Sacred Boundary

An article on spiritual journey to God

Sayyid Muhammad Muhsin Husayni Tihrani

Translation: Sean Arde

In the Name of God, the All-Beneficent, the Most Merciful

In the Name of He who is Omniscient

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Preface

بسم الله الرّحمٰن الرّحيم
الحَمدُ لله ربّ العالمين
و الصّلوةُ على المَبعوثِ إلى الخَلائق أجمَعين و آله الأوصياء المُنتَجَبين
و لعنَةُ اللهِ على أعدائهم من الأوّلين و الآخرين إلى يَوم الدّين

In the Name of Allāh, the All-Beneficent, the Most Merciful
Praise belongs to Allāh, the Lord of all beings.
And may Allah's blessings be upon the sent prophet toward all beings and his chosen guardians and may God's curse be upon all their enemies from the first day of creation until the Judgment Day.

Eternal glorification and everlasting praise are worthy of the Divine Essence who has graced all indivisible entities with the power of determination and recognition—he who has granted the crown of nobility to humankind, the holder of highest place among all creatures, and honored him with manifestation of God's theophany and revelation of Divine Glory.

Unlimited salutation to the pure souls of divine prophets who have directed individuals tangled in land of perplexity and darkness, to the divine destination—circle of *Maqām Maḥmūd*.[1] Special thanks to the master of all beings, reason of all manifestations and their existence,[2] bringer of good tidings and a warner, light-giving lamp, and the Seal of the Prophets, Muḥammad ibn ʿAbdullāh and his Ahl al-Bayt (People of the Prophet's House) who are the radiant suns and stars of *takwīn* (natural law of creation) and *Tashrīʿ* (rules of sharīʿah). Blessing of God be upon them all.

و إنّی و إن كنتُ ابنَ آدمَ صورةً فلی فیه معنیً شاهدٌ بأبوّتی

Although it appears that I am the son of Adam, in fact I am his spiritual father.[3]

The writer of these lines, the humble servant of God, Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī (may God forgive his sins)

says: The noble and valuable treatise "Risālah Lubb al-Lubāb" by the perfect mystic, the Great ʿĀyatullāh, Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī, is a compilation of lecture notes on practical and scientific wayfaring issues of His Highness, ʿAllāmah Ṭabāṭabāʾī (may God sanctify his soul).[4]

No Arab or Persian literature bears the unparalleled characteristics of the Lubb al-Lubāb and by the acknowledgment of the experts in writing, it completely and eloquently expresses all stages of *nafs* (soul, self, ego) and faith. It conveys the quality of the journey to God, the stages of spirit and faith, nature of spiritual journey to Exalted God, repudiation of wrong and vain desires, crossing the realm of deviation and fantasies and plurality, and the need to seek a perfect spiritual master to guide through various stages of the wayfaring. It also expresses the principles of *Siyr* and *Sulūk* (travelling along a path toward God and watching the stages) and clearly shows the place and status of man in the created universe and the quality of his journey towards perfection and actualization.

The treatise explains the necessity of Divine Messengers and Prophets for promotion of the souls and the need for guidance of a perfect master. It sheds light on the importance of advancing in a path of gnosis and monotheism, and the need of having *tawallā* and *tabarrā*[5] towards the guardianship of infallibles and noble-minded Family of the Prophet.

Lubb al-Lubāb separates monotheistic schools from deviant schools and schools that are decorated with the colors of religion, prophecy, and sanctity. The treatise explains why ignorant of the realities of the world of creation, want to confront the school of monotheism.

چه داند آنکه نداند که چیست لذّت عشق
از آنکه لذّت عاشق ورای لذّات است

He who does not love, does not delight.
The delight of the lover is beyond the realm of desires.[6]

Lubb al-Lubāb illuminates the seeker's path more, strengthens his perseverance to reach the final goal and protects him from

evil temptations. Thus, it helps the seeker not to be influenced by those who hinder his ascension to the divine kingdom.

By reciting the following honorable verse with great determination, the seeker unveils the secrets of the world of multiplicity one after another and passes through the stages of darkness and the barriers of light and finally reaches the source of Divine Truth.

قُلِ اللهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ.

Say, Allāh [revealed it]. Then leave them in their [empty] discourse, amusing themselves.[7]

Lubb al-Lubāb, which is originally Persian, has been translated into Arabic and English and has surprised all readers. This treatise has created a fundamental change in the minds and souls of the readers. In addition, it is a resource for teaching among some prestigious universities.

I, the humble being, have read it several times, and found the same original freshness and delight in my repeated studies. The words and phrases of that book unveil the core of the bewildered hearts and expose the essence of "the seekers of the Sacred Boundary".

Lubb al-Lubāb addresses the real needs of those with pure consciences; those whom in reaching the realm of Unitarianism and discovering the king of ma'rifah (intuitive knowledge), are not infected with the ornaments of the world.

The secret lies in the concepts and sentences of the authors who are united with the world of monotheism and immateriality (*tajarrud*). What is revealed from the true fundamental and intricacies of the world of light, to their heart and their pure and divine realm (*malakūt*) essence, is free from intervening temporal and vain desires. Therefore, their words are consistent with the nature and conscience of every sincere human being and seeker of the truth, and never lose their freshness and spirit. The more we research, the more we benefit from their beautiful facts and the lights of *ma'rifah*. The Glorious Qur'an and Nahj al-Balāghah (Way of Eloquence) of the Master of the Unitarians, Amīr al-Mu'minīn (peace be upon him) are among those books.

The traditions of the infallibles, the words of *'Awliyā'* Allāh (those vested with the authority of Allāh), and the poems of Ḥāfiẓ, Mawlānā Jalāl ad-Dīn, and Ibn Fāriḍ of Egypt, or the books authored by Muḥy al-dīn ibn 'Arabī (the honor of great mystics), and the letters and treaties of other divine mystics, have the same divinity.

The late Qāḍī (may God sanctify his spirit), once said: I read Mathnawī Ma'nawī (Spiritual Couplets) eight times, and each time, I found new concepts and merits apart from my previous perceptions.

The same divinity is not observed in other writings, for what emanates from their mind expresses their desires, lusts, and fantasies. Moreover, their knowledge is acquired and superficial and has no fruit except a certain memory which certainly cannot be trusted.

Recently, one of my religious brothers and clergy who translated the book into French asked me to write an introduction to explain some of the above points. The issue was important, and I had to consider the disagreement caused by different opinions and beliefs. Besides, the existence of various schools (mostly being deviated), involvement of imaginations and illusions of some ignorant and unaware of the Divine Grace and the promised Divine Friendship, made me express some of the points as the introduction. I hope that everyone will become more aware, and that God on the Day of Judgment will bless the humble writer of these lines.

و ما توفیقی إلا بالله علیه توکلتُ و إلیه أنیب.

There is no success unless blessing by God.
I rely on Him, and I return to Him.

بسم الله الرّحمٰن الرّحيم
الحَمدُ لله ربِّ العالمين
و الصلوةُ على المَبعوثِ إلى الخَلائق أجمَعين و آله الأوصياء المُنتَجَبين
و لعنةُ اللهِ على أعدائهم من الأوّلين و الآخرين إلى يَوم الدّين

In the Name of Allāh, the All-Beneficent, the Most Merciful
Praise belongs to Allāh, the Lord of all beings.
May Allāh's blessings be upon the sent prophet to all beings and his chosen guardians and may Allāh's curse be upon all their enemies from the first day of creation until the Day of Judgment.

Undoubtedly, existence is a great and subtle reality of essence. It is the basis of all connecting facts such as the universal Name and Attributes of God .It is the essence and basis of the actual nature of objective and subjective universe. Thus, the reality of objects is based on their connective dignity and intrinsically they have no existence per se, but their dignity and genuineness relate to their connection and annihilation in "wājib-al-wujūd" (The Necessary Being).

The verses of the Quran assert that:

خَلَقَ اللهُ السّماواتِ وَ الأرْضَ بالحَقّ إنّ في ذلِكَ لآيَةً لِلمُؤمنين

Allāh created the heavens and the earth in truth. Indeed, in that is a sign for the believers.[8]

God created them by truth, not by accident, imaginations, illusion, vanity, without purpose and in His creation, there is evidence of the truth of monotheism for believers in all degrees of Essence, Name, and Deed.

The manifestation of the truth of existence from the 'Asmā' kullīyyah (Divine Names) into the apparent manifestation of all beings describes these attributes. The law of causation mandates the manifestation of "the cause" in the nature of "the caused" and consequently the qualification of the "the caused" to the traits of "the cause" in a lower level.

Furthermore, since the Exalted God has connected his existence to the truth, as stated in several verses, including the one below, everything that exists and is related to him, is true and real.

ذلِكَ بِأَنَّ اللهَ هُوَ الحقُّ وَ أَنَّ ما يَدْعُونَ مِنْ دُونِهِ هُوَ الباطِلُ

That is because Allāh is the Truth, and that which they call upon other than Him is falsehood.[9]

The reality and truth are nothing but the reality and truth of He Himself as the undisputed unique truth, not independent or parallel to the Exalted God.

Consequently, the reality and value of every phenomenon, in its essence or growth, relies on the Essence of The Divine Being and His Will and Providence.

In the course of wayfaring and in *Takāmul* (spiritual perfection) and actualization of potentialities, the closer we get to His Divine Providence, the more our journey progresses and is favored by God.

In the Glorious Qur'an, the Exalted Allāh makes it clear that the mission of all Divine Prophets was to provide a path toward monotheism and unity (tawḥīd)—a path away from the darkness of ignorance—to the world of light and significance and says:

وَ لَقَدْ أَرْسَلْنا مُوسى بِآياتِنا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُماتِ إِلَى النُّورِ وَ ذَكِّرْهُمْ بِأَيّامِ اللهِ إِنَّ فِي ذلِكَ لَآياتٍ لِكُلِّ صَبّارٍ شَكُورٍ

And We certainly sent Moses with Our signs, [saying], "Bring out your people from darknesses into the light and remind them of the days of Allāh." Indeed, in that are signs for everyone patient and grateful.[10]

In another verse, we read:

لَقَدْ أَرْسَلْنا رُسُلَنا بِالْبَيِّناتِ وَ أَنْزَلْنا مَعَهُمُ الْكِتابَ وَ الْمِيزانَ لِيَقُومَ النّاسُ بِالْقِسْطِ.

We have already sent Our messengers with clear evidence and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice.[11]

Seeking justice means realizing the right and being righteous in all stages and affairs of life, including religious, social, political, family, and individual. It is in this context that all human talents and potentials are actualized, and different stages of soul perfection emerge one after another. The more you do not comply with this rule, or disregard justice and response positively to temporal desires, the more you deprive yourself from reaching the Truth and achieving the stages of perfection.

The unity of religions

Humanity accepts all divine religions from the True Most High, but the religion invented by man is mixed with illusions and fantasies that are constantly changing and changing. So, God says:

وَ لَوْ كانَ مِنْ عِنْدِ غَيْرِ اللهِ لَوَجَدُوا فيهِ اخْتِلافاً كَثيراً.

If it had been from [any] other than Allāh, they would have found within it much contradiction.[12]

The truth and validity of a Sharī'ah is attributed to the unseen world, and if this attributed string is interrupted, its validity is lost and as a result, it becomes a tradition or a habit. For example, we can refer to the systems governing organizations and countries that invalidate their laws by changing their structure. The issue of *naskh* or changing a rule and replacing it with another, has been one of the vital issues related to the revealed religions of the past.

The revealed religions of the past, despite their connection with the unseen world and having authority and accountability in their own time, with the arrival of a new revealed religion, their legitimacy will be invalidated, and therefore following their rulings will cause God's anger and displeasure.

In the holy verse, He says:

وَ مَنْ يَبْتَغِ غَيْرَ الإسْلامِ ديناً فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الأخِرَةِ مِنَ الخاسِرين.

And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers. [13]

The Exalted Allāh attributes all the past revealed prophets and religions to Him and confirms their righteousness and virtuousness by His seal of approval. However, He says in another verse to the His Messenger:

وَ لَنْ تَرْضى عَنْكَ اليَهُودُ وَ لا النَّصارى حَتّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إنَّ هُدَى اللهِ هُوَ الهُدى
وَ لَئِنِ اتَّبَعْتَ أهْواءَهُمْ بَعْدَ الَّذي جاءَكَ مِنَ العِلْمِ ما لَكَ مِنَ اللهِ مِنْ وَلِيٍّ وَ لا نَصير

And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allāh is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allāh no protector or helper.[14]

In this noble verse, The Exalted Allāh explicitly warns against any tendency toward the faiths of the past religion and warns with very harsh words about those who step out of the circle of God's Guardianship and His Divine Aid.

