas* in the corporeal world (*jismaniyat*) spiritually (*bazadan-i nafsani*) is born from them through the (religious) knowledge ('ilm).

Whatever is born, will become one day like its parent, while nothing, either corporeal or spiritual, will ever be associated with Him (i.e. God).

Then He said: "and He has no partner". This means that whatever things exist, spiritual or corporeal, match one other (*dar-khud-i yak-idigar* and), and this their property forms a proof that God has created them in such a way as to be like one other, while uniqueness (*yakanagi*), and therefore causelessness, belongs to Him.

Here ends this chapter, intended for the instruction of the *mustajib* (i.e. the newly initiated adept) who may (with its help) believe (in the correct way), through the recognition of God's oneness (*shinakht-i tawhid*) avoiding falling either into anthropomorphic theories, or agnosticism (*tasbih wa ta'til*), by the generosity of the Lord of the time, peace be upon him!

The Second Chapter, on the Word of God, be He Glorified and All-High!

God should be recognized as the cause of all causes, and one must also know that the word (Kalima) is an utterance (*sukhan*), and that the Word (uttered by God at the creation), was, as they say, "be". This was an action (*athar*) coming [14] from God. Such an action, however, has no (organic) connection, similarity or dissimilarity (in substance) with the Agent (*mu'aththir*). We know (His) Word in the form of (human- like) speech (*sukhan*) only to make it easier for every one to understand. We know that speech, uttered by anyone, never is similar to that speaker, in any respect, and never becomes like him. As the meaning of Word of God was "be", we know that that command was perfect (*tamam ast*), because He, - be He glorified, - has not created from anything. Therefore all that had to come into existence (*budani bud*), did come, in the most perfect way. As the Word, which was the cause of that creation, was perfect (*tamam*), and acting without any intermediary (*miyanaji*), it was one with (i.e. inseparable form) what was caused by it (*ma'lul-i u*). We therefore say: the first cause is the Word (of God), and what it had caused, the 'Aql, came into existence through it. If we, in imagination, separate one from the other, the 'Aql will lose its perfection (namely its position) of being the first caused (*ma'lul-i auwal*). But when it loses its perfection, the latter will also be lost by the Kalima. As we speak of the first cause and its first caused, and know that there was no intermediary between them, it would be futile to divide them from one the other, except in the name, just as we say, "the light of the sun", or "the disc of the sun". For this reason we

say that the 'Aql is both the cause and the caused, [15] both Reasoning ('Aqil) and the result of the reasoning (Ma'qul), because its original cause is inherent in it, without separation, and its substance (dhat) is known only in association with that (cause). Therefore it is both the object and subject of knowing (danista wa dananda) because it is the source (asl) of everything that has existence. It cannot know anything outside its substance (dhat), because the 'Aql possesses knowledge (dana'st), but outside its own substance there exists nothing that could be known (danistani). It is itself the 'Aql, Reason, and also the 'Aqil, the one who reasons.

Therefore we may say that the Kalima, Word, is one (or: unity? -yaki), in Arabic wahda, and the 'Aql is also one (or : unity?), and is called one, wahid. But what ever is counted is under (i.e. implies the existence of) one, because if we imagine that one does not exist, then no number would be possible. But if you give up all the numbers beyond one, one will still remain. Therefore just as all that exists (hama hasti-ha) is under the 'Aql, it is itself the First Existence (Nukhusin Hasti), while existence and the 'Aql cannot be separated, because only man seeks for individuality and understands it, possessing (for this) a faculty (athar) bestowed by the 'Aql. It is by the power of that faculty that he makes inquiries (baz juyad) into the (nature of) things.[16].

As we have made it obvious that the 'Aql is the first entity which had been brought into existence by God, it would be improper for us to try to ascertain its individual nature (hasti). This is because if we want to understand the individual nature of the 'Aql, we should have to possess a faculty (athar) which should be subtler and higher (sharif-tar wa bar-tar) than the 'Aql itself. (only) with the help of such faculty can we seek to understand the individual nature of the 'Aql. But if there were anything (chizi) which possessed a nature (hasti) higher than that of the 'Aql, the latter would lose the position of being the first creation, and this position would be transferred upon that entity (chiz) which had existed before it. So, when we have realized that we possess a faculty derived from the 'Aql, and that we, with the help of it, can recognize the things (chiz-ha) which are under it (i.e. 'Aql), we may infer that that power (quwwat) contained in the reason ('aql) forms part of its substance (az dhat-i u'st), and comes from its (i.e. the 'Aql's or God's?) Blessing (rahmat). This is because the reason ('aql) is compelled (majbur ast) to perceive and systematize (shinakhtan wa zir awurdan) various objects (chiz-ha-ra). Therefore, we say that we may distinguished the 'Aql (or human reason, 'aql?) from other things (chiz-ha) by its ability to know its own nature (dhat-i khwish-ra) and other things, while nothing below it ('Aql) possesses (such) power (quwwat). Therefore it is distinguishable (juda'st) from other things (chiz-ha) by the possession of such power (quwwat); and it is impossible that it should be endowed with other properties (khassiyat) than this. But if it is distinguished (makhsus) by such power, it follows that it must have had someone who endowed it with such property (khass-kunanada), [17] making that feature (sifat) the firmly segregating boundary line (bisar-i dhat-i u) of its nature.

When thus it become obvious that, as has been mentioned above, the 'Aql must have someone who is stronger than itself (qahir), it follows that we may know

this Stronger One, i.e. God, by the power of that inferior (maqhur) one, the reason ('aql). But it is impossible for the inferior to comprise the stronger one. When we realize this, then we arrive at the correct understanding of the oneness of God (tawid), and at the same time, of the position of the 'Aql.

We also say that we cannot find the faculty of reason (*athar-i 'aql*) unaccompanied by the human soul (*bi nafs-i insani*), while (such) soul (*nafs*) unaccompanied by the former (*i/e/ aql*), would be incomplete and weak (*na-tamam wa da'if*). This circumstance makes it necessary to realize that God has created them from all eternity (*azal*) as a pair (*juft*), and that their action and power (*athar wa quwwat*) cannot manifest themselves without their mutual assistance. This, however, indicates the fact that both these are firmly bound together by that special feature (*andar hisar-i in khassiyat*) which we find in them, and are inseparable. This is because the divinity does not belong to anything which requires the help of something else for the manifestation of its action and work (*athar wa fi'l-i khiwish*). [18] And if this position (*hal*) of the 'Aql-i Kull has been recognized, in the sense that its action (*athar*) cannot manifest itself except through the human soul (*nafs-i insani*), we may infer that the 'Aql was the first being (*awal hast*). It also follows that the Nafs-i Kull was (like) seed sown in the substance (*dhat*) of the 'Aql-i Kull. Thus thou wilt realize that only in this way its (i.e. Nafs-i Kull's) coming into existence and being one is derived (*bar khizad*) from the 'Aql-i Kull. Yes, it is one, but (potentially) plural, independent of everything that is below it. It is because one does not depend on other numbers, in its oneness, but two, three, and other numbers need the existence of one in order to come into being.

Thus 'Aql is the primary entity (*nukhustin hasti*) by which it is possible to understand (*yaftan*) things (*chiz-ha*), while there is nothing by which one can understand the 'Aql. This is why God said (*vi*, 103): "Sight perceives Him not, but He perceives men's sight; for He is subtle, the aware". This means: sight (*bina'i-ha*), which denotes the 'aql, will not comprehend Him, while He comprehends sight; and He comprehends the subtle and aware (*latif wa khabir*) amongst what is created (*chiz-ha*). This means that it is the reason, 'aql, thinking of which the soul (*nafs*) comprehends things with its help. Therefore, it would not be proper (*wajib*) that one could [19] comprehend it, i.e. ;aql itself, by thought. By the "sight" He (i.e. God) here means the thought by which one can comprehend subtle (*latif*) things. This may be illustrated by the case of the lion who devours human beings, with the help of the strength which it possesses; but it is impossible that the lion, with the help of the same strength, could devour itself. Therefore, we must realize that the 'Aql (or generally reason) is able to know ('alim) by its own substance and not through any (acquired) knowledge (*na ba-'ilm*), and active (*qadir*) by its own substance, not through any force (received from outside, - *na ba-quwwat*). It is in its substance independent (*bi-niya*) of any thing, because all other things, in their entirety, originate from it. And thou, in spite of this, wantst to comprehend that entity (*hast*), whether its power of self-sufficiency or whatever may be!