As the noble verse expresses, the issue of unity of religions is accepted and endorsed based on their association with the unseen world, nonetheless if the concern is their authority, influence, legitimacy, virtuousness, proximity to God, and association with stages of human perfection, they will be absolutely rejected.

How can one imagine that a religion endorsed by the Divine truth, gets altered and replaced by another, and God Himself, warns His Prophet against drifting toward it? One must know that having respects for divine religions and sanctifying their Highnesses Prophets is one thing and adhering to Islam and rejecting contrary rulings of God is another. This is the meaning of surrounding and Islam. The Exalted God honors those who with sincerity and purity of soul, adhere to the revealed religions of past, because they, without having any enmity or evil intention, are unaware of the righteousness of Islam. God

considers them as oppressed and count them among the blessed ones.

إِنَّ الَّذِينَ آمَنُوا وَ الَّذِينَ هادُوا وَ النَّصارى وَ الصَّابِئِينَ مَنْ آمَنَ بِاللهِ وَ الْيَوْمِ الْآخِرِ وَ عَمِلَ صالِحاً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لا خَوْفٌ عَلَيْهِمْ وَ لا هُمْ يَحْزَنُونَ.

Those [among them] who believed in Allāh and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.[22]

The ruling system of the spiritual world is based on righteousness, and the one who is oppressed or negligent to the truth (because of educational or temporary influences), should not be blamed, and the Exalted God will treat that person as faithful and a believer in Islam.

The ultimate destination of man in creation and Sharia system, is to arrive at the absolute perfection. Since the Holly Divine Essence is the ultimate perfection and the genuine of all values and manifestations of truth, therefore, having *ma'rifah* about the Supreme Essence is the ultimate intention of human perfection and actualization. Consequently, any school that directs man to such transcendent purpose, is a perfect school but if it leads to lower levels of Attributes, Names, and Manifestations of the Being, it will be deficient and incomplete in its identity.

The glorified prophet of Islam, Muḥammad ibn Abdullāh, may the blessing and the peace of Allāh be upon him and his family, completed the mission of past prophets, as he himself said:

بُعِثْتُ لأُتَمِّمَ مَكارِمَ الأَخلاق.

I was sent to bring perfection to honorable morals.[15]

He, by confirming and endorsing past revealed religions, introduced himself to the world as being in the same monotheistic rout as theirs. This is recognized in the noble verse of Quran:

قُلْ إِنَّنِي هَدَانِي رَبِّي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

Say, "Indeed, my Lord has guided me to a straight path, a correct religion, the way of Abraham, inclining toward truth. And he was not among those who associated others with Allāh."[16]

Muḥammad ibn Abdullāh, may the blessing and the peace of Allāh be upon him and his family, verbally and practically expressed the elegant principles of monotheism and stages of the soul purification. He promoted the evolving nature of the revealed religions to the highest summit of intimate knowledge of the Supreme Being.

In the past revealed religions, the highest spiritual perfection for human being was to arrive at the Gnostic truth of the blessed word of "لا اله الا الله (There is no God but God)". The meaning of this blessed word is to negate any effects and causality in "the world of causes and caused things" and to restrict the effective unique truth in the World of Being and naturally negating any kind of submission in the face of submission to the Divine Oneness. Therefore, attainment at this stage is possible by annihilation in Divine Names and Attributes.

In the school of Islam, the motto goes beyond the stage and order of "لا اله الا الله" (There is no God but God) and reaches the highest point of Divine knowledge through annihilation of the essence of wayfarer in Divine Essence by proclaiming the blessed word "الله أكبر" (God is greatest).

The monotheistic seeker in the past revealed religions did not have an idea of the annihilation of the essence, but by reaching the truth and understanding that there is no god but God, he could perceive God as "independent in effect and causality". However, in the sublime place of "الله أكبر" (God is greatest), there is no entity to comprehend these implications. The determination is the Divine Determinations of the Holly Essence, and the perception of the united wayfarer is the inner perception and intuitive knowledge of the Divine Truth, and all words and acts of the seeker, are the true words and will of the

Holly Essence. Such state is called *ṣūlwḥ* (a spiritual state beyond state of purity) which is pointed out in Holy Qur'an.

In the Glorious Qur'an, *ṣūlwḥ* describes two stages of the Divine Knowledge and Gnostic Perfection. All the prophets of Allāh accomplished the first stage, and the intention was to arrive at the stage and truth of Oneness (*tawḥīd*) in phase of لا إله إلا الله "there is no God but God". Nevertheless, the ensuing stage was promised only to some prophets like Prophet Abraham (peace be upon him) in the day of final judgment:

و إنه في الأخرة لمن الصلحين.

And indeed he, in the Hereafter, will be among the righteous.[17]

Only in the school of Islam, reaching the last lofty position is achieved

In the revealed divine law of Islam, the second stage is limited to the blessed prophet of Islam, his pure household and *'Awliyā'* Allāh. They, with their eminent spiritual intention and sincerity in practice, obey the true Islamic commands, ascend to the highest peaks in the worlds of spiritual reality, and finally go through all plural impurities of the past by reaching the stage of "unity of the Divine Essence".

By annihilation in the Divine Essence and extinction in the face of true existence of the Divine truth, they not only perceive the Unity of the Divine Essence, the Divine Acts, and the Divine Heaven, but also leave no trace of their attribute or self in the face of Allāh.

In this respect Amīr al-Mu'minīn 'Alī, Peace be upon him states:

و أنر أبصارَ قُلوبنا بضِياءِ نَظرها إليكَ حَتّى تَخرقَ أبصارُ القُلوبِ حُجُبَ النور فتَصيلَ إلى مَعدنِ العَظمَةِ، وَ تَصيرَ أرواحُنا مُعَلّقَةً بعزّ قُدسِكَ.

Enliven eyes of our heart with the brightness that can witness you and break through the veils of light and reach the source of your glory.[18]

Such attainment of the divine knowledge that the wayfarer witnesses the essence of self in the Holly Essence of Truth, united and not separated, is called *'irfān* (mysticism, Gnosticism).

In the school of Islam, the real Gnosticism is impossible without submission to the divine law of Islam and obeying the moral imperatives and injunctions of the glorious Prophet of Islam (blessed be upon him and his family). To reach it, the wayfarer of Allāh should meticulously follow all rules and orders of the Holy religion with great determination and spiritual intention. The more he fails to fulfill his duties, the more he deprives himself of actualization (*Fi'līyah*) of every potential perfection.

There is no doubt that the Exalted God through His Glorious Theosophy has created and developed human beings for an ultimate purpose of the expression and manifestation of the concealed truth.

و نفخت فیه من روحی.

Breathed into him my spirit[19]

Moreover, He has certainly established a specific system, "Sharī'ah" (divine Law), to manifest and actualize the hidden abilities of man's constitution and his "*nafs*" (self). Since futile deeds have no place in disposition of the will of the Holly Essence, therefore in spiritual training of individuals, all the Islamic laws and obligations, have their own necessity and place. Any negligence in this matter will result in flaws in human perfection—a vacuity in the introduction of the wayfarer to the desired excellence.

The great divine Gnostics and righteous scholars have stated that Gnosticism and understanding the truth of *tawḥīd* (oneness of God), is impossible without strict consideration of all religious rules and completion of the

assigned duties and this fact coincides absolutely with historical signs and evidence.

Many deviant Islamic sects, whether among the Sunnis or the Shiites, with differences in belief levels, are caught in the temptation of Satan. By claiming to find the way to the truth and the inner world, they do not comply with Sharia standards. They consider themselves exempt from performing the duties and consider them necessary for beginners and those ignorant of esoteric matters. Among them are Ismailiyah and different sects of Sufis; those who claim to reach the ultimate knowledge. Nonetheless, their claim is nothing but to escape from responsibilities and duties.

humankind is keen to follow the world of Truth, the inner esoteric state, and the truth of the universe. Their view differs totally from the deviated sects [which are trying to cover their voluptuousness, epicurism, and deviation by the proof of their beliefs].

Today's people with extensive experience in materialism and pluralism, feal the emptiness and illusive nature of those schools of thoughts and are increasingly disillusioned to follow atheism and materialism. They seek to meet their innate needs, beyond the material world and temporal experiences. They search for the truth, capable of quenching the thirst of their desirous and bewildered conscience. They wish to be free from confusion, distraction, and anxiety. They realize that even though the world with its advanced technology and sciences, has provided its welfare and sensual desires to some extent, but has not been able to attract the smallest particle of their rational truth and wisdom.

The root of the problems of the age of technology

All scientific achievements, technological progress, and discovery of material elements, promote worldly existence, and bring more welfare to man's material life, but shamelessly and hideously, indulge humanity in pleasures and animal passions.

What have these technological developments done for our moral improvement, purification of the soul, and peace? Does civilization today improve man's approach to spiritual

values and social-relations criteria? Has man's advancement to the highest points of worldly sciences and technology caused evolution in his rational faculties and innate disposition-ruling and conscience on personal and social affairs? In comparison to the Middle Ages, has man's judgment changed about decadence of morals and barbarism, massacre of innocent people, and rape in the shadow of wealth, force, and deception?

Human society with utmost shame, should reevaluate the tragedies of the technology era and its beast-like savagery, and send regards to dark souls of tyrants of the precedent history.

In this era, we observe that the human *nafs* and spirit have changed, and their cruelty has emerged substantially.

Now, one must examine where the source of the problem is, and why advancement in man's civilization has not cured his psychological problems, spiritual abnormalities, and aggressiveness. Why is man writhing in pain in the sewage of selfishness and tyranny, sinking deeper in swamp of lusts and deviations? Why are new discoveries for serve self-interest, corruption, and aggression of wealth, rather than bringing rationally to the sublime humanistic principles?

Answers to the questions are as follows: Man's existence is a mixture of his faculties, attributes, and spiritual instincts on one side and his carnal desires on the other side. Considering the free will of man in his deeds, the mixtures of these traits, assist the man in his journey toward actualization and perfection. Nonetheless, Angel's divine of creation differs. They only have divine wisdom and virtuous faculties and therefore commit no sinful acts.

بَلْ عِبادٌ مُكْرَمُونَ *لا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ.

They are only honored servants. They speak not before He speaks, and they act only by His command.[20]

Care for carnal instinct and sensual desire, makes man to forget his spiritual and heavenly faculties.

The sensual desires must be sensible, rational, and in parallel to man's mental and spiritual drives. Overindulgence in this matter will promote more desires and some sort of

uncontrolled behaviors and consequently will fade away the spiritual and inner instincts traits. This law governs equally for the past and present time and if the means are provided [depending on the level of cruelty, deviation, and penetration of evil qualities], humankind will spare no effort to follow the matter.

Consequently, man's progression in this era of technology and science has not led him toward spirituality and acquisition of virtues but has made a ground for more corruptions and deviations. If the direction of his movement and path were as such, his entanglements in this predicament would be progressively more.

Spirituality and caring for virtuous truth.

The issues of spiritual, moral, and inward tendency that exist nowadays among different nations, are due to the failure of materialistic schools in creating calmness and peace. What a terrible failure and horrible despair!

The notion of spirituality and caring for virtuous and spiritual truth, essence, and attributes [without considering certain constraints and limits], has been a phenomenon for human beings. Such a phenomenon is achieved after a long painful experience in the material world and epicurism. It is free from man's intervention and the effect of his carnal tastes, superstitions, and absurd void beliefs [which have penetrated divine religions of the past]. It is based on the needs of man's perplexed conscience for the source of his hope, the kind that frees the man from the sewer of ignorance, misfortune, and discord. It is based on boundless logic, wisdom, and truth—one that is built on liberty and autonomy in decision-making and quality of fate. Such phenomenon has reached us through a bitter experience of deceptions and self-centered deeds that have polluted and contaminated many religions of the past and divine schools as well as their scholars and authorities, it is a phenomenon based on deductive analogy in which the teachings of the fundamentals of true divine religions are compared with those who consider themselves as the scholars and authorities of those religions. It is based on fighting and struggling of celestial

and wisdom powers against army of evil in any disguise and in any level. It is finally a phenomenon based on inwardly light and limpidity of conscience that God has placed in man for his journey to the Absolute Perfection and Entity.