We say: the 'Aql is acting (*junbanda*) in a way, and in a way at rest (*aramida*), i.e. static, and this is why all that stands under it is either active or static. But

the movement (or activity, *junbidan*) of the 'Aql is not similar to our activity, produced by a need. This is because the 'Aql experiences no need, nor is there anything about it that is, 'Aql, should wish to strive to become like to it. No, its activity has the form of praise to the Creator [20] because the 'Aql realizes its own position. Praise to God is eternal activity, movement not in space, nor is it an action produced by wish or want. That movement of which we speak here is the manifestation (*padid amadan*) of the Nafs-i Kull, (emanating) from it. This is because through that movement which the 'Aql-i Kull made in praise of God, the Nafs-i Kull, appeared from it, by the power of the Word (Kalima) of the Creator which had become one with the 'Aql.

The emanation of the Nafs from the 'Aql was instantaneous, beyond time, and the former, when it had emanated from the latter, was in a way similar, and in a way dissimilar to it. The similarity of the Nafs with the 'Aql consisted in its being potentially perfect (*tamam*), and the dissimilarity in its being in fact imperfect. The cause of the actual imperfection of the Nafs was its coming into existence from the Word of the Creator by the instrumentality (*miyanaji*) of the 'Aql, while there was no intermediary whatever between the 'Aql and the Word (Kalima). For this reason it would be improper (*wajib na-bud*) that what had been produced by the 'Aql should be exactly like itself. There was no time, however, between the coming into existence of the 'Aql, it being united with the Kalima of the Creator, and the manifestation of the Nafs from it, because time itself was produced by the action (*fi'l*) of the Nafs. It would be improper [21] there should have been time before the existence of Nafs which was the cause of its own existence; it is impossible that anything could exist before its own cause. God the All-High mentioned this emanation, stating precisely this fact that it was not in time (*liv*, 50): "And our bidding is but one word, like the twinkling of an eye". With regard to time there is nothing quicker than the glancing at something and noticing of it. Between looking at and seeing something there is no difference in time (*tafawat-i ruzgari*).

This quiescence (*aram*, i.e. remaining static) of the 'Aql consists in its being self-sufficient (*bi-niyaz*) while all that is below it is in need of it. And if thus its attribute is self-sufficiency, it would be improper that it should act in a way different from what was mentioned above, i.e. offering thanks to God. Therefore as has been explained, the 'Aql is the First (*Awwal*), but everything that is the first is also bound to be the last, because everything that follows it (and descends from it) is bound to be derived from it. In the way the 'Aql is also the Last (*Akhir*) because all that it has produced will at the end return to it. [22] this is because the activity of the Nafs has as its object the attainment of that self-sufficiency which the 'Aql possesses. And as the origin of the Nafs is the 'Aql, it inevitably must return to the latter. The 'Aql is manifest (*zahir*) because everything that exists, visible and knowable, comes from it; and it is also hidden (*batin*) because nothing has a superior or more exalted position (*jakul wa bala'tar*). Everything possesses its superiority (*jakul*). God says (*lvii*, 3): "He is the first and the last, the manifest and hidden, and He knows everything". But with all this greatness and might which the 'Aql possesses, no creation is more obedient to God, and more thankful. Just as Mustafa, peace be upon him and his progeny! Says: "The first that God created was reason ('Aql). God said to it: come near! And it approached Him. Then He said: go back! And it returned.

Then God said: by My greatness and glory! I have never created anything nobler than thee! By thee I shall reward, and by thee I shall punish." [23].

The story of the obedience and humility of the 'Aql to God has been narrated with various philosophical indications (ba-dalil-ha-i-i 'aql) in the book Miftah wa Misbah which we composed before this (pish az in). If thou recognize the 'Aql, as possessing such qualities (as have been described), thou wouldst know it in its proper position (*hadd*). Then the 'Aql's recognition of the unity of God (*tawhid* shinakhtan-i 'Aql) will become right to the mu'min, and he will not fall into error in his ideas concerning the principles of creation (*hudud*).

By the mercy of the Lord of the time, may his mention be extolled and glorified, peace be upon him!

The Third Chapter, on the Nafs-i Kull, its Position and Activity.

The Nafs-i Kull is called the "Second" (Thani) because it is the second after 'Aql. None amongst the higher and lower principles (*Hudud*) is higher than it, below the 'Aql. It possesses the numerical position of two while the position of one belongs to the 'Aql. Just as there is no number, after two, in which two would not be contained, so there is nothing, neither man nor angel, whose existence would not be due to the Nafs-i Kull (sic). The latter, like the 'Aql, [24] is perfect only potentially, and actually it is imperfect, because it descends from the Word (Kalima) of the Creator, through the instrumentality (*miyanaji*) of the 'Aql. And whatever comes into existence with the help of an intermediary, cannot be similar to that intermediarity in every respect. It may only be potentially similar to it, in the way that the son, when grown up, will sometime become like his father, complete in his manhood. But it is impossible that the offspring should be similar to its father from the very moment that it separates from its parent. Were that possible, manhood itself would be realized, being at once able to manifest itself in the offspring.

For this reason it is therefore said that the Nafs is similar to the 'Aql potentially, not actually. It came into existence through the instrumentality of the 'Aql, and the thing that is born from another has to be nourished by the latter before, one day, it becomes similar to its parent. An example is the human sperm which, falling into the womb of the mother, and being nourished, one day becomes similar to the father, with the help of that nourishment which it gets from its mother, by the force (*quwwat*) derived from the father. Thus the child comes from both of them just as God said (xc, 1-3): "I shall not swear [25] by the city, and thou art at liberty to act as thou pleasest in it, nor by the parent with his offspring." Here the "land" (or town) allegorizes the *Natiq* who is the city (*shahristan*) of knowledge (because he said: "I am the city of knowledge,

and 'Ali is its gate"). Then God said: "Thou art free in this city in what art thou doing", i.e. in appointing the Asas. He says: "I shall not swear by the father and the offspring born from him". This oath is by the 'Aql whose position in the higher world is that of the father, and by the Nafs whose position (*hadd*) is that of the offspring. The Nafs came into existence from the 'Aql, and had the potentiality of one day becoming perfect. It started trying, and began to derive instruction (*fa'ida*) from the 'Aql. It was like the child which in the womb of its mother is nourished (growing) by the force (*qudrat*) which has been laid in it, and it is possible that one day the sperm will become a man. That liquid (*ab*) always absorbs nourishment (*ma'ida*) in the womb of the mother. Similarly, the Nafs derives instruction and nutrition (*fa'ida wa ma'ida*) from the 'Aql, and strives to attain perfection. The Nafs is the architect of the material world (*khudawand-i tarkib-i jismani*), and it is the Nafs which started (*junbish karda ast*) the movement of this world. The purpose (*sabab*) [26] of that activity (*junbish*) which it develops is the search for its perfection, and this attained in the eminent persons (*nafs-ha-y-i buzurgwar*) who appears in this world, such as the souls of the Prophets. Asases, Imams, hujjats, da'is, ma'dhuns and mustajibs. The object of its producing (*faraz awurdan*) this world was to produce (*faraz awurdan*) souls (*nafs-ha*), in order that in them (*ba-d-an*) the Nafs itself would become perfect, and ultimately attain the position (*darja*) of the 'Aql. This was because the Nafs did not possess the position (*darja*) of the latter, and wanted to make itself instantaneously similar to the 'Aql. It failed, however, to rectify its (original) defect (*nuqsan*). It had no such strength (*tawana'i*) as the 'Aql had, producing it (the Nafs) instantaneously, without time. It, however, instantaneously produced an entity similar to itself: when it moved to create an entity similar to itself, its movement (*junbish*) resulted in the appearance of the Hayula (prototype of the world); then the form (*surat*) of this world came into existence, through it. All the perfection (*tamami*) which belonged (*bi-bayast*) to it, Nafs-i Kull laid it into the Hayula. (Such perfection), however, did not act instantaneously (*ba-fi'l birun na-y-amad*), and so it shaped the world from that of Hayula, laying into it the power of the souls of the knowing (*danayan*), still incomplete, like the human sperm, which possesses the potentiality of producing many individuals in the course of time. [27] Therefore the world came into action (*ba-junbish andar uftad*) by the power (*quwwat*) which the Nafs-i Kulli (sic) had put into it, in the form of the souls (*nafs-ha*) of the *Natiqs*, Asases, Imams, and others, for the purpose of bringing those force from potential possibilities into the state of realized realities. And as soon as the world started acting (*bi-junbid*), from its action, units of time (*zaman zaman*) came into existence, while the world itself became space (*makan ghasf*) due to that movement. And in (that) space in time by its action all that the Nafs-i Kull had laid into it began to increase (*fadil amadan girift*). Till now we see that its procreative faculty has been continuous (*za'ish-i 'alam paywasta ghasf*), and cannot be stopped, and

that it cannot be helped that the Nafs-i Kull expands this world, producing from it those great souls (nafs-ha-y buzurgwar) and one day rectifying its defect (*nuqsan*). When that defect has been rectified, the Nfas-i Kull will become similar to the 'Aql-i Kull, thus attaining what it aimed at from the beginning.

The difference, however, between what the 'Aql has done, and what (Nafs) is doing, consists in the fact that the former has produced it outside time (bi-zaman), while the Nafs can only achieve what it does within time. This is why we have said that the 'Aql is moving (mutaharrik), or acting, by offering thanks to God, while it is static, quiescent (sakin) in so far as it is self sufficient. And for this reason the Nafs, which came into existence through it, [28] acquired both movement and quiescence, potentially. Its working (junbish) however, actually started by its attempting to attain its own perfection, while its quiescence is due to the fact that it is connected with the 'Aql, which is selfsufficient, and that it, Nafs, derives its guidance (fa'ida) from it. In a similar way, in the world organized by the Nafs-i Kull, both movement and quiescence are in existence, as in the case of the earth which is quiescent and the skies which are moving (junban). No material body (jism) is free from one of these states (wasf).

Similarly, the action (fi'l) of the Nafs is of two kinds. One is perfect potentially but imperfect in realization, as in the case of the creation of the world which is potentially perfect, but only (gradually ?) Comes into existence. It is like humanity: individual men are born (and die) while mankind is spread all over the world, and the whole purpose of the world is in humanity ('alam dar mardum jumla ast). Therefore the action (fi'l) of the Nafs in this world is only potentially (in general) perfect, before its final realization. But in some other actions Nafs is perfect both, potentially and actually, as in the case of the production of the souls of the *Natiqs*, *Asases*, and *Imams*, who are the (only) real men (marduman-i ba-*haqiqat*), by the nature of their souls (ba-*surat*-ha-y nafs-i khwish), as the Prophet said: "Do not debase your faces because God has created [29] Adam after His own image, and breathed into him the growing force (namiya) from His spirit". Then know that the Divine Image (*surat-i Izadi*) is the Nafs-i Kull, the Divine Spirit is the Word (Kalima), and Adam, by the command of God, is the *Natiq* of his time. At every period he, Adam, by its (i.e. Nafs's) power (quwwat), in his (individual) corporeal forms (ba-*surat*-ha-y-i nafsani), is in it (i.e. the world) as the image of the Nafs-i Kull, while the word of God (Kalima'i Bari) would be the spirit in it (or in him, Adam?) This is as God says (xxi, 91) in the story of Mary, peace be upon her! "The daughter of 'Imran who guarded her sexual organs, and We breathed into her of Our Spirit". This means that Maryam did not turn her ears to the devils (Iblisan) with their speeches. This is because the sexual organ is like the ear, (footnote 20a included in 20) and ear symbolizes the sexual organ because through it comes the corporeal form

(*surat-i jismani*), and through the ear the mental idea (*surat-i nafsani*). "She guarded her sexual organ" means that she did not turn her ear to those who only teach the *zahir*, formal side of the religion (*zahir-sukhaniyan*), disregarding the esoteric interpretation (*ta'wil*). "And We, in the Word (*Kalima*), have given her the lot of bringing up Jesus" [30] - peace be upon him, - until he becomes the Prophet.

Therefore in that tradition in which the Prophet says "Do not disgrace your faces", he meant: "Do not take your spiritual guides, Imams, from amongst the enemies of the True Family (*khandan-i haqq*), making through this the images of your souls as horrid as the faces of the devils". The *ta'wil* of the "face" is the Imam, because the *mu'min* is recognized by his Imam, as God said (xvii, 73): "The day when We will call all men by their Leader (Imam)".

May God keep us steadfast in the obedience of the Imams and may He call us by them on the Day, by His generosity and mercy!

The Fourth Chapter, on the Creation of the Human Soul in the Material World.

All that appears in the material world from the *Nafs-i Kull* is of three categories (*martaba*), as the material world (itself) occupies the third place, from the '*Aql-i Kull*, after the *Nafs*, to wit (*nazdik gardanidan*). (In these three categories) the '*Aql-i Kull* is like the man, the *Nafs-i Kull* is like the woman, and the *Hayula* from them is like the sperm, while the material world is like a child, - potentially it contains many offsprings. And as the world is the third after those higher (*latif*) principles (*hadd*), all that appears in it [31] from the *Nafs-i Kull* with the help (*ta'yid*) of the '*Aql*, also can be divided into these categories (*martaba*). The first of these is the vegetative soul (*nafs-i namiya*) which is (contained in) the growing plants (*rustani-ha*) of the world, like grasses or trees. The second is the sensory soul (*nafs-i hissiyya*) which is (contained in) all speechless animals, herbivorous and carnivorous, or aquatic. The third is the speaking, or reasoning (*sukhan-guy*) soul which is (in) human beings who are endowed with the faculty of speech, and receive influence (*athar*) from the '*Aql*. All these three (kinds of) *nafs* are influences (*athar-ha*) of the *Nafs-i Kull*. (Two of these) kinds of *nafs* do not receive their food (*khawsh*) from the '*Aql-i Kull*, as the human soul does; therefore, as all that does not receive food from it does not return to it, plants and animals cannot return to the higher world ('*alam-i 'ulwi*). Similarly, that (human) soul which does not possess the faculty of speaking, and has no share of reason (*athar-i 'aql*), will never return to that world.

The work (*athar*) of the *Nafs-i Kull* is like the light which shines upon the earth from the sun, so that the earth becomes lit by that light. And when

the sun sets, the light also disappears. When the sun shines upon a crystal or upon a mirror which can collect an amount of the light of the sun, the light becomes so bright through action of the crystal or mirror that from it [32] fire can be lit, from which one can get light at any time. Thus it would do the same work as the sun is doing, proportionately to its size producing light and warmth.