Inclination towards the world of spirituality and truth has been emerged not only from the followers of old religions such as Judaism, Zoroastrianism, but also from non-believers of other schools and sects. Such disposition likewise is observed in Muslims, whether Shiites or other sects, in an astonishing way. Many factors such as the outward observance of the commandments by Sharia authorities and ignoring the essence, truth, and pillars of Sharī'ah [which is nothing but the Divine Gnosticism and reflection of monotheism in the soul of the seeker], and worse still, denying and rejecting these clear facts by many scientists and religious jurisprudents throughout the history, have caused the emergence of the innate need of Muslims toward understanding monotheistic truth and divine knowledge.

The tendency for spirituality is by itself an admirable drive toward mystical values and perfection. As man's mode of existence encompasses matter, form, meaning and absolute incorporeity of the soul, his development and promotion to the spiritual world also has its own quality, route, and degree.

Extraordinary actions and their values

Today, any mental and psychological stage of man is called "world of the mind," "world of the inner meaning," and "truth." For example, those who know about the future events, are considered by the ordinary people to have qualities of the Realm of Incorporeity and their status is far superior to the rest of the humanity. But, in the views of experts, believers in monotheism, and achievers of high spiritual positions, all these extraordinary actions are worthless because by the dint of penance and austerities and self-monitoring, anyone can gain such abilities. These skills also may be acquired through improper means and ways contrary to God's satisfaction.

There are many who do not believe in any revealed religion but, through austerities, have succeeded to strengthen

their soul to such a degree that they can possess matter through trivial dominance over the *'ālami al-mithāl* (imaginal world, intermediate realm). Some can give Information about certain secret objects or call concealed objects to appear or move non-conventionally. They might also intervene in the minds and souls of ordinary people and perform unusual tasks. All these gestures can be carried out both by the believers of the revealed religions and others who are idolater, cow worshiper, and followers of other misguided sects as well as by those who have relations with devils, evil jinn and souls.

Why do different schools invite people toward spirituality, inner nature of man, and metaphysical world? What is the real aim behind their beautiful concepts and pleasant words? Is having mere access to such matters considered a virtue for humankind? Could someone call this "a virtue" since its manifestation vanishes with the departure of the soul from the body?

The human *nafs* (self or ego) belongs to the world of nature and it is distant from the "world of meaning". *Nafs* follows the carnal desires to earn material and worldly rewards, such as foods, beverages, clothing, and housing and nafs spares no effort to reach them. It also seeks spirituality through formal apparent senses and by means of extraordinary actions. For instance, if people see that a snake charmer is holding a snake in his hand, they all gather around him, but if someone wants to express the truth of the universe and monotheism for ten minutes, only few people will notice, and many will scatter eventually. This is the least example of the unconventional manifestation, let alone to more advanced matters such events related to hidden matters, intervention in material affairs, and *Ṭayy al-'arḍ* (traversing the earth without moving), which all relate to *barzakh* (a barrier between the physical and spiritual worlds).

The distance between the followers of the apparent senses and the world of gnosis, monotheism, and discovery of spiritual barriers, is boundless. The people of *ẓāhir* are respected by many people and the number of people around them, both educated and uneducated, is more than those who gather around

the authority of monotheism and the people of knowledge and ma`rifah, and their words are more attractive to the public.

Unfortunately, in today's culture, the terms, 'Irfān (gnosis or Islamic mysticism) and ma'rifah (intuitive knowledge) embrace the outward group of people as if they know the roots of the universe. If a mystic wants to attract people's attention toward the truth, he has no choice but to manifest some of the so-called unconventional miracles.

Our late father, the perfect mystic and wayfarer, and the most learned scholar, 'Allāmah Ṭihrānī (May God be pleased with him), was among those who seldom extraordinary acts. Throughout his life, he directed people to ma'rifah, mysteries of monotheism, abstractness, and spiritual power. However, there are still those who embrace his exceptional character by revealing his extraordinary deeds, as if his dignity is questionable without them.

This wrong notion has long existed among different scientific and mystic societies and in some cases, the divine mystic may manifest some extraordinary power based on some interests or peculiarities. The miracles of divine prophets were based on the same realities, but their goal is different.

Extraordinary manifestation and ma`rifah

From the point of view of ordinary people, the level of perfection and actualization of divine mystics depend on the manifestation of their extraordinary actions and virtues. The late 'Allāmah Ṭihrānī (may God scarify his spirit) used to say: The more such extraordinary acts are seen from a man, the less his gain of *ma'rifah* of monotheistic world would be. The greater the human being's dimension, the more the manifestation of divine names and attributes in him and the less the occurrence of extraordinary actions.

The goal of the people of wisdom and unity is to reach *ma'rifah* of the Supreme Being, and such goal is not through manifestation of extraordinary acts.

To move people toward the higher purpose, a real mystic may seldom show such actions, because people's mind and soul

become accustomed to them, and they will fall in the trap of apparent senses and barriers.

Those who are unable to comprehend monotheism and have no knowledge of God, attract common people's attention toward themselves, and thus they have no choice but to express some extraordinary acts. This is the difference between the school of mysticism and other schools, although the intention of movement is beyond the material and natural world.

By placing valuable spiritual traits and instincts in man, God paves the path to the truth and commands us to follow the logic of reason in all events. We all seek ma'rifah and perfection and wish to arrive at the world of holiness.

Nothing prevents man from following his natural inclination to seek wisdom. No event can block the path of knowledge and evolution, and nothing can deprive us of God's favors and blessings. If he deviates from the path due to the temptation of the ego, the call of conscience and the divine nature will destroy the deceitful veil and he will move towards the truth and enlightenment with a steady effort.

برو به کار خود ای واعظ این چه فریاد است
مرا فتاده دل از ره تو را چه افتاده است
به کام تا نرساند مرا لبش چون نای
نصیحت همه عالم به گوش من باد است

O, preacher, keep it to yourself, why do you shout?
My heart is in love, what love of you is in doubt?
Until lips of beloved reach my lips like a reed
all worldly advice are like a wind indeed.[21]

Outward aspect of religion

Not paying attention to the divine duties ordained by God and advancing on the path of fecklessness is an excuse and justification for carnal desires in this worthless world. Such justifications can be seen in some Sufi and non-Sufi sects. Even some people of knowledge and wisdom, not only neglect their duties, but also mislead the common people with their

inappropriate behavior, and thus make people pessimistic towards spiritual and transcendental values.

Some target the outward aspect of religion and therefore deny any truth beyond religious duties. They also make mistakes and are careless. Focusing on the outward meaning is like removing the skin and discarding the core and fruit. Those who deny the knowledge of God and mysticism and are bound to perform duties in order to enjoy a very small divine blessing in heaven, should know that they are doing a great harm to themselves. They exchange the alchemy of happiness and eternal salvation for a worthless glass bead.

زاهد از تو حور می‌خواهد قصورش بین
به جنت می‌گریزد از درت یا رب شعورش بین
* * *
گدای کوی تو از هشت خلد مستغنیست
اسیر بند تو از هر دو عالم آزاد است
* * *
فکر بهشت و حوری و غلمان کجا کند
دلداده عاشقی که نگارش برابر است

The hermit asks Thou ḥurī (nymph), see his negligence,
Runs away from the gate of paradise, O God, see his wisdom.
***
The beggar of your home, of the eight heavens has no need.
The prisoner of your love, from both worlds is thus free.[22]
***
How does a lover think about Paradise, ḥurī (nymph) and
ghilmān (Handsome lads dwelling in Paradise),
He, whose beloved is besides.

Neglecting the divine duties, abandoning the moral integrity, and ignoring the evolutionary principle of Sharia [or true *ʿirfān* (gnosis) of the Great Essence], cause wrath of God, spiritual deprivation and eventually loss of talent and assets of humankind to reach actualization and perfection.

Man's consciousness and his primordial nature (*fiṭrah*) overcome all obstacles to search for a world of certainty, divine wisdom, and spiritual development. Such obstacles are earthly

prosperity, technological advancement, social development, materialism, and polluted religion with superstitions and evil desires. Moreover, man through his conscious and innate intuition, steps in a path toward intuitive knowledge and whole-hearted feeling of the world with pure conscience.

A path in line with the goal, enriched by the source of *ma'rifah*, certainly has a description of authority and one must follow such path. Any task in line with this objective, is endorsed by the religion and any action that causes man to move away from this purpose would be forbidden.

Validity of wisdom is based on the logical reasoning, and wisdom as a divine gift inherited by man, is a tool to distinguish between right and wrong, reality and idealism, axiom, and credibility. It enlightens our journey toward truth, intuitive knowledge, and perfection. The existence of intellect in human nature is essential, and without this inherited trait of reason and rational thinking, man is no different from animal.

Moderation and rational faculties

It is impossible to travel in the direction of personal, social, and divine moderation without using rational powers, and a society that ignores this divine gift will be very far from humanity. In all the holy books, especially the Holy Qur'an, the emphasis on this vital matter, draws the nation's attention to perfection and following God's commands. To prove the "principle of the creator", Quran says:

لوْ كانَ فيهما آلِهَةٌ إلاّ اللهُ لفسَدَتا.

Had there been within the heavens and earth gods besides Allāh, they both would have been ruined. [23]

Or the holy verse:

إنّ في خَلقِ السّماواتِ وَ الأرْض وَ اخْتِلافِ اللّيْلِ وَ النّهار لآياتٍ لأولي الألباب.

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.[24]

Or

وَ لئنْ سَألتَهُمْ مَنْ خَلقَ السّماواتِ وَ الأرْضَ لَيَقولنّ الله.

And if you asked them, "Who created the heavens and earth?" they would surely say, "Allāh." Say, "[All] praise is [due] to Allāh "; but most of them do not know.[25]

On the authority of the Qur'an and assigning it to the Himself, He says:

قُلْ لئن اجتَمَعَتِ الإنسُ وَ الجنُّ عَلى أنْ يَأتُوا بمثل هذا القُرآن لا يَأتُونَ بمِثلِهِ وَ لوْ كانَ بَعْضُهُمْ لِبَعْض ظَهيرا.

Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."[26]

And the verse:

وَ لوْ كانَ منْ عِندِ غَيْرِ اللهِ لوَجَدُوا فيهِ اختِلافاً كثيرا.

If it had been from [any] other than Allāh, they would have found within it much contradiction.[27]

Or

أ فلا يَتَدَبّرُونَ القُرآنَ أمْ عَلى قُلوبٍ أقفالها.

Then do they do not reflect upon the Qur'an, or are there locks upon [their] hearts?[28]

Also, many other verses that include:

افلا يعقلون.

So will they not understand?[29]

Or

هَلْ يَستَوِي الذينَ يَعلَمُونَ وَ الذينَ لا يَعلَمُون.

Say, "Are those who know equal to those who do not know?"[30]

And other verses in which the intellect (*'aql*), is considered as an indicator of Truth—a determinant factor of wayfaring and final purpose of man toward development and perfection.

إنّ في ذلِكَ لآياتٍ لِقَوْمٍ يَتَفكّرُون.

Indeed, in that are signs for a people who give thought.[31]

Without considering the intellect (*'aql*), moving in the direction of moderation is abstained and the validity of the word of the Prophets is meaningless, because the proof of validity is carried by the dint of rational arguments, and if this issue were altered, there would be no justification for sending messengers and their revealed scriptures.

The divine Prophets, as the discrete intellect (*'aql munfaṣil*), through their connection with the unseen world, were sent to grow, develop, and actualize the inherited stages of human intellect. The intellect (*'aql*) through logical reasoning originated from its essential truth, necessitates obedience of prophets, and forbids opposing them. The more man takes steps toward the obedience of theses "discrete intellects," the more he promotes his intellectual growth and actualization, up to the point that he is in union with the world of intellects and directly inspired by the Essence of Existence.

A very remarkable tradition has been narrated from Imām al-Ṣādiq (peace be upon him) that:

لا تَحِلُّ الفُتيا لِمَن لا يَستَفتِي مِن اللهِ عزّوجَلّ بصَفاءِ سِرّهِ و إخلاص عَمَلِه و عَلانيَتِه و بُرهانٍ مِن رَبّهِ.

Fatwā (legal opinion issued pertaining to the Islamic law), is not allowed for someone with sincerity in faith and practice who does not obtain grace of God in all circumstances.[32]

This is the stage of connection and union of partial discursive intellect with the universal intellect, where a seeker strives for enlightenment from the divine world and the will of God.