Similarly, when the effect (*athar*) of the (activity of) the Nafs-i Kull is manifested in the human body (*kalbad-i mardum*), and when the latter gets its "food" (*khwish*) from the 'Aql-i Kull, by acquiring the knowledge of its own origin (*asl*), by knowing and recognizing the oneness of God (*tawhid*), then, through all this, the (human) soul (*nafs*) in the body 'becomes similar to the Nafs-i Kull, its origin, just as the effect of the sunshine in the crystal or mirror would appear similar to the sun itself. But (as in the case of the crystal or mirror) when the sun sets, the light of that (visible) fire disappears, so, in the same way, when that soul (*nafs*) receives "food" from the 'Aql-i Kull, and, having become similar to the latter, returns to the Nafs-i Kull, it attains eternal bliss (*thawab*) when the Nafs-i Kull itself re-joins the 'Aql-i Kull.

Thus we have found in the material world (*'alam-i jismani*) three forms of the action of the Nafs which benefit it: one vegetative (*ruyanda*), as (in) plants, the other "eating" (*khuranda*) as (in) animals, and the third "speaking" (*sukhan-guy*) as (in) human beings. All these three kinds of Nafs we have found collected in the human being, thus saying: man is growing like the plants, because by eating he [33] increases in size; he is eating like the animals, because he consumes food and drinks; these are two categories, and the third which the man has is that of being able to speak. Therefore we say that it follows that in man the world has reached completion. And if the completion (or perfection, *ta'mami*) of the world depends on man, it follows that the soul, (*nafs*) of man should become detachable from its body and go to the higher world (*'alam-i ulwi*), because it came from there. It cannot also return to this world because what had attained perfection cannot acquire imperfection (*nuqsan*). If the human soul was here, and through it the world had become perfect, it would be impossible for it to be sent back here again because this would be excessive, and excess over perfection constitutes a defect. Even if it were to be brought here, the world would not become different from what it is today. If it returned (to this world), it would act exactly as it acts today, as God says (vii, 28): "And could they be sent back, they would return to what they were forbidden, for they are very liars". This means: that the day the souls of the sinners would say: Oh, if they would take us to that world so that we should live according to the commandments of the Lord of the time, and become *mu'mins*! Then it will be said to them: if they were taken there, [34] they would return to what they were doing, as they are liars.

Therefore, we may say that the force, (*quwwat*) of the Nafs-i Kull is spread (*gustarda*) in the corporeal world (*'alam-i jismani*), so that the world is full of it. But, being itself immaterial (*latif*), that energy does not occupy any visible space. Although no place in the world remains free from the Nafs-i Kull, it has no spatial existence (*az jay khud hasti nadarad*). As, however, the world has risen from it,, whatever is born by the elements (*taba'i*), the action (*athar*) of the Nafs-i Kull accepts (*padhiard*) that production, so that it becomes animated (*janwar*). And if from (that) action (*junbish*) a plant (comes into existence?) ... The human being at first is similar to a plant, in the womb of the mother, receiving - increasing without (consciously) seeking it, just as a plant grows without being conscious of its growth (*bi-danish*). Thereafter, having been born by its mother, and coming into this world, it resembles an animal who knows nothing except eating and sleeping. Whatever it finds it takes it its mouth, be it straw, or (the aromatic) *ispargham* grass, it does not make any difference. A small child acts similarly. It does not seek anything except what is eatable, [35] eating whatever is put into his hand, or at once putting it into its mouth, until the reasoning, (*natiqa*) nafs effects its influence upon it (the child), and it becomes able to speak. Then the child takes to speaking, learning the names everything.

We have already seen that the creation of the world really originated from the nafs-i namiya, the vegetative force, manifested (chiefly) in plants, and then from the sensory (*hissi*) nafs which is (specially) peculiar to animals. Then again come the "speaking" (*sukhan-guy*) nafs, and this is (in) human beings, to whom belong superiority (*jakud*) over plants and animals. All these three kinds of energy (*quwwat*) have come together in man. The world has thus never produced anything better than man. Therefore we realize that nothing has been produced nobler and greater than human beings. The rotation of the spheres with the glittering of the stars was created for the sake of great humanity (*buzurgwar mardumi*) because if the purpose of the creation has been already attained by the existence of the world, the latter would have ceased to undergo (further) alterations (*az gashtan asudasti*).

The body of man receiving its nourishment from the (material) world, is bound to return to the elements when the soul becomes separated from it, because the elements are its source (*kull*). (For a similar reason) it is inevitable that the (human) soul should return to the Nafs-i Kull. The question only concerns the manner in which it will return. If its return to its source is [36] in harmony (*dar-khurd*) with it, the soul will attain the bliss (peace, *rahat*) which the ignorant regard as the state of God Himself because they say that He, the All-High, personally created this world (*faraz awruda ast*). But, as we know, it was the Nafs-i Kull that (in reality) constituted (*tarkib karda ast*) this world, and thus it is to it, the Nafs-i Kull, that the soul should return. And when the soul re-joins it,

the faithful (mu'min) shall be like the creator of the world (sani-i 'alam) - may God be exalted above what sinners say, greatly exalted! - He, God the All-High, is exalted above what ignorant people say, far above it!

If, however, the return of the individual (juzwi) soul to its source (kull-i Khwish) is not in harmony (ba-mukhalafat), it will meet with suffering and hardships whose painfulness is described by being placed in the midst of fire, may God protect us from the punishment by fire!

When the mu'min recognizes the principles (created) by God (*hudud*), he ceases to attribute to Him anything that is incompatible (na-saza) with His greatness, or make God similar to His creations, recognizing the position (*fadl*) of every principle (*hadd*). Therefore God says about such people (xi, 3):"and that ye seek pardon from your Lord, - then repent to Him. He will cause you to enjoy a good provision to a named and appointed time, and will give privilege to every one deserving privilege; but [37] you turn your backs, I fear for you the torment of a "Great Day". - The "named and appointed day" means that He will show you the way towards the knowledge of the Truth (ilm-i *haqiqat*) in the world, when you acknowledge (irqar kunid) the Lord of your time (Khudawand-i zamana'i khwish) who is the Teacher (parwardgar) of your souls by knowledge (ilm). Then He says: 'fulfil (sic) your duty (haqq bi-dihid) to your (sic) superior (kudawand-i *fadl*) according to his position. If you turn your faces away from him, I shall send to you some of the torments of the Great Day".

For this reason the mu'min must recognize the true position of every principle of the creation (*hadd az hudud*) in the material and spiritual world, never treating the lower one as the higher, or the higher as the lower one. He must recognize them according to their true position, thus following the straight path (rah-i rast). Whomsoever treats an inferior thing (chiz) as the higher becomes one of those of whom God says (v, 76): "They misbelieve who say: verily, God is the Messiah, the son of Mary. But the Messiah said (himself): O sons of Israel, worship God, my Lord and your Lord. Verily, he who [38] associates aught with God, God hath forbidden him Paradise and his resort is the Fire, and the sinners shall have none to help them". This verse is applicable to those persons who said that the Commander of Faithful 'Ali b. Abi Talib, - peace be upon him, - is nearer to God than our Prophet, Muhammad Mustafa, - peace be upon him, - or those who say that the Commander of the Faithful is God. Such people are hyperbolists (ghaliyan). The Commander of the Faithful (himself) said: "The Apostle of God (once) placed his mouth upon my ear and conveyed to me a thousand chapters (bab) of knowledge (ilm), and in each chapter a thousand (new) chapters become revealed to me". As he (himself), -peace be upon him, - [39] asserts that the Apostle of God was his teacher, every one who says that he is more important than

the Prophet, or greater than the latter, will be a liar. And whosoever spreads false ideas about the Wasi of his dawr, i.e. the period of the domination of a religious law at the time he lives, he will be a kafir, unbeliever. For this reason the verse quoted above proves that it was revealed concerning the hyperbolists (ghaliyan). As God says that some people were saying about Jesus that he was God, while Jesus himself said: "O sons of Israel, worship your God who is my God, too".

We may say thereafter that the perfection (tamami) of the Nafs-i Kull, and the latter's passing from the state of potential to the actual attainment of it, is achieved in the souls of *Natiqs*, *Asases*, *Imams*, and their followers. These souls, before entering to their bodies, had no (individual) existence (as thou couldst point it out), but they remained (in existence) potentially in their source (kull-i khiwish), just as one man may potentially be (the progenitor of) many men. It is just as the 'Alawis, i.e. descendants of 'Ali, who are at present in the world (as living) souls, and those who were before them, or will come after them, are all the substance (*dhat*) of the soul of the Commander of the Faithful 'Ali [40] which contained them potentially. But so long as they were not connected with their bodies, it was impossible to take notice of or count them.

Similarly all the people who have come into existence in the world, were all together (ba yak bar) potentially contained in the Nafs-i Kull, gradually coming out in the world. The world itself, in its entirety, was contained in the Nafs-i Kull before it came into existence, but possessed no (visible) form (*surat*), and was not differentiated (with regard to individual things of which it consists, - 'adad bar u na-y- uftad), until it attained (visible) existence. The proof of the theory that all men are contained in this world is that they came out from it, and we know that what has not been contained in something, would not come out into existence from it. Similarly, in every grain of wheat there are (potentially) contained many grains which may gradually generate from it, while (e.g.), in sand no wheat is contained.

When it has thus been ascertained that the world is one of the products (az kar-kard) of the Nafs-i Kull, we may realize that in a like manner all the creations (kar-kard-ha) have been originated by it. Thus the world creates (kar-gar) through it. Therefore, (one of the) proofs that the world is the product of the Nafs-i Kull is (the existence of ?) Human beings (mardum) because they come into existence in (from) the world in that way (ba-d-in *surat*). This proves that all human beings were potentially contained in the Nafs-i Kull, and that potentiality (quwwat) was received by the Nafs-i Kull from the 'Aql-i Kull. Therefore, the origin of man is in the Word (Kalima) [41] in which, however, it was contained potentially, to be realized (ba-fi'l ayad) in this world. The purpose of this realization (ba-fi'l amadan) is to become similar (mananda) to its origin (*asl*) and accept

the knowledge (ilm) of the Prophets, who in this world occupy in effect (ba-fi'l) the position of the Nafs. When man, by accepting the knowledge of the principles of the creation (*hudud*) and realizing the truth of the oneness of God (*tawhid*) becomes similar (manand) to the Nafs-i Kull, and (thus) re-unites with it, he will receive the reward (thawab). It is like the drop of sperm which falls into the womb of the mother, and, by feeding there, becomes similar to its mother and father. If, however, man does not attain the recognition of the oneness of God (*tawhid*), if no Divine guide meets him, he will remain in this world, earning no reward (thawab), thus becoming nullified like the sperm which comes out of a man, but from which neither the male nor the female receive anything except a temporary pleasure. That liquid does not stay in the womb of the woman and does turn into a child. It often happens in the world that a man has only one offspring, although he copulates very many times during his life. This is beyond his control, [42] as it is not that a child is conceived at each copulation. In the same way it does not follow that everyone that has the appearance of man and teaches others should be a Prophet. If that be so, the purpose for which the world had been created would have been already attained, and the skies would have come to rest from their rotation. Therefore if those people who are born do not take up knowledge and do not follow the right path, or oppose the Lords of the Truth (Khudawandan-i haqq), pandering to their lower passions, they will for ever remain undergoing punishment, will never re-join the Nafs-i Kull. This will be like a child which does not receive complete development in the womb of its mother, and does not have all (its limbs) set as they should be in order that its body may attain (ordinary) human form. Its stature will be defective, weak; it will not possess either eyes or ears, and will remain sick and suffering during the whole of its life.

Verily, it is necessary to know that the birth and up-bringing of souls in bodies completely resembles the birth and up-bringing of bodies themselves, being neither more nor less than this, as God says (lvi, 61-62): "We produce you as ye do not know. Ye do know the first production; why then do ye not mind?" [43] This means: if you knew that the creation of your souls is like that of bodies, then you would not commit a mistake. But as the up-bringing of the body depends on the force of the soul (nafs), it follows that the conditions (hal) of the soul in the creation would equally be similar to those of the body, as God says (xxxi, 27): "Your creation and your rising again are but that of one soul".

The answer to the question: 'we want to know: should we worship the (high) principles (*hudud*) by the command of God?' - is this. You must know that the recognition of the oneness of God (*tawhid*) requires that you should not take, or wish to take as God any principle (*hadd*) either high or low. Therefore, as the *hadds* cannot be divine, worship cannot be due to them. Worship to God first comes from the 'Aql-i Kull which is the

worship of thanksgiving. No other creature can offer worship such as that. By its greatness, purity, might and wisdom its worship has no limits. Next to it is the worship by the Nafs-i Kull, in the form of [44] this great created world which it has produced. This is its form of worship of the glorious God. All that it had power to do was combined in that worship of God. It produces many great souls (nafs-ha-y-i buzurgwar) at present and will do at all times, until the Qiyamat, when it will produce that noblest of all creations, the Qa'im, - the choicest greetings be due to him!

The worship by very high principle (*hudud-i ulwi*) is in accordance with its powers. In the material world the first place belongs to the worship of the *Natiq*, peace be upon him, which is the noblest and the most perfect form of worship in this world, as no slave of God can practice it. Next comes worship by the *Asas*, in which are combined the ultimate limits of the worship of all worshipers. Then comes worship by the true Imam (Imam-i ba-haqq), then that of the Bab, of the hujjats, da'is, ma'dhuns and mustajibs, in proper sequence. Worship is the more pleasant and more substantial (buzurgwar-tar wa bish-tar) to God, the more educated and advanced is the worshiper. From the '*Aql-i Kull* to the *mustajib* all strive to worship God and earn a reward. This is distributed by the '*Aql-i Kull* for their not interfering with its own worship of God, [45] and their attempts at adopting, as far as possible, similar ways of worship.

It has been asked why man receives reward for worship and acquiring (religious) knowledge (ilm) while no advantage accrues to God from his worshipping, nor is any loss caused by his neglect to do this? The answer to this is as follows. Worship is like a body to that world (an jahan-ra), and knowledge (ilm) is like a soul. Every worshiper's spiritual body (kalbad-i nafsani) becomes stronger as his knowledge grows and is purified. When his actions ('amal) are in harmony with his knowledge (ilm), the constitution (form *surat*) of his soul becomes perfect. It will receive in the higher world ('alam-i ulwi) all the pleasures and enjoyments of that world (khushi-ha wa ni'mat-ha-y-i 'alam), just as a sound body in this world completely enjoys the pleasures of this world. Therefore the search for knowledge (ilm) and right behaviour in this world help man to put things right in the life after death (*surat-i akhirat*). His behaviour is like a body and his knowledge like a soul (jan); as God says (xxxv, 11): "To Him good words, ascend, and He takes up a righteous deed", i.e., pure speech is stronger, and good action supports it. Therefore [46] the stronger (*surat-i qawi*) is the man's soul when he sends it (to that world), the correspondingly more pleasure will he find there, as God says (lxxiii, 20): "Then be steadfast in prayer, pay the zakat and lend to God a goodly loan, for what ye send forward for yourselves of good, ye will find it with God. It is better and greater hire". That "lending" for the mu'min is the following of the obligatory prescriptions (wajibat),

so that his oath of allegiance to God may be realized by these. This is 119 dirhams, because if you count the numeric value of the letters in the word *hasanan*, it will be 119.

Further on God says: "The more you send forward for your souls", - i.e., all that you acquire by knowledge (*ilm*) and good actions (*'amal*), - "the better it will be near God", and earns greater reward. But those who do acquire knowledge, but do not act righteously, will hove in that world their souls sick and blind, remaining under eternal punishment, as God says (xx, 25): "He shall say: My Lord! Wherefore *hast* thou gathered me blind when I used to see? - He shall say: Our signs came to thee, and thou didst forget them; thus today thou art forgotten". [47] This is what that unfortunate man will say at the Qiyamat. To forget (neglect) means to withdraw from something, and the signs of God are the Imams - peace be upon them.