Mūsā ibn Ja ‘far al-Kādhim (peace be upon him), the seventh Shiite Imam about this divine blessing and its importance in human development, says:

إنّ الله تَبارَكَ و تَعالى أكمَلَ لِلناسِ الحُجَجَ بالعُقول و نَصَرَ النَّبيّينَ بالبَيان و دَلَّهُم على رُبوبيَّتِه بالأدِلَّة، فقالَ.

It is through the reason and intellect (*‘aql*) that the Exalted God completes *Ḥujjah* (evidence of proof in respect of Himself) for humankind. The Exalted God endowed His prophets and His messengers with the gift of eloquence and guided them to comprehend His lordship through reasoning and understanding. As He Himself says:

وَ إلهُكُمْ إلهٌ واحِدٌ لا إلهَ إلاّ هُوَ الرَّحمنُ الرَّحيمُ * إنَّ في خَلقِ السَّماواتِ وَ الأرْض وَ اخْتِلافِ اللَّيْلِ وَ النَّهارِ وَ الفُلْكِ الَّتي تَجْري في البَحْرِ بما يَنْفَعُ النّاسَ وَ ما أنْزَلَ اللهُ مِنَ السَّماءِ مِنْ ماءٍ فَأحْيا بِهِ الأرْضَ بَعْدَ مَوْتِها وَ بَثَّ فيها مِنْ كُلِّ دابَّةٍ وَ تَصْريفِ الرِّياحِ وَ السَّحابِ المُسَخَّرِ بَيْنَ السَّماءِ وَ الأرْض لآياتٍ لِقَوْمٍ يَعْقِلون.

And your God is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful. Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allāh has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.[33]

Imām Mūsā ibn Ja ‘far al-Kādhim continues:

ما بَعَثَ اللهُ أنبياءَهُ و رُسُلَهُ إلى عِبادِه إلا لِيَعقِلوا عَنِ اللهِ فأحسَنُهُم استِجابَةً أحسَنُهُم مَعرفةً، و أعلمُهُم بأمرِ اللهِ أحسَنُهُم عَقلاً، و أكمَلُهُم عَقلاً أرفعُهُم دَرَجَةً في الدُّنيا و الآخِرَةِ.

God has appointed His prophets and messengers to make people wise and mindful of God. The more they accept and believe in these messengers, the greater is their God-consciousness. The wisest among men is he who knows about Allāh most. He who is the most perfect in his reasoning enjoys the highest status among people in this life and the life of hereafter.[34]

Imam (peace be upon him) implies that the degree of man's perfection and his closeness to God and the unseen world, depends on the limit of his *'aql* development, and in fact, man's understanding of the creator depends on his degrees of intellectual actualization.

While the great religion scholars and standard-bearers of the revealed religions believe that the degree of one's closeness to God is attained through the promotion of rational thinking, those who wish to distort the intellect (*'aql*), its logic and philosophical reasoning, are in fact in the mist of ignorance and darkness.

In order to achieve actuality, many great scholars and Islamic philosophers have assumed all sorts of hardship and have tolerated the words of unwise and ignorant people.

Recognizing the truth and secrets of the universe, discovering stages of Divine Names and Attributes, the nature of the relation of God with the world of possibilities, and consequently the manner by which humans are related to the origin of the universe, understanding the essence of human existence, and his compatibility with the source of creation, perceiving the essence of God's vicegerency and the quality of man's returning to the Divine Essence, discovering the secrets of the universe, advancing different stages of *siyr* and *sulūk* [meaning travelling along a path toward God, and watching the stages], attaining the truth of the Essence of "*wājib-al-wujūd*" (Necessary Being), annihilation in God and in identity with the Supreme Being, survival and Sayr in the Divine Names and Attributes (which is the highest level of man's perfection), all

entirely depend on the perception of spiritual, theoretical and philosophical propositions and principles of Islamic philosophy and mysticism.

The famous Shiite scientists such as Ibn Sinā (Avicenna), Abu Naṣr al-Fārābī (Avennasar), Mullā Ṣadrā Shīrāzī, Muḥy al-dīn ibn 'Arabī, Ṣadr al-dīn Qunawī, Shihāb al-dīn Yahyā al-Suhrawardī, Mawlānā Jalal al-dīn Muḥammad Balkhī, Ḥāfiẓ Shīrāzī, Ibn Fared of Egypt and other great figures of Islamic philosophy and mysticism, especially recent ones such as the late Ākhūnd Mullā Ḥusayn-Qulī Hamadānī, Hajj Mullā Hādī Sabzivārī, Mīrzā ʿAlī Qāḍī, ʿAllāmah Ṭabāṭabāʾī, ʿAllāmah Ṭihrānī and others, devoted their lives to achieve this sublime aim.

During years of scientific effort and practical courses, they removed the veils of ignorance and illusion one after another and reached the highest peak of knowledge and intuition.

Maktab tafkīk

A school that denies wisdom and philosophy, deprives itself of the worthiest blessings and divine phenomena and thus paves the way for misguidance and deviating from the right path.

Nowadays, a school called "Maktab tafkīk" has come to market which denies the functional role and validity of the Creator. This school proclaims that man's intellectual reasoning is inadequate and deficient to distinguish right from wrong and declares that many levels of ma'rifah and understanding the world of existence, is unattainable.

Those who propagate this deviant path have not understood anything about the philosophical foundations and the analogical rule of reason and have fallen behind in understanding Islamic wisdom and the revealed Sharia.

In this school, the intellect (ʿaql) is exclusively used in trivial matters, and with superficial recognition of First Principle (God) and His dear prophets, there remains no other duties to fulfill. Here, there is no place for spiritual degrees and scientific-ideological journey.

In Maktab tafkīk' and Ash'arites, the criterion of authenticity and commitment is based solely on the concept of

worship without understanding the higher concepts of knowledge, the realm of revelation (waḥy) and Sharia. Man's knowledge of ma'rifah and the Sacred Essence is limited in understanding common obligations and rituals in their apparent forms, and nothing more. There is no concept of human attentiveness to the reality and foundation of worship that is the same as human's relevance and his belonging to the essence. Moreover, there is no concern for the inner meaning, the essence of rituals and acts of worship—actions that include the reality of worship, obedience, and subjugation.

Nevertheless, Fulfillment of duties and rituals without proper perception and true knowledge of Allāh is like dealing with the shell and throwing away the core and the essential inner part:

إلَيْهِ يَصْعَدُ الكَلِمُ الطَّيِّبُ وَ العَمَلُ الصَّالِحُ يَرْفَعُه.

Then, to Allāh belongs all honor. To Him ascends good speech, and righteous work raises it.[35]

لَنْ يَنَالَ اللهَ لُحُومُها وَ لا دِماؤُها وَ لَكِنْ يَنالُهُ التَّقوى مِنْكُم.

Their meat will not reach Allāh, nor will their blood, but what reaches Him is piety from you.[36]

Is the knowledge of a normal person and his understanding of worship equal with that of Divine Prophets and Infallible Imams (peace be upon them)? Is the ritual prayer read with the provision of apparent rules, and with proper pronunciation and phonation, comparable to the prayer read by Amīr al-Mu'minīn (peace be upon him) [who did not even sense when an arrow was removed from his foot]? Is worship based on the general knowledge of the people [of the Essence, His Names and Attributes] the same as the worship of the person who says?

لم أعبُدْ رَبّا لم أرَهُ.

I do not worship a God whom I have not seen with the eye of my heart and conscious.[37]

Are they equal in status and validity before God?

Does the word of the Prophet implying that "man's proximity to God depends on the level of his understanding of the ma'rifah of God" relate to the immature thoughts of ordinary people?

Maktab tafkīk supports the destruction of the intellect ('aql), because it believes that it is enough for man to have a simple and primitive belief in the Creator, the origins of the universe and the sent Prophets. Therefore, the path to perfection, knowledge and actuality is completely blocked. A knowledge that can be vanished away by a doubt, objection, or a problem, does it have a value in terms of obedience and subjugation?

The intellect and the philosophical proofs of the truth of the universe, can lead the imperfect and bewildered soul of man from illusion and fantasies to the higher levels of certainty and a broad understanding of the mysteries of the universe and its origin. Maktab tafkīk's admonition to abandon these facts, inserts the claim of uselessness and ineffectiveness of these astounding proofs.

Shutting down the transcendental wisdom and philosophy, under the false pretext of its origin from the ancient Greek school, is a disgrace that could pollute the pure Sharia of Islam. But with the emergence of the great philosophers and sages of Islam, and the proof of the purity of the Sharia and divine revelation with philosophical proofs and theological reasons, and the uncovering of the veil of the mystery of the world of existence, and the proof of the supreme principle and monotheism, there was no more room for slanderers and the temptation of the unwise. This issue caused the Greek philosophical school and the cradle of western philosophy to reach out to transcendental Islamic wisdom and to seek grace and enlightenment from its blessings and shining lights.

By entering the knowledge field of Islam and familiarizing with the foundations of revelation and the words issued by the founders of the Shia school, Greek philosophy underwent a substantial transformation, so that today in the field

of teaching and studying philosophy and wisdom, this philosophy has no room for debate.

The amazing acceleration of Islamic wisdom

With the appearance of ṣadr al-Muta'allihin (Master of the theosists) and his wonderful and precise debates in Islamic philosophy, the transcendental movement of Islamic wisdom gained an astonishing momentum, and all philosophical issues were founded based on his profound discussion on fundamentals of Islamic philosophy such as existentialism, priority of quiddity, pantheism and its notion, transcendental argument in proving the oneness of the Creator and intrinsic individuation of being. After more than four hundred years of the life of that great man of the Islamic world and the sole rider of the field of research, there is still no school capable of confronting and contradicting his principles and foundations. All the scientific, philosophical, and epistemological schools of the world must submit and benefit from those divine sciences.

Ṣadr al-Muta'allihin was a high-ranking jurist, a great commentator, and an expert speaker of hadiths and revealed texts of the school of Ahl al-Bayt, peace be upon them. More importantly He was a pious and a detached and self-disciplined individual equipped with courtesy, vigilance, and spirituality.

He loved the guardianship of Ahl al-Bayt, with the highest degree of sincerity and submission, and thus with the favors of the sacred essence of the fourteen infallibles (peace be upon them) and living next to the holy shrine of Fāṭimah al-Ma'ṣūmah (peace be upon her) and seeking help from her holy spirit, he managed to match the Islamic theosophy with all the revealed principles and narrations of Awliyā' Allāh (those vested with the authority of Allāh). He took the philosophical foundations to the last peak of the elevation of knowledge and exaltation. The transcendental import of intuitive knowledge to his illuminated heart, enlightened essence and elegant mind was a result of his Tawassul (seeking intercession) with that holy shrine.

Mullā Ṣadrā Shīrāzī, with a confident heart and a calm and enlightened conscience, says that:

فكنتُ أوّلاً كما قال سيّدي و مولاي و معتمدي أوّلُ الأئمّة و الأوصياء و أبوالأئمّة الشّهداء الأولياء، قسيمُ الجنّة و النّار، آخذًا بالتّقية و المداراة مع الأشرار، مخلاً عن مورد الخلافة، قليلَ الأنصار، مُطلقَ الدنيا، مؤثرًا الآخرة على الأولى، مولى كل مَن كان له رسولُ الله مولى، و أخوه و ابن عمّه و مساهمه في طمّه و رمّه. طفقتُ أرتئي بين أن أصول بيد جذّاء، أو أصبر على طخية عمياء، يُهرم فيها الكبيرُ و يَشيبُ فيها الصغيرُ و يكدحُ فيها مؤمنٌ حتّى يلقى ربّه، فصرتُ ثانيًا عنانَ الاقتداء بسيرته عاطفًا وجه الاهتداء بسنّته فرأيتُ أنّ الصبرَ على هاتي أحجى، فصبرت و في العين قذًى و في الحلق شَجًى، فأمسكتُ عناني عن الاشتغال بالناس و مخالطتهم، و أيستُ عن مرافقتهم و مؤانستهم، و سدلتُ علىَ معاداةُ الدّوران و معاندةُ أبناء الزّمان، و خلصتُ عن إنكارهم و إقرارهم و تساوى عندي إعزازُهم و إضرارُهم، فتوجّهتُ توجّهًا غريزيًا نحوَ مسبّب الأسباب و تضرّعتُ تضرّعًا جبليًا إلى مسهّل الأمور الصّعاب، فلمّا بقيتُ على هذا الحال من الاستتار و الإنزواء و الخمول و الاعتزال زمانًا مديدًا و أمدًا بعيدًا، اشتعلتْ نفسي لطول المجاهدات اشتعالاً نوريًا و إلتهبَ قلبي لكثرة الرّياضات إلتهابًا قويًا ففاضتْ عليها أنوارُ الملكوت و حلّت بها خبايا الجبروت و لحقتْها الأضواءُ الأحديّة، و تداركتْها الألطافُ الإلهيّةُ فاطّلعتُ على أسرار لم أكنْ أطّلع عليها إلى الآن، و انكشفتْ لي رموزٌ لم تكن منكشفةً هذا الانكشافَ من البرهان بل كلّ ما علمتهُ من قبلُ بالبرهان، عاينته مع زوائدَ بالشّهود و العيان من الأسرار الإلهية، و الحقائق الرّبانية و الودائع اللاهوتيّة و الخبايا الصّمدانيّة، فاستروح العقلُ من أنوار الحق بكرةً و عشيًا، و قرُب بها منه و خلصَ إليه نجيًا.[38]

The late Ṣadr al-Muta'allihin, after giving short account of the cruelties committed by many ignorant people against authorities of Islamic science and theosophy and high-order philosophers (he himself was not immune of such behavior), explains his behavior toward common people and unlearned so-called scientists, and describes his application of elegant principles of philosophy, his achievement in asceticism, *Tawassul* (intercession) and *murāqabah* (contemplative self-vigilance), and says:

> In this matter, I followed the footsteps of my Sayyid[39] and the trusted *Mūlā* (custodian), the one who is first among Infallibles, successor of the holy prophets, father of Imams—the one who witnesses the action and behavior of people and *Awliyā' Allāh* (those vested with the authority of Allāh) and the one who divides heaven and hell—the one who lived among people with *taqīyah* (concealment; dissimulation by omission) and tolerated wrongdoers and spent time with "peoples of bad

habits"—the one who abandoned the caliphate due to the small number of his followers and entrusted the world to the people of the world and preferred the world of the hereafter to the life of this world.

He is the *Mūlā* (custodian) and Lord of anyone whom the Messenger of Allāh is his Mulā and Lord. He is the brother and cousin of the Messenger of God and his partner in all the benefits of transcendental graces and blessings of God. With a broken hand, I hesitated whether to fight with these ignorant people and the pretended scholars and the people of the world and their lusts and illusions, or whether to be patient in this dark age of ignorance. Times are such that it brings an experienced man to his knees and brings a young child to old age and decline and makes a believer tired and hard until he meets his God. So, I gave him the management of my affairs and made him my leader and guide, and I chose his tradition and method, and I saw that patience is better than this calamity and hardship. I waited while I had a thorn in my eye and a bone stuck in my throat .Therefore, I severed my connection with ignorant people and forbade association with them, and I despaired of companionship with them. I smoothed the troubles of the times and the enmity of the people of time upon myself, and I was relieved from fighting with them. Their benefits and harm became the same for me.

At this time, all my attention was directed toward the Real Cause and the Source of all Means. With absolute modesty and humbleness originated from the inner heart and excited by *fiṭrah* (primordial human nature', instinct), I turned to the Simplifier of the difficulties. After some time, while I was hidden from the eyes of strangers and ignorant, in the corner of solitude, I started *tazkīah al-nafs* (purification of the self). Suddenly, the light of unseen world was illuminated within me and the Sinai fire of yearning for union was powerfully lit up through many religious-based austerities (*riāḍat*). My heart was burning with

true love and my patience was wearing thin and I could no longer stand the separation.

Then, the celestial rays of light poured down into my heart and the mysteries of the realm of Divine Omnipotence (*jabarut*) were unraveled. The rays of unity embraced by the Divine Grace surrounded me. Hence, I discovered secrets that I did not know and secrets that were not clarified through rational argument. I witnessed more details of the hidden Divine-secrets by way of vision and spiritual disclosure (intuitively) than I had known before through intellectual proof. The untold matters of *Lāhūt* [the realm of manifestation of God's names], unknown mysteries of the Names and Attributes of the "Absolute Independent," were unveiled to me. Thus, blessed by the beams of the Real Truth, my wisdom reached the stages of perfection and actualization.

The real trust and the settled mind overcame the anxiety, and uncertainty. The beams of the Real Truth radiated every morning and every evening and pulled me toward the Absolute One and His proximity. I was freed from the darkness of ignorance, hypocrisy and plurality and then settled in my safe and sacred enclosure.

Any school that deprives man from recognition, is depriving his human rights, and one should ask: Are all religious concepts and texts equal in substantial essence that you void any contemplation outside the realm of the religion? Are the issues concerning the world of forms and substance the same as the propositions and issues related to the world of abstracts and metaphysics? Are the verdicts of apparent obligations[40], the same as the facts of the Origin and *Ma'ād* (afterlife)? How can one understand the narrations of Amīr al-Mu'minīn in Nahj al-Balāghah about the quality of attributes and epithets of the Supreme Being? What about the relevance of objects in the World of Existence, as well as the traditions brought by his honorable descendants? Can someone attain such knowledge by what ordinary people recognize? Quranic verses related to the oneness of God and his attributes can be understood by what

scale or scientific level? Which religious tools, be it jurisprudence, historical knowledge, or interpretation (in its limited and incomplete form) may reach such an understanding? Can jurists who are completely ignorant of philosophical concepts explain the meaning of the following verses?

وَ هُوَ مَعَكُمْ أَيْنَ ما كُنْتُم.

And He is with you wherever you are.[41]

هُوَ الأوّلُ وَ الأخِرُ وَ الظّاهِرُ وَ الباطِن.

He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.[42]

وَ هُوَ الّذي في السّماءِ إلهٌ وَ في الأرْضِ إله.

And it is Allāh who is [the only] deity in the heaven, and on the earth [the only] deity.[43]

لَوْ كانَ فيهِما آلِهَةٌ إلاّ اللهُ لَفَسَدَتا.

Had there been within the heavens and earth gods besides Allāh, they both would have been ruined.[44]

Is it possible to answer the doubt of "Ibn Kamuna" with religious traditions?

Other than Ṣadr al-Muta'allihin [whose truthful reasoning is based on the primacy of existence (iṣālāt al-wujūd) and unity of Being (Waḥdat al-wujūd)], who can answer the disagreements on the unity of the creation?

Maktab tafkīk in a deep sleep and a very strange ignorance, far from understanding the truth, is struggling in its fantasies and imaginations.

Suppose we accept that this philosophy, which is common in our religious spheres as the philosophy of Islam, is the same as the philosophy of ancient Greece without any

changes and transformations. Does the acceptance of logical propositions and rational results require the order of Sharia? Do you learn mathematics, geometry, architecture, medicine, physics, and chemistry according to Sharia? Did they come from the infallible imams?

God created the whole existence and essence of humankind with the power of wisdom and knowledge and made him different from animals. Therefore, denying intellectual issues that are based on proof (not on fallacy, sophistry, controversy, and imagination) is the most foolish act of man.

They argue that there is consensus among *'uqalā'* (rational thinkers) on mathematical problems and so on, and no one has given opinion against it. In response to this argument, one may ask; is the validity of wisdom dependent on *Ijmā'* (consensus)? Don't you see the differences of opinion and disperse (*tashattot*) in *fatwā*? From the rise of Islam, (one thousand and four hundred years ago) till now, show us two jurisprudents that have total agreement on jurisprudence issues. Even though all opinions and *fatwās* are based on revelation. Glorious Qur'an, and narrations from infallibles (peace be upon them), and while some narrator may have heard them from the Imam (peace be upon him) Himself, there is a possibility of error and changes in quoting them, but at the same time, the narration is a proof for us to follow.

In 'Maktab tafkīk,' the divine revelation is only indicative of authoritativeness and validity and nothing more. Does the fact that revelation concepts are valid mean that other concepts are void? In the event of illness, would you throw away a prescription written by a physician, merely on the basis that physician's treatment and quality of therapeutic measure have not come from *shar'* (the religion)? Or do you act on this issue by the order of the intellect ('aql), and follow the instructions of the physician [whether Muslim or non-Muslim] whom you consider well-skilled?

The other futile and weak assumption of 'Maktab tafkīk' is that they deny hearty imports, self-revelation, and mystical intuition of the authorities of *ma'rifah* and *Shuhūd* (unity of witness or oneness of manifestation) and consider them void and invalid.

There is no doubt that the wayfarer in his journey toward perfection, continuously moves from particularity and multiplicity to unity and wholeness, and the faster he traverses this path to excellence, the closer he gets to actualization (*fi'liyat*) of every potential perfection, and the more his departure from the world of dreams and illusions would be. As this fact is recognized in his *mithāl muttaṣal* (the connected imaginal world), which is the world of mind and imagination, it too affects the *mithāl munfaṣal* (the detached imaginal world), and the realm of angels (*malakūt*) and the higher stagers of perfection. To make it clear, the developmental change in the mind, is rooted in the changes in *'Ālam mithāl* (the imaginal world) and 'Ālam malakūt (the realm of angels). Hence, it can be noticed that the level of development and existence is dependent on the quality of the reasoning, imagination, and approval of the inner mind and *nafs* (soul, self, ego), because not only the level of mind and *nafs* is not in any way apart from *'Ālam mithāl* and *'Ālam malakūt* (the realm of angels), but also the reality of *malakūt* and *mithāl* become imprinted in mind and essence, and duality and differentiation are not meaningful here. The more a man is caught in imagination, plurality, and credibility, the more he will be far away from Divine Sanctity and Divine Grace.

جان همه روز از لگد كوب خيال
وز زيان وسود واز بيم زوال
ني صفا مي ماندش ني لطف وفرّ
ني به سوي آسمان راه سفر

The soul is crushed all day by thoughts,
Of fears of disgrace, profit, and loss,
And left neither with delight, nor grace, nor glory,
Nor a way of journey to heaven.[45]

Ṣadr al-Muta'allihin's repentance

Understanding the truth of the universe is subject to the purity of the soul, *tazkīah al-nafs* (purification of the self) and, and its incorporablity levels. Without obtaining this fact, *nafs* has no

means of achieving *Shuhūd* (vision and intuition) and therefore remains in the lowest world of ideas (*'Ālam mithāl Asfal*) in the limits of the intermediate (purgatory) form [whether in sleep or in the world of apparent unveiling (*mukāshafah*)]. This norm is not limited only to the believers of the revealed religions, but also includes the non-believers and *sādhus* (*murtād*, or Hindu religious person). The carnal and soul possession and giving news of some mysteries and performing extraordinary acts, all happen in 'Ālam mithāl Asfal and barzakh (the intermediate world). But monotheistic mystical intuition, *Jāzib jamālīyah* (pulling toward Divine Beauty), the revelatory lights of the Divine Majesty, which separates 'self' from others and from the essence of the wayfarer himself, all must entirely originate from the world of monotheism, light, and incorporablity. A wayfarer should pass through different stage of incorporablity through purification, murāqabah (contemplative self-vigilance), and austerities, otherwise, comprehension of these stages [whether in form of monotheistic mystical intuition or in form of veracious dream or in form of the acts of active intellect in the rational soul] would be impossible.

In the view of the great philosophers and mystics of Islam, studying intellectual and philosophical sciences without observing tazkīah and murāqabah, is not sufficient to ascend the man to the levels of perfection, not to mention the religion obligations without considering their true inner meaning.

Theological sciences can guide, open gates to the divine world, and act as means of Divine Grace only when the wayfarer couple them with continuity of his endeavor, observance of their concepts, meanings, and rational and illuminating results. For indeed mere theological sciences without observing its laws is insufficient for wayfaring and eventually will drift the soul away from the world of incorporablity and entangle it in the limits of egoism and self-centeredness, therefore, the nafs becomes imprisoned and happy about the results of its intellectual findings. This issue is quite evident in the mentality, and way of life and the quality of gesture and social interactions of those who have studied theological sciences without commitment to its laws.

Those of science and discovery, who are involved in Scientism, philosophism and Gnosticism, have indeed closed the door of reaching the truth to themselves. They are entrapped and are wasting their life in argument, study, seminar, conference, authorship, and publication, and thus are the most fortuneless and Indigenous people who their acquisition of the sciences is nothing but spending their valuable life fruitless. They have lost the golden opportunities, wasted their talents, and closed the window on the light of Jamal (Divine Beauty) and Jalal (Divine Majesty) of God.