Therefore we may say that the advantage derived from worship, and loss resulting from disobedience, refer to the soul itself, not to God, - be He Glorious and Exalted! When a soul learns knowledge (*ilm*), but does not act according to it (*'amal na-kunad*), it becomes sick and blind. In that world, sweets in the mouth of the sick will taste bitter, his head will ache from glare, and he will suffer without any one causing him pain; thus he will be unable to enjoy sweets or light.

Such is the purpose for which the human soul has come into the material world, as has been briefly described above. The mu'min will realize that he was brought here so that he might be brought up by knowledge, and (ultimately) return to his source. His being is due to that defect (*nuqsan*) which distinguishes the Nafs from the *'Aql*. Until the soul comes into this world it neither possesses separate existence (*na shumar bar way uftad*), nor can he possess substance (*dhat*), nor develop [48] distinctive qualities (*isharat*). Now that it has acquired existence (*hasti yafti*), it has also acquired the power to attain the idea of its original source (*surat-i kull-i khwish*). If it errs, spoiling by this the creation (*afarinish da'i kunad*), it becomes deserving of all kinds of punishment. If, however, it follows the guidance of the Lords of the Truth, i.e., the Imams (*khudawandan-i haqq*), and recovers the idea of its original source (*surat-i kull-i khwish*), its knowledge (*ilm*) will all prove to be true (*'adl*) when it reaches the higher world. According to that knowledge it (the soul) will not perish, but will receive the reward which it deserves; as God says (ix, 121): "Verily, God wastes not the reward of those who are righteous".

So much is quite enough for those who would consider this without prejudice. For those, however, who are prejudiced, and who (in any case)

intend to deny what is true, proofs and arguments, speaking much or remaining silent would be equally ineffective.

The Fifth Chapter, on the Necessity of the *Natiq*, Asas and Imam.

The recognition of the *Natiqs*, Asases, and Imams is as necessary as the recognition of the Kalima, 'Aql and Nafs. It should be conscious, and not merely resting on the authority of others (bi-taqlid). This is because in the creation of the skies and the earths, and of what lies between them, we see many wise arrangements (hikmat-ha): the straightness or curvedness of the skies and the earths, the rotation of the sun which sometimes stand (high) in the sky, sometimes in the middle of it, and sometimes (low) at one side of it. Warmth and cold [49] either enter the world, due to this, or leave it. The earth rests in winter, and brings fruit in the summer. Otherwise arrangements (hikmat-ha) whose working (*athar*) we observe in this world prove that, before this universe was created, there was a Creator who brought it into existence. It was the Creator who placed all these wise arrangements (hikmat-ha) in the world.

In man, the crowning product of the world, we find proofs of the activities of the Nafs and of 'Aql. From this we may infer that the world was produced by the (az san'at-i) Nafs, supported (*ta'yid*) by the 'Aql. When the Lords of the Truth (Khudawandan-i haqq), - peace be upon them, - had revealed all this to us, our reason understood it, knowing that it was really so. This is because in this world, the 'Aql-i Kull is the true Imam (Imam-i haqq), which the faithful believers (mu'minan) are in possession of individual (human) reasons ('aql-ha-y-i juzwi). As (individual) reason receives force (*athar*) from the 'Aql-i Kull, it is capable of understanding this. If it had no such force, it would be unable to comprehend it. It comprehends the true parts (juzw-ha-y-i rasti?) of the objects in its genus (az kull-i Khwish). This is why God says (iv, 84): "Do they not meditate on the Coran? If it were not from God, then would they find in it many a discrepancy". [50] The *ta'wil* of this verse shows that the Coran, as it is known to us, contains only the symbols or parables (*amthal*). Reason cannot understand their implications and is bewildered by their contradictions, if their true implications are not revealed by the true Imam (Imam-i haqq).

As we see such wise arrangements (hikmat-ha) in the world, and are powerless to understand them, unless someone explains them to us, God deemed it wise to send someone (*yak tan*) from amongst human beings who would explain to people the story of the creation, and would call them to follow the right way. Such a person would occupy in this world the same position as the 'Aql occupies in the higher world. He is the *Natiq*, peace be upon him! He has the power to comprehend by his

knowledge (ilm) all the powers of the Nafs-i Kull, thus becoming an intermediary (*miyanaji*) between the two worlds and deriving his knowledge, through his clear mind (dil- rawshan-i khwish), from the spiritual (*latif*) world in eloquent (fasih) language, as God says (xxvi, 193-195): "The Faithful Spirit (ar-Ruhu'l Amin) came down with it upon thy heart in order that thou shouldst be of those who warn in plain Arabic language". Therefore the *Natiq* [51] in the material (*jismani*) world is the ultimate limit (ghayat-i hama'i ghayat-ha) in knowledge, and no material being (*hadd-i jismani*) can be superior to him. His learning of the knowledge of the higher world ('alam-i ulwi) was done through his luminous soul (nafs-i rawshan), and not through his physical ears in the manner in which we hear.

From the Nafs-i Kull, which is beyond time, today is just the same as it was at the beginning of being (*auwal-i hasti-ha*). In the material world, however, it gradually reveals in time that potentiality (quwwat) which it had received from the 'Aql-i Kull. The Apostle of God, in a similar way, entrusted those powers (quwwat- ha) which he received by his enlightened soul from the higher world ('alam-i ulwi), to one person (yak tan). That person was worthy to keep the deposit (wadi'at) of Divine Signs and still unrevealed mysteries (ramz-ha-y-i pushida). These were revealed to him in their entirety, without explanation or comment (bi shar wa bi tafsil). That person (yak tan) was the Asas of the Prophet who had to deliver all this to humanity in the course of time, with necessary explanations; as God says (xvii, 170): "And the coran which We have divided, that thou mayest read it to mankind liesurely, and We have sent it down", i.e., in order that thy descendants, the Imams, by the command of God, at their own time should [52] explain thy Book to people, bringing its meaning from the form (of the letter) of the Divine Revelation (tanzil) into that of the revelation of its inner sense (ta'wil) and spreading it in time amongst humanity. He, the Prophet, at the end of his life left the command to his descendants, who are the true Imams, Imaman-i haqq, that they should convey to people its inner meaning; as God says (xiii, 8): "Thou art only a warner, and every people has its guide".

As this world is the product of the Nafs-i Kull, supported (*ta'yid*) by the 'Aql-i Kull, so the world of religion ('alam-i din) is the creation of the Asas, acting with the powers (quwwat) received from the *Natiq*, - peace be upon him! All of the principles of the spiritual world (*hudud-i 'alam-i latif*) the first is the 'Aql which is superior to everything in the higher world. Below it there are three: jidd, fath and khayal, in the hierarchy of the creation (ba tartib). These (three) are the principles of the higher world, whence they are manifested in the lower world ('alam-i sufli). Here the *Natiq* corresponds to the 'Aql (of the higher world), being the highest and finest point in humanity. He occupies, in comparison with other men, the position of the sky which nothing on the earth can reach. Below him

there is the *Asas*, corresponding to the *Nafs-i Kull*. He is the Lord of the *Tawil* and the creator (*bar-khuday* - i.e., *bari-khuday*?) Of the explanation of the law (*shari'at*), just as the *Nafs-i Kull* [53] is the master of the composition (*kudawand-i tarkib*) of the lower world (*'alam-i suflī*). Below it corresponding to the *jidd*, is the Imam, and corresponding to the *khayal* is the *hujjat*. These lower five principles correspond to those five higher principles: as the Apostle of God said: "I took it from the five, and handed it to the five." For this reason it is said that the *ta'yid* (divine support) does not descend beyond the rank of *hujjat*. These five ranks (*hadd*) have Divine support (*ta'yid*), by the help of which they deliver to people the knowledge of the (basic) truths (*haqa'iq*), by the order of the Lords of their time (*khudawandan-i dawr-ikhwish*) and the *Natiq* of their time, in order that the world of religion (*'alam-i din*) should be kept strong. Just in the same way those five principles of the higher world convey Divine help (*ta'yid*) from the Word (*Kalima*) to the lower world, so that it may be strong.