قُلْ هَلْ نُنَبِّئُكُمْ بِالأَخْسَرِينَ أَعْمالاً*الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الحَياةِ الدُّنْيا وَ هُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً.

Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."[46]

The late Ṣadr al-Muta'allihin of Shiraz gives the following opinion:

و ليعلم أنّ معرفة الله تعالى و علمَ المعاد و علمَ طريق الآخرة ليس المرادُ بها الاعتقادَ الذي تلقاه العاميّ أو الفقيهُ وراثةً و تلقفًا، فإنّ المشعوفَ بالتقليد و المجمود على الصّورة لم يَنفتِحْ له طريقُ الحقائق كما ينفتح للكرام الإلهيين. و لا يتمثّل له ما ينكشف للعارفين المستصغرين لِعالم الصّورة و اللّذات المحسوسة من معرفةِ خلاق الخلائق و حقيقةِ الحقائق، و لا ما هو طريقُ تحرير الكلام و المجادلةِ في تحسين المرام كما هو عادةُ المتكلم؛ و ليس أيضًا هو مجرّدُ البحثِ البحثِ كما هو دأبُ أهل النّظر و غايةِ أصحاب المُباحثةِ و الفكر، فإنّ جميعَها) ظُلُماتٌ بَعْضُها فَوْقَ بَعْضٍ إِذا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَراها وَ مَنْ لَمْ يَجْعَلِ اللّهُ لَهُ نُوراً فما له منْ نُور[47]

بل ذلك نوعُ يقين، هو ثمرةُ نور يقذفُ في قلبِ المؤمن بسببِ إتّصاله بعالم القُدْس و الطّهارةِ و خُلوصِه بالمجاهدةِ عن الجهل و الأخلاق الذّميمةِ و حُبِّ الرئاسة و الإخلاد إلى الأرض و الرّكون إلى زخارفِ الأجساد.

و إنّي لأستغفر الله كثيرًا ممّا ضيّعتُ شطرًا من عُمري في تتبّع آراء المتفلسفةِ و المجادلين من أهل الكلام و تدقيقاتهم و تعلم جُربُزَيّهم في القول و تفننهم في البحث، حتّى تبيّنَ لي آخر الأمر بنور الإيمان و تأييد الله المنّان: أن قياسهم عقيمٌ و صراطهم غيرُ مستقيم؛ فألقينا زمام أمرنا إليه و إلى رسوله النّذير المنذر، فكلّ ما بلغنا منه آمنّا به و صدّقناه، و لم نحتل أن نخيّل له وجهًا عقليًا و مسلكًا بحثيًا، بل اقتدينا بهداه و انتهينا بنهيه، امتثالاً لقوله تعالى: (ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فانْتَهُوا)[48] حتّى فتح اللهُ على قلبنا ما فتح، فأفلح ببركة متابعته و أنجح. ...[49]

"It must be understood that the purpose of understanding the Exalted Allāh, and knowing about Ma'ād (the place of return toward the point of departure, the day of final assessment of humanity by Allāh), knowledge of the path, route to other world, is not the same as the beliefs of common people and or jurisprudents who have not been benefited it from divine *ma'rifah* and the facts of the realm of existence. Those beliefs and perceptions are based on blind imitation of the past generations without any contemplation and speculation. Those who are pleased with imitative and baseless knowledge and content themselves merely with apparent, imaginative, and sentimental perception, would not find the path toward metaphysics and the stages of Names and Attributes—the path that is been traversed by *'Awliyā' Allāh* (those vested with the authority of Allāh). *'Awliyā'* Allāh have no affection for this abject world and have closed their eyes on all sensual pleasures and desires. What is valuable and great in the minds of worldly people, is worthless and insignificant to them. Instead of choosing the reward of earthly dried straw, they have chosen the Gnosis of the Supreme Being, truth, and mystery of the world of existence.

The path to perfection and the knowledge of *Ḥaḍrat Ḥaqq* (i.e., God) is not the path of those who argue, debate, and talk, because they spend all their efforts in engaging in these matters, and they do not have a share in its meanings and concepts. Like the people of Kalām, they spend time on science, research, and entertainment related to it instead of perceiving and inculcating the meanings and facts of science.[50]

One cannot reach ma'rifah of God by studying, discussing, studying, exploring, and researching unconventionally outside the law, which is the method of the "researchers".

All these ways and schools are in darkness, some above the other, so much darkness that man is not even able to recognize his own hand .He who has no light of guidance and insight [from God], has no light at all and his way is in the darkness, and his speech, gesture, and manner are in the world of darkness and egoism.

The acquisition of *ma'rifah* is based on certainty and intuition. It is the result of the same light and illumination that the Exalted God places in the believer's heart and with that he can distinguish right from wrong, illusion from reality, origin from subjunctive consideration, light from darkness, and God from Devil.

By connection to the realm of sanctity and purity, and by pure intention and sincerity in heart [resulted from religious endeavors and ascetic self-discipline], the wayfarer is free from ignorance and blameworthy morality. He has no desire for worldly affairs, magnanimity, and material things. He is not a slave to the ornaments of the world. By getting rid of all these burdens, he will enter the realm of truth and perfection.

Indeed, I seek much forgiveness from the All-Forgiving and All-Merciful Allāh for having wasted a part of my valuable life learning some baseless ideas of some pseudo-philosophers and polemicists, and contemplating on their weak and unfounded materials, and learning their absurd method of speech and debate. At last, with the light of faith and the assistance of God, the Beneficent, it became clear to me that their analogy and reasoning are incomplete and their deviated path devoid of straightness.

Thereafter, I handed the reins of my affairs to Allāh, the Glorious and His great and dear Messenger, the Warner, and the bringer of good tiding. So, I put trust in all that had reached us from him and confirmed him without any justification or interpretation. I did not give the opportunity to my incomplete intellect to give opinion or vote and did not employ a polemic method to alter or elucidate on his words. Rather, I placed my efforts in following his directive and heavenly-based orders, and refrained from what he warned us about. I submitted myself to the word of the exalted God, "Take whatever the Messenger brings you and refrain from what he forbids you from" until I received the Divine Grace, which opened the doors of *ma'rifah* and science to my heart and essence. So, by the blessing of obedience to Him and His messenger, salvation and eternal contentment was arrived."

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These ranks and even higher ones have been achieved for the late Ṣadr al-Muta'allihin and other divine mystics. They achieved such a degree due to the purification of the soul, celibacy of the soul, religious education, religious austerities, and persistence in remembrance (*dhikr* and *wird*). They chose to stay away from the world and the world of the *nafs* and distanced themselves from imagination, plurality, common people, and ignorance from the scholars. They had nothing to do with the foolish and those who opposed the path of God and were busy with themselves and their actions, words, and thoughts. They had Tawassul (seeking intercession) to the guardianship (wilāyah) and mediation of infallible and immaculate Ahl al-Bayt (peace be upon all of them).

In the baseless and absurd school of tafkīk ('Maktab tafkīk'), there is no status or dignity for the movement of the seeker toward the Divine Worlds ('awālim rubūbi) and unveiling the truths of existence, and evidently the traditions narrated about the difference between Companions (of the Prophet) and the infallible Imams (peace be upon all of them) shall be ignored.

Now the question is: What did the prophet mean by saying.

..لو عَلِمَ أبوذرّ ما في قلب سلمانَ لكفّرَهُ أو قتَلَهُ

If Abū Dhar knew what secrets are hidden in the heart of Salmān, he certainly would have killed him or declared that Salmān is a non-believer.[75]

Abū Dhar who had a sublime dignity of faith and considerable proximity to the Prophet, how is that he does not tolerate the unveilings (*mukāshafah*) and intuitions of the heart (*wāridāt*) of Salman? Why the other *Ṣaḥāba* [(The Companions) of the Prophet such as Maytham ibn Yaḥyā al-Tammār, Rushayd al-Hajarī, Ḥabīb ibn Madhāhir al-Asadī, Jābir b. Yazīd b. al-Ḥārith al-Ju'fī, Ma'rūf Karkhī, Bishr al-Ḥāfī (Bishr the Barefoot), and other companions and trusted persons of the infallible Ahl al-Bayt (the People of the House)] were different from the rest? Did the perception of the intuitions of the heart and discovery of those mysteries were exclusively happened to them only but not

to the great and divine authorities in the time of *Ghaybah* (occultation) of the infallible Imam? Is there a difference between the time of occultation and appearance for Imam (peace be upon him)?!

If you were told that what they perceive is in accordance with the principles and beliefs of the Ahl al-Bayt, peace be upon them, and this concept is not obvious to others, the answer is: Sayyid b. Ṭāwūs, Sayyid Mahdī Baḥr al-ʿUlūm, and Sayyid ʻAlī Shūshtarī were great prominent scholars whom after the death of the late Shaykh Anṣārī, for six months managed his way of teaching competently and skillfully. The late Mīrzā Mullā Ḥusayn Qulī Hamadānī (Shaykh ʿAnṣārī's teacher in ethics and moral issues), the late Āqā Sayyid Aḥmad Karbalāʾī, the great master of masters, Āyatullāh Sayyid ʿAlī Qāḍī and ʿAllāmah Ṭabāṭabāʾī and ʿAllāmah Ṭihrānī, were scientific and intellectual geniuses. They were among the prominent *Fuqahāʾ* (expert in fiqh, or Islamic jurisprudence), and were the most experienced scholars in the field of research and exploration. How could one imagine that their perceptions of truth and intuitions were contrary to Sharia fundamentals, and that they have not obtained any news of their validity or invalidity?

How is the understanding of an ordinary *mujtahid* (an individual who is qualified to exercise "independent reasoning" in the evaluation of Islamic law) acceptable in *fiqh* (jurisprudence) but his belief about the spiritual intuition of major jurisprudents such as Ṣadr al-Muta'allihin and his teacher, Mīrdāmād, Shaykh Bahāʾī, and others, has no validity?

If you were told that the validity of a *fatwā* lies in its relevance to the words of infallibles (peace be upon them), but in unveilings (*mukāshafah*) and intuitions of the heart of *Awliyāʾ* Allāh, there is no such relevance, and their intuitions are merely based on the perception of forms and meanings depicted in soul, and therefore are not free from mistakes.[51]

The answer is: Although there is a possibility of mistake in hearty imports or intuition for everyone, however, conformity with the principles of *waḥy* (divine revelation), fundaments of Shiite, traditions (hadith) narrated by Ahl al-Bayt and the established principles of transcendental philosophy, will rule out the possibility of error, and the wayfarer will reach the stage of

truthful spiritual unveilings and determinant belief. If, in some instances, there is a possibility of error in intuition and spiritual discovery, caution should be executed. Here, as with jurisprudential conduct, the wayfarer in the stand of doubt must stop and therefore practice cautiously.

In conclusion, the school of tafkīk ('Maktab tafkīk') by avoiding the rational arguments and by not recruiting the rational faculty, in discovering difficulties and understanding generalities, rules against the validity of this great blessing in discovering truth from falsehood. They, by denying intuition of the heart and genuine visions (*mushāhadah*), completely block the path leading to the world of truth and abstracts— to the mysteries of the world of existence—to Divine and Enlightening Grace, and to the heart and mind of man. The texts from the authorities and standard bearers of *waḥy* school (divine revelation school) in different fields of social, ritual, and faith, have different levels of meaning and these levels are unattainable without resorting to the precious fundaments of transcendent theosophy, the concepts of theoretical mysticism and conduct of heart. Therefore, the invented principles of 'Maktab tafkīk' are baseless and are rejected by the sacred religion of Islam and the genuine school of infallible Ahl al-Bayt (the People of the House). All those who stroll in that realm of deviation and bewilderment will be misled and astounded.

ترسم نرسي به كعبه اي اعرابي
كاين ره كه تو مي‌روي به تركستان است

O Arab! I fear you will not reach Ka'bah.
The path you walk on, leads to Turkistan[52]

The important Point is that the manifestation of truth of *Tawḥīd* (oneness of God) and the Essence of the Exalted God will manifest and materialize in the world of multiplicity by His will and decree. This is the stage of *wilāyah* (Guardianship) over the existing world and *ta'yyunāt Juz'īyah* (the essence of partial order of existence). The way to achieve the Divine *ma'rifah* and understanding of the Essence of God, without resorting to the grace of Ahl al-Bayt (the People of the House) and the guidance

of their sacred essences, would not be possible. The movement towards growth, human development, and immateriality (*tajarrud*) will not be possible without the channel of grace of their holy souls. If the seeker walks on the path of refinement without paying attention to this vital point, and even if he is religious to the religion of the Ahl al-Bayt, he will inevitably become aware of this issue in the middle of the way and will convert to the Shiite religion with the help of the infallible imams, peace be upon them.

In this respect, His Excellency, the wayfarer of the Spiritual journey, perfect mystic, and high-order jurisprudent, Āyatullāh Sayyid ʿAlī Qāḍī Ṭabāṭabāʾī says: It is impossible for a wayfarer to reach a stage of spirituality without the help of the sacred essences of infallibles (peace be upon all of them). If the wayfarer has a mistake and deviation in its beliefs at the beginning of the path, he will be redirected to the straight path by the grace of the Infallibles.

Of course, this is true when the wayfarer is advancing in a path with purity and sincerity and places this vital point before his own eyes in all stages of his mystic journey toward ma'rifah.

Ibn al-Fāriḍ, the great Gnostic of Egypt says:

ذَهَبَ العمرُ ضياعًا و انقضَي باطلاً إذ لم أفُزْ منكم بشيءِ
غير ما اوتيتُ من عِقدي ولا عترة المبعوث من آل قُصَيّ

"I spent all my life in vanity, and the only hope I got, is the *wilāyah* ties with the household of *waḥy* (revelation)."[53]

In the school of *ʿirfān* (mysticism, Gnosticism) which is about the recognition of the True Essence, there is no news about *karāmāt* (the ability to perform supernatural wonders). The mysteries of Truth are unveiled through observing religious laws and following tradition and the line of conduct of Ahl al-Bayt (the People of Prophet's House). Nonetheless, the other schools deal with extraordinary matters including giving news of the events of the Hidden World, unveiling the mysteries of the material world and physical properties of objects. They are found of gathering earthy assets, applications of alchemy, superficial recognition of Imam-Asr (the Imam of the Time), determining

the time of his advent and driving people to that side, Ṭayy al-Arḍ (traversing the earth without moving), and performing extraordinary acts.

The great men of mysticism and *Tawḥīd* (oneness of God) consider the seeker's attention to anything other than the Exalted God to be the cause of his losses and to waste his life's capital, as if he were to exchange the unique gem of connection [to God] with worthless stones.

What is important in this regard is that the attribution of some people of the world to the school of mysticism has caused many people to suspect monotheism and knowledge.

By changing their appearance, learning some terms from the people of mysticism, pretending to be ascetic and isolated from the people, even by violating Sharia customs, they have caused the skepticism of others towards the school of mystics and divine saints(ʿAwliyā ʾAllāh) .

Today, the terms '*Sufi*' and '*Ārif*' (mystic) have found different meaning in eastern culture, especially among Farsi speakers.

The essence of *ʿirfān* (mysticism, Gnosticism) is no different from *Taṣawwuf* (the inner mystical dimension of Islam, Sufism), which is the intuitive perception of the Holy Essence and discovering the hidden mysteries of the universe with the insight and knowledge of heart. Such unveiling has been present since the time of Prophet and Ahl al-Bayt (the People of the House) in some *Ṣaḥāba* such as Salmān al-Fārsī, Uways al-Qarni, Miqdād ibn al-Aswad, Maytham al-Tammār, Rashīd Hajarī, Ḥabīb ibn Madhāhir al-Asadī, Jābir b. Yazīd b. Ḥārith al-Juʿfī, Muḥammad ibn Muslim, Bishr al-Ḥāfī (Bishr the Barefoot), Bāyazīd Basṭāmī, Maʿrūf Karkhī, and Sarī al-Saqaṭī.

In the time of *Ghaybah* (The Occultation) too, the same issue was present in peoples such as Khwājah Shams al--dīn Muḥammad Ḥāfiẓ Shīrāzī, Shams Maghribī, Shāh Niʿmatullāh Walī , Abū-Saʿīd Abul-Khaīr, Shaykh Maḥmūd Shabistarī, Jalāl ad-Dīn Muḥammad Balkhī, Shaykh ʿAṭṭār, ibn al-ʿArabī, ibn al-Fāriḍ of Egypt, Sayyid Mahdī Baḥr al-ʿUlūm, Sayyid ʿAlī Shūshtar, Julā, Ākhūnd Mullā Ḥusayn-Qulī Hamadānī, Shaykh Muḥammad Bihārī, Sayyid Aḥmad Karbalāʿī, Sayyid Jamal ad-Din Gulpāyigānī, Sayyid ʿAlī Qāḍī, ʿAllāmah

Ṭabāṭabā'ī, Sayyid Ḥasan Masghatī, Sayyid Hāshim Ḥaddād, and 'Allāmah Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī. Of course, there had been many other elites of ma'rifah and Tawḥīd such as the late Ākhūnd Mullā Muḥammad Ja'far Kabūdar Ahangī, Sulṭān Muḥammad Junābadhī, and the late Anṣārī Hamadānī, but mentioning all of them is beyond the scope of this writing.

'Allāmah Ṭihrānī's words about Sayyid Alī Qāḍī

The late 'Allāmah Ṭihrānī said about Sayyid Alī Qāḍī, the unique expert in ethics:

> The late Qāḍī had both aspects of science and theosophy. In other words, he was a great jurisprudent and *'Ālim* (scholar) in *ẓāhir* (exoteric) and intuitive sciences, a perfect and united-with-God human being who had completed the stages of Al-Asfār al-arba'a (Four Journeys). He by research, combined *ẓāhir* (exoteric) and *bāṭin* (esoteric) sciences, *ṭarīqah* (spiritual wayfaring) and Sharia, and this unification certainly led him into the world of truth.
>
> The late Qāḍī criticized those *'Ulamā* (scholars) who used to author prolifically books on superficial, useless, and detailed issues of jurisprudence and thus considered their hand empty of *ma'rifah*. In lecturing his students, he was blaming the manner of such scholars.
>
> He was also seriously against dervishes and Sufīs who undervalue the outward appearance of religion. He believed that *Sulūk* without adhering to Sharia (which is essence of the path and spiritual discipline) is both conflicting and contradictory.
>
> In Najaf, the late Qāḍī was so diligent in accomplishing '*mustaḥabb* acts' (approved but not required acts) and abstaining from '*makrūh* acts' (discouraged acts) that some blind-hearted and obstinate persons who could not stand the radiation power of his light and truth said, "this degree of detachment, worship, adherence to 'mustaḥabb acts' and abstaining from

'makrūh acts', that exist in Qāḍī, is for deceiving public and for creating doubt about the path, because Qāḍī is a Sufi who does not believe in anything, and he does not make himself obligated to follow any path."

Once in a large gathering where the scholars of jurisprudence and tradition including the late Āyatullāh Āqā Sayyid Abulḥasan Isfahānī, Ḍīa' al-Dīn Irāqī, and others were present, words were exchanging between them and the late Qāḍī in a loud voice said:

نعمَ الرّجُلُ أن يكونَ فقيهًا صُوفيًا.

The man should be a Sufi jurist.

This sentence remained from the words of the late Qāḍī as a proverb. *Faqīh* (Islamic Jurist) means 'learned in Shari'a (sacred law) and rules and Sufi means 'learned in the ways related to despotic soul and the ways for avoiding Devil's traps and struggling against carnal desires for the sake of Lord of Existence and the Beneficent."[54] End of the remarks of 'Allāmah Ṭihrānī.

The school and way of all these divine mystics and Awliyā' Allāh (those vested with the authority of Allāh) is nothing but comprehending the Truth by intuition and heart. They have achieved ma'rifah and have resided in His sacred limits by passing different stages of nafs (self), rejecting all pleasures of this earthy world, repudiating all kinds of self-assertion, avoiding all taints of despotic soul, completing the ranks of *Jamāl* (beauty) and *Jalāl* (glory), crossing the world of darkness and the illuminating modesty, and inviting others to that world.

من كه ملول گشتمی از نفس فرشتگان
قال و مقال عالمي مي‌كشم از براي تو

I who with the breath of angels, am tired.
Bear the conflict of entire world for your sake.[55]

The dear Prophet of Islam says:

لِي مَعَ اللهِ وَقتٌ لا يَسَعُني مَلَكٌ مُقَرَّبٌ و لا نَبيٌّ مُرسَلٌ.

I have certain time with Allāh that neither an angel who is close to Allāh nor any sent prophet will fit.[56]

The late Āqā Sayyid Hāshim Ḥaddād also used to say: We are in a place where Gabriel has no power to approach it and he fails to understand the level of our existence.

اگر ذرّه‌اي زين نمط بر پرم
فروغ تجلي بسوزد پرم

If I fly a bit beyond this level,
The splendor of manifestation shall burn my feathers.[57]

In volume II of the book "Asrār Malakūt" (Secrets of the Divine Realm), I have explained to some degree about the various levels of divine mystics, their properties, and their works.

At the time of Imams (peace be upon them), there were some hypocrites and men full of guile, such as Sufyān al-Thawrī, who gathered people to stand against the school of *waḥy* (divine revelation) and purity. They pretended seclusion, detachment, and asceticism, and paved the way for deviation. They called themselves Sufi but disgraced the word "Sufi" and the real principal of Sufism. This problem continued throughout the history and both groups including those who believed in *Tawḥīd* (oneness of God) and intuition and those who were deceptive worldly-minded persons, became manifested.

Khwājah Ḥāfiẓ Shīrāzī labels the detached wayfarer and one being on journey to God as Sufi:

صوفی ار باده به اندازه خورد نوشش باد
ورنه اندیشه این کار فراموشش باد

Sufi may enjoy the wine while he drinks the right amount,
Or else, he should forget it.[58]

In another Ghazal, he says:

سحرگه رهروی در سرزمینی
همی‌گفت این معما با قرینی
که ای صوفی شراب آنگه شود صاف
که در شیشه برآرد اربعینی

At dawn, a traveler in a strange land
took a stranger by the hand;
you will only see clarity of the wine
if for forty days you let it stand.[59]

While Ḥāfiẓ speaks well of wayfarers and mystic journeys, he heavily attacks hypocrites and deceitful peoples.

نقد صوفي نه همه صافي بي‌غش باشد
اي بسا خرقه كه مستوجب آتش باشد
خوش بود گر محك تجربه آيد بميان
تا سيه روي شود هر كه در او غشّ باشد

Not all Sufi's coins are pure and real,
Many a patched frock of Sufis that deserve fire.
Happy the time in which touchstone of trial,
Disgrace a person who is not pure.[60]

He also says:

صوفی نهاد دام و سر حقه باز کرد
بنیاد مکر با فلک حقه باز کرد
بازی چرخ بشکندش بیضه در کلاه
زیرا که عرض شعبده با اهل راز کرد
فردا که پیشگاه حقیقت شود پدید
شرمنده ره روی که عمل بر مجاز کرد
حافظ مکن ملامت رندان که در ازل
ما را خدا ز زهد ریا بی‌نیاز کرد

Sufi set a trap with slight of hands and trick of the eyes
with the help of this trickster merry-go-round mystifies.
Tricks of his fate will keep the rabbit in his hat
how can you trick those whom to secrets are wise?
In the court of the Truth, at the time of our demise

Shame on he, who permissible never defies.
Hafiz, mad Dervishes upon the path, don't criticize
Freedom from false piety for eternity is our prize.[61]

If mysticism means intuitive perception of the Supreme Being, annihilation in God, and taking abode in the divine truth, then it is true to name the qualified person as mystic, Sufi, and dervish and all these words have the same significances. If it means learning some words of Sufi terminology, performing some private religious practices, feigning Zuhd (asceticism), seclusion, and being unreasonably critical to scholars and great righteous men of religion, again the same three titles [mystic, Sufi, and dervish] can be addressed to the deviated and hypocrite person.

A few clergymen, who were over-focusing on ẓāhir (exoteric) appearances, ascribed evil and unjust traits to the late perfect divine mystic, instructor of ethics, great master, Ākhūnd Mullā Ḥusayn-Qulī Hamadānī and they intended to mistreat him. They wrote a letter to late Sharbyānī who at the time was a *marja'* taqlīd (source to Imitate/Follow) and called Ākhūnd Mullā Ḥusayn-Qulī Hamadānī as a Sufi in that letter. The late Sharbyānī replied: If you are addressing him as a Sufi, I wish God would consider me among Sufis.