For this reason we say that the human soul which is joined to the human body cannot become separated from the earth which is the ultimate resort of the bodies (*ghayat-i kalbad-ha*). Similarly, earth cannot be separated from water which is the ultimate resort, or from the humidity (*tari*) of which it has been created (*faraham 'awurda*). In the same way water is the ultimate resort of air, and air of fire, being derived from it (*az u girifta*). All these as a whole become [54] the lower world in which all these things are inseparable from one other. (Even) that greatest circle (i.e., the outer celestial sphere) is connected with every tiny particle (*buqta*) in the body (*markaz*) of the earth. The *Nafs-i Kull* is their guardian and guide (*nighaban wa parwardgar*), receiving assistance, (*ta'yid*) from the *'Aql*. In a similar way in the world of religion the *mustajib* is in the position of mankind in the material world, his upper limit being the *ma'dhun*, just at the ultimate limit of the human body is the earth. The *ma'dhun*'s highest limit (*nihayat*) is the *da'i*, and the *da'i*'s the *hujjat*, just as the ultimate limit of water is air. The limit of the *hujjat* is the *bab*, just as that of air is fire, and the limit of the *bab* is the Imam, just as the highest limit of fire is the firmament (*falak*). All these, in their entirety, are interconnected with each other. In the same way as (in) the world of absolute truth (*'alam-i haqiqat*) everything is connected, from the Imam of the Truth (*Imam-i haqq*) down to that weak *mustajib* who is like (one of) the smallest particles of earth (*kamtar nuqta-i zamin*), so that nothing is left out of the system. The *Asas* is the guardian and guide (*nighaban wa parwardgar*) of all these ranks (*hudud*), by the power of the Divine help (*ta'yid*) which he receives without any intermediary, just as the guardianship of the *Nafs-i Kull* of the *'Aql*. Every rank mentioned above occupies the position of the Imam in relation to those ranks which are below him, in the order mentioned. And God [55] says (xvii, 73): "The day when We will call all men through their

leaders (Imam)". i.e. the *mustajib* through his madhun, the latter through his da'i, the latter through his hujjat, and so forth, up to the Asas and *Natiq*. Similarly, the Apostle of God says: "We are from the Light of God, and our associates (shi'atu-na) are like a blessed tree which has roots, fruits and leaves, just as every tree has."

By the sense of this hadith every mu'min who swears allegiance to the Imam of the time becomes one of the descendants of Mustafa (peace be upon him!), thus being the Divine Light. His return therefore will be to that place to which the whole tree shall return, because he has become one of its leaves. When the mu'min becomes associated with the true holy family (khandan-i haqq), and accepts the true doctrine (haqq), [56] obeying it explicitly and implicitly (ba-zahir wa batin), he, although weak in the world, will come into the circle (da'ira) of the Imam of his time, and will attain a great position, on his own merits, as God says (ii, 24):

"Verily, God is not ashamed to set forth a parable of a gnat for anything above it". The ta'wil of this is that the gnat, small as it is, has the likeness of an elephant which is the largest animal. Thus it is potentially not so weak as to be able to have that likeness in form. this symbolizes the weak *mustajib* who spiritually is as small as a gnat. When he swears allegiance to the Lord of his time and obeys him as much as he can, he, with his weakness, receives a share in the position of his Lord, just as the gnat has the form of an elephant by creation despite its small size.

Therefore when man who is the crown of creation obeys the ranks of the lower world (*hudud-i sufli*), [57] he will return to the Creator who is the 'Aql, and through it he will reach the higher world. He will then, just as the 'Aql-i Kull, offer God the worship of the thanksgiving, having no other form of worship to offer. When the souls of the obedient slaves of God reach the higher world, they have no other form of worship than offering thanks to the Creator, as God says in the story of those who enjoy rest in Paradise (x, 10-11): "And their salutation therein shall be salam (peace). And the last of their invocations will be: praise be to God, the Lord of the worlds!"

Thus we have outlined the principles (maratib) of religion, the higher and the lower, all that every mu'min is required to know.

The seven high principles (*hadd-i ulwi*) which are called huruf-i ulwi. Or "high letters", and which are regarded as symbols of predestination (qadar), are seven letters. Briefly, the story [58] is this: you must know that a letter (harf) is a token (lit. "edge", kanara) of things. The Prophets were standing between these two worlds. By their spiritual (*latif*) selves they formed the "edge" (kanara) of the spiritual world, while by their bodies they formed the "edge" of this material world. Every Prophet that came (to humanity) occupied a position of the "edge" of that world,

possessing the power to derive advantage (fa'ida = knowledge) from that world, and deliver it to this world. The Qa'im, -may his prayers be upon us!- being the ultimate highest point (ghayatu'l-ghayat) of the creation, for whose sake the Nafs-i Kull has produced this world, has the most perfect share in that (higher) world. It may even be said that the perfection (tamami) of the Nafs-i Kull depends on him (ba-d-u'st).

One must know that the Adam had the "edge" (of the higher world) which is denoted by the letter 'n' (nun). The "edge" of Moses is denoted by 'y' (ya), while that of the Qa'im will be denoted by 'r' (ra). This position (maqam) has become the last. First they invoke Muhammad, and after him the Qa'im. Muhammad's "edge" is denoted by 'd' (dal). Every one of these letter has an explanation, but we have agreed in this treatise, as was mentioned in the beginning, to follow in it the principle of brevity.

Thus, when the mu'min recognizes the meaning of each of these letters, and acquires firm faith in the greatness of each [59] as denoting the position of the Apostle of God, he will be satisfied. This is because however much we may try to explain (all this), human speech will never be able to convey a complete idea of the (real) properties of spiritual principles (*sifat-i hudud-i ruhani*). Speech is material (*jism*), being composed of letters (and sounds produced by the) palate or tongue and air. But by material things one cannot explain anything except for the material. The intelligent student who reads this chapter will understand that what we have said here is true. And the (supreme) truth is that we are bound to obey as humble slaves the Lord of the time, the prayers of God be upon his slaves, the mu'mins! May God help and assist us!

The Sixth Chapter, on the Reward and Punishment after Death.

One must know that the rectification of that defect (*nuqsan*) which is inherent in the Nafs-i Kull will be achieved at the manifestation of the Qa'im-i Qiyamat, and one "Who ariseth at the Resurrection Day" - peace be upon his mention ('ala dhikri- hi's-salam! - (He is the one) whose advent is the purpose of the creation of the world. By his the rectification of the defect will be achieved, and he is the implied purpose (*mani*) of this world. All that exists is like a word, or the sound of it, and he is the meaning (*maghz*), from all eternity. All that exists is straw and bark (compared with him). All the great Prophets came into this world to warn the humanity of his impending advent. [60] They uttered their warnings, frightening the people with his power (to punish them); as God says (lxxviii, 1-3): "Of what do they ask each other? Of the mighty information whereon they do dispute". When he comes, the auspicious constellations will all shine in the sky under his control, while the skies and all that

they contain will become impotent (to cause evil), obeying him as humble slaves. He will eradicate violence, lies, atheism and fraud from the world by his authority, which he will receive from God, as Mustafa says, - peace be upon him! "Even if there remains (of the destined duration of time) only a single day, God will prolong it until there comes a man, a descendant of mine, who will fill the earth with equity and justice even as it has been filled with oppression and injustice". [61].

When he will put right the affairs of the material world, and when religion is purified by his power, atheism and disobedience to God will vacate this world as God says (lxxxii, 19): "The day when no soul shall control aught for another. And the command then will belong to God", i.e., that except for the order of the Qa'im, - the greatest greetings be to him! - no one will act at that time, while today everybody amongst the enemies of religion picks up an alleged prophet who gathers a band of people around himself presenting them as a community of his followers, issuing to them orders and prohibitions, while they acknowledge his authority. God says (ix, 31): "They take their priests and ascetics as their lords instead of God". This means: the Christians and monks take their priests and headmen as gods, i.e., they have turned away their faces from (the obedience to) the commandment of the Prophet with regard to his Asas, which was issued by the command of God. They, by their caprice, obey the enemies of religion.

Thereafter the Qa'im, - peace be upon him! - will depart from this [62] world, and go to the higher world ('alam-i ulwi), where the Nafs-i Kull through him will attain the position of the 'Aql-i Kull, while every soul, those of the mu'mins and the sinners, will receive from the Qa'im the reward or punishment which they deserve. Those who were obedient to the Imam (of their time) and followed him, recognizing the Qa'im (who has to come) on the destined day, and believed in the truth (of the prophecy concerning) his advent, will all become associated with the Nafs-i Kull, returning in company with it to the Word (Kalima) of God. Blessings and eternal strength, peace and eternal happiness will immediately descend upon them, because peace, bliss and might belong to it (the Nafs-i Kull of the Word?), while knowledge and mercy will be contained in their substance, never separating from it. Those mu'mins who thus return to the Word (Kalima) of God, will receive untold and unimaginable good, peace, bounty and ease. Whatever any one wishes will instantly become available to him, without need for the use of any intermediary (means to obtain it), as God says (xliii, 71): "Therein is what souls desire and eyes shall be delighted, and ye therein shall dwell". [63] It may be said that thought cannot visualize what the fortunate souls will receive, as God says (xxxii, 17): "No souls know what is reserved for them of cheerfulness for eye, as a reward for that which they have done". And Mustafa, - peace be upon him! - said, describing Paradise: "There is

therein that which the eye has never seen, nor the ear heard, nor thought passed in the mind of man".

But for those souls who do not obey God, do not know the purpose of the creation of the world, do not recognize the Qa'im, - peace be upon him! - they belonged to the crowd which imagined they could go to God, [64] without recognizing His laws (*hudud*). (They will perish) as God says (iv, 135): "Whoso disbelieves God, His angels, His Apostle and the Last Day, has committed a grave error". But the one who does not believe in God is he who does not recognize as true (*ba-haqiqat*) the position (*hadd*) of the Prophet. He who does not believe in angels does not recognize the Asas, and does not believe in him. Those who do not believe in the Revealed Books are Kafirs who deny recognition to the Imams, the lords of ta'wil. Those who do not believe in the Apostles of God do not recognize the hujjats and da'is who are messengers (*rasul*). And the one who does not believe in the Last Day (*Ruz-i Akhirat*) is an unbeliever (*kafir*) who denies the advent of the Qa'im, - peace be upon him! He will therefore receive punishment, and if all the sufferings, torments and pains in the world be collected, they will form but the smallest portion of that which is due to him. That punishment will be his without any intermediary, or means to stop it (*baz-daranda*). [65] Every time the disobedient souls think that they may become accustomed to the torment and bear it easily, their torture will start afresh, as God says (iv, 59): "Verily, those who disbelieve Our signs, We will broil them with fire; whenever their skins are well done, then We will change them for other skins, that they may taste the torture". The "signs of God" are the true Imams (*Imaman-i haqq*). The souls of the mu'mins will see the souls of the sinners whose torments from this will grow more intense. The sinners will (not?) see the Qa'im. - peace be upon him! He will take the restfulness (*rahat*) of the disobedient souls and add it to the share of the mu'mins, as God says (lxxxiii, 15-17): "No, from their Lord they will be veiled on that day. [66] And then verily, they shall broil in Hell. Then it shall be said: this is what you once did call a lie". This means that God the All-High swears to those people who have turned away their faces from the true Imams and did not profess faith in the Qa'im of the Resurrection. On that they will be prevented from seeing their Creator, i.e., the Qa'im, - peace be upon him! Whosoever recognized him in this world, knew his mission and professed faith in him, will on that day receive a reward from the Qa'im, in proportion to his knowledge (*ma'rifat*). But those who have not recognized him - the noblest greetings be upon him! - when seeing him (the Qa'im) in the world, will think, observing his glory and might, that he is God. They will get eternal punishment. Such will be the reward and punishment meted out by him (the Qa'im) to people, because both light and smoke come from fire, burning as well as comforting warmth. Warmth and light are the share of the mu'mins, and burning and smoke are [67] the share of sinners.

With regard to the knowledge of the condition (hal) of souls before the advent of the Qa'im, - peace be upon him! - both in the case of the mu'min and the idolater (mushrik), it will be like that of a tree in winter. One tree may remain fresh and full of juice (during the winter), while another becomes dry, deprived of its roots. In winter both look the same, but that living tree has an "eye" watching for the advent of the spring. When spring comes, green leaves come out of it and flowers of good smell and color; fruit, sweet of taste, well shaped and scented with muscus will appear on them. If that tree were a man, he would be very happy. But that tree whose roots have been cut, and which has become dry, will with the advent of spring-time become darker and drier with every day, and its branches will fall down. It will break and burn when rot sets in. If trees like that were a man, he would be very sorrowful, deploring the chance he has missed of attaining happiness with the advent and manifestation of the Sun [68] with its glory (sharaf). (On the contrary) the mu'min will be on that day in the higher world ('alam-i ulwi) like that living tree which had an "eye" for the advent of the Qa'im, - peace be upon him! - attaining eternal bliss (rahat- i jawidi). And the disobedient soul, in the higher world (alam-i ulwi) will be like that dried tree which always fears lest it will be burnt tomorrow, when the Qa'im makes his appearance (zuhur).

For all these reasons human soul may find peace in knowing these Six Chapters which we offer in this book, and in following its advice in all sincerity (ba- rasti). This book deals with the man who recognizes the (importance of the) Word (Kalima) of God and attaining re-union with the 'Aql through the acquisition of knowledge of the oneness of God (*tawhid*). By his knowledge of the position of the Nafs-i Kull, with its efforts as the attainment of the position of the 'Aql, he will realize what was the purpose of the creation of the world. He will get rid of his doubts and suspicions, never attributing to God the All-High the part of the Nafs-i Kull. He will recognize the latter as the source of his own existence by learning the circumstances of his own coming into being. He will no longer be bewildered and in doubt as to the place whence he appeared in this world, and whither he will go. He will be brought up in the knowledge of the (real) position of the Apostle of God, of the Wasis and Imams, and the (necessity of) obedience to them. Thus, by following the True Path (Tariq-i Haqq), he will earn his reward. By his knowledge of (the acts which bring) reward or punishment [69] he will develop an ardent desire (rugbat) to earn that reward, and will be afraid of punishment.

By knowing (the contents of) these Six Chapters he will thus become eligible to dwell in the higher world, attaining perfection, just as the circle becomes complete by its six parts, and as the material thing become a solid body by the possession of six sides. In the same way the human soul, by acquiring with the help of these Six Chapters a (correct)

idea (*surat*) of the world wherein everything would be in its proper place, will become eternal, by the mercy of the Lord of the time, the Friend of God and Friend of 'Aql, the Imam al-Mustansir bi'l-lah Ma'ad b. Abi Tamim, the Commander of the Faithful, - the prayers of God be upon his true slaves and sincere adherents!

This is the end of treatise, (completed) by the slave of the Lord of time, the one in charge of the East (jazira'i Mashriq), by the grace of his assistance.

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