When the late Āyatullāh Shaykh Muḥammad Jawād Anṣārī passed away, some individuals started calling him Sufi and shamelessly used false allegation to ruin the theological and scientific personality of this great divine scholar. At this time, the late Ākhūnd Mullā 'Alī Hamadānī, who was also a marja' taqlīd, issued an obituary notice in which he wrote:

إذا ماتَ العالِمُ ثُلِمَ في الإسلامِ ثُلمَةٌ لا يَسُدُّهَا شَيءٌ.[62]

When a scholar dies, a gap in Islam is left that nothing can fill.

When a scholar among the wayfarers of the righteous school of infallible Ahl al-Bayt (those who Imam Ja'far Al-Ṣādiq describes them as: أنتُم و اللهِ نُورٌ في ظُلماتِ الأرض Swear to God, you are the Divine Light and beacon of guidance in the darkness of the material world and in the turbidity of the plurality of the world.[63]) dies, a gap will appear in Islam that can never be repaired.

Since submission to the perfect master (a united-with-God mystic) is the immutable principle of progress and this writing is focused on the necessity of *siyr* and *sulūk*, therefore the discussion of mysticism and Sufism makes the discussion pointless and causes a deviation from the main goal.

What is concluded from all the scriptures, especially from the noble verses of the Glorious Qur'an and from the traditions narrated from the infallibles upon whom be peace, and also from the remarks of Awliyā' Allāh, divine scholars and mystics as well as from admission and confirmation of man's conscience and nature, is that the essence of man which is descended to the world of material with the notion of وَ نفختُ فيهِ مِنْ رُوحي "Breathed into him of My Spirit", potentially has a talent and aptitude to manifest all the Divine Attributes of God.

Man is capable to actualize this potentiality if he tries enough and focuses sufficiently on the mystical meditation. He in fact must fulfill the duties and pre-recommended programs of the divine authorities and the standard-bearers of the Sharia laws, to be dignified with the ultimate blessing and eternal salvation, and at last embrace the beloved one. He will enjoy the salvation while approaching the sanctuary and sacred boundary of the God. Nevertheless, if he spends his life gathering earthly bits and pieces, or to achieve positions, he will be afflicted with spiritual deterioration and calamity and will be eternally filled with remorse.

One can be involved in worldly affairs outside the religious limits or within the limits of devotional affairs or even get entangled in resolving social and religious problems, but what is important is the purpose of the activity. Was his intention to attain *ma'rifah* (the intimate knowledge), reject selfhood and multiplicities and unveil the truth of Oneness in his heart and mind or was his intention to pass the time and reach a worldly position under the pretext of devotional services and religious tasks?

Scholars who converted to mysticism after spending their lives researching the foundations of religion

Embarking on divine tasks and spending time in religious research is not a remedy for man's bewildered and astonished soul. Man will find himself puzzled after a while with no intuition about the created world, mysteries of existence and resurrection and then he decides to spend his few remaining days meaningfully.

The late Ākhūnd Mullā Ḥusayn-Qulī Hamadānī, after spending his life studying the revealed religion, *fiqh* (Islamic jurisprudence), *tafsīr* (exegesis), *ḥikmah* (theology), and history, realized that his knowledge would not benefit him, and therefore took a new step to improve his soul and heart. He decided to follow a perfect master to direct his bewildered *nafs* to the world of perfection and *ma'rifah.*

The late Āyatullāh Āqā Sayyid 'Alī Shūshtarī dedicated his life in promoting Shiism and in administrating people's affairs and then God's favor cast on him and he was directed by a Gnostic master to reach the destination and embrace ma'rifah.

Bū 'Alī Sīnā, spent his life practicing worldly affairs, assuming public responsibilities, studying, discussing, and lecturing divine sciences. Then he realized that his past, has not satisfied his soul-seeking Kamāl (perfection) and *ma'rifah* (the intimate knowledge). He found out that he must soon leave this world empty handed. In order to compensate, he spent the declining days of his life in seclusion, supplication, humble entreaty, nocturnal prayer, vigilance, and religious self-discipline, hoping that he will be rewarded in the world after.

After the loss of the precious life, man realizes the truths and therefore he expresses grief for such tragedy. Accordingly, the Divine Grace before the arrival of the declining days, should embrace one to remove the curtain of ignorance before his eyes and as a result, the soul and heart face the truths of the universe. It is at this time when his thirsty consciousness satiates with the source of life water and the radiance of the lights of the Sacred

Realm illuminate and direct his bewildered soul to the boundary of the Unity and Glory of Allāh.

A bit of the science of monotheism is worth all the sciences of the material world

The late 'Allāmah Ṭihrānī (May God be pleased with him) used to say: If a particle of knowledge and monotheism that is given to mystics, is poured into this world, its value is greater than all the sciences of the material world and the disciplines of universities. Nevertheless, some ignorant people, without the slightest knowledge of these degrees of perfection and true divine sciences, come to the position of denying them and consider them to be among imaginations and illusions.

The learned scholar, the late Āyatullāh Shaykh Ḥusayn Ḥillī (May God be pleased with him) frequently used to say: These issues are so sublime that not everybody will be fortunate enough to deal with them. How is it possible that I or people like me can have access to the height of the intuition and unveiled truth.

Divine mystics are the only ones who are aware of the unity of truth and have understood the truth of monotheism with their conscience. In the position of defining the rank and dignity of divine mystics, 'Allāmah Ṭihrānī says: Now you can find out to what extent the strong words and strong proof of the speech of Amir al-Mu'minīn, peace be upon him, is so great that even Ṣadr al-Muta'allihin has not reached all its angles. The divine mystics often did not constitute reasoning and logical arguments in their books. Therefore, those delicate points were unclear and hidden until recent years in which the way of reasoning and logical arguments were brought up by some divine mystics—the scholars of *ḥikmah* (theology) and philosophy. Sayyid 'Alī Shūshtarī, Ākhūnd Mullā Ḥusayn-Qulī Hamadānī, Shaykh Muḥammad Bihārī, Sayyid Aḥmad Karbalā'ī, Mīrzā 'Alī Qāḍī Tabrīzī, 'Allāmah Sayyid Muḥammad Ḥusayn Ṭabāṭabā'ī Tabrizi, are among the scholars who have declared this fact scientifically, practically, intuitively, and logically.

شكر الله مساعيهم الجميلة، و رزقنا من علومهم، و جعلنا من تابعيهم في القول و العمل، بمحمّدٍ سيّد المرسلين، و بوصيّه أمير المؤمنين، و بالائمّة الاوصياء من ذرّيّته سلام الله عليهم أجمعين.

We thank Allāh for their beautiful endeavors and we beseech Him through Muḥammad, the Sayyid of the messengers, and through Amīr al Mu'minīn and the guardians of his descendants, peace be upon them all, that you provide us with their knowledge, and make us their followers in act and practice.

After reaching the highest point of the exoteric sciences, those great scholars stepped on the path of mystic journey toward Allah. They abstained from earthly pleasures and carnal desires with firm determination and lived in the sacred limits and the Abode of the Beloved Being.

'Allāmah Ṭihrānī about Āqā Sayyid Aḥmad Karbalā'ī says: From the point of view of knowledge and jurisprudence, it is sufficient to say that at the age of about forty, he was nominated for Shia authority. Everyone agreed to his scientific and spiritual virtue, but he did not accept to issue any *fatwā* (legal opinion) nor to write any *Risālah*—a book that contains practical rulings arranged according to topics dealing with ritual purity, worship, social issues, business, and political affairs, and outlining the principles used to derive specific rulings. He even refrained from acting as prayers' Imam in public (so did Master Qāḍī and Master 'Allāmah Ṭabāṭabā'ī). [64]

The journey of a divine mystic continues until reaching the Supreme Oneness and perceiving all stages of the Divine Names and Attributes. He then is annihilated in the Essence of the God, so much that remains no sign of his essence, and remains no truth except the Essence of Oneness. Attainment of this stage is denied by many people because they think God is apart from His Names and Attributes, and individualism that exist in the world of existence is less than the Divine Names and Attributes. They also believe that the Supreme Being, Himself, is beyond all names and attributes and there is no relation between the essence and the names and attributes. Furthermore, they believe that the truth of *wilāyah* (guardianship) lies in the external manifestation of the Divine Names and Attributes, and

therefore the journey of the wayfarer to God is limited in annihilation and extinction in *wilāyah* and there is no other pathway toward the Holy Essence.

Deviations of Shaykh Aḥmad al-Aḥsā'ī

'Allāmah Ṭihrānī (May Allāh be pleased with him) says: The late Āyatullāh Ḥāj Shaykh Abbās Quchānī (May God promotes his rank), the executor of the will of the late Qāḍī, said: One day I asked Āqā (i.e., Master Qāḍī); what common beliefs are wrong in Shaykhism? They are people of worship and are loyal to *wilāyah*, especially to Imāms (peace be upon them) like us. Their jurisprudence too is the same as Shiites jurisprudence and they consider the books of tradition valid and observe the rules inferred from tradition. In short, everything seems right in terms of their ethics and practice. In response, the late Qāḍī ordered me to take 'Sharḥ Ziyārah' (Description of Pilgrimage) of Shaykh Aḥmad al-Aḥsā'ī to him. The day after, I took the ordered book to the late master, and he asked me to read it, which I did for about one hour. He then stopped me and said: Enough! Is it clear to you now? The problem lies in their beliefs. In his book, Shaykh al-Aḥsā'ī intends to prove that the Essence of the Supreme Being has no Names or Attributes, and God is beyond the names and attributes, and what is manifested in the world is through the names and attributes. In fact, names and attributes are the sources of the created world and the source of humankind in survival and continuation of life, and that God has no unity with the names and the attributes. The names and the attributes act independently, and man's act of worship is toward the names and attributes not toward the Supreme Being who is too great to be described or imagined. Therefore, Shaykh Aḥmad al-Aḥsā'ī considers the concept of God null and without any effect outside the names and the attributes and this is the same as *shirk* (the sin of practicing idolatry or polytheism). Nevertheless, a mystic says: The Supreme Being is higher than description and is beyond imagination but dominates on and guards the names and the attributes. All names and attributes exist in His Essence without any limits, boundaries, description, and consideration. All the names and attributes return to Him, and the purpose,

source and destination is His Essence. Although we do not know our intention, we point out to Essence through the Divine Names and Attributes and by.

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّماواتِ وَ الأَرْض.

I have turned my face toward He who created the heavens and the earth[65]

[End of the remarks of Master Qāḍī]

We see that Shaykhism and followers of Hashwiyya, whose master is Shaykh Ahmad al-Aḥsā'ī, are in the opposite direction to mystics and thus they are relentless enemies to mystics, and their path is entirely different from mystics.[66]

The opinion of the late Qāḍī about some divine mystics

The opinion of the late Qāḍī (may Allāh be pleased with him) about some divine mystics, as quoted by 'Allāmah Ṭihrānī, is as follows: The late Qāḍī counted Sa'dī Shīrāzī, a philosopher-scientist rather than a man of disposition and mystic journey. He believed that the lyrics mentioned below are admirable from Sa'dī. That poem, among other lines, contains the following.

بجهان خرّم از آنم که جهان خرّم از اوست
عاشقم بر همه عالم که همه عالم از اوست

I am joyful in the world since the world is joyful of Him,
I love the universe because to God alone belongs the universe.

The late Qāḍī knew Mawlānā Rūmī as a high-ranking mystic and used Rumi's poem as evidence or testimony in his teaching. He considered Rūmī among the pure Shiite of Amīr al-Mu'minīn (peace be upon him) and believed that it is impossible for a person to reach the stage of perfection without intuitive knowledge of wilāyah. Qāḍī said too: To achieve unity you must go through *wilāyah*, and *Tawḥīd* (oneness of God) and *wilāyah*

are the same reality. Therefore, the famous mystics that are known to be Sunnite, were inwardly Shiite and had to conceal (*taqīyah*) the truth.[67]

He used to pay special attention to Muḥy al-Dīn Ibn al-ʿArabī and his book titled "Al-Futūḥāt al-Makkīyah" and said: Muḥyī al-Dīn was a perfect mystic and in his book, there are abundant evidence that he was Shiite. Furthermore, in his book there are many points that are contrary to the principles of Sunnites.

The late Qāḍī considered Ḥāfiẓ of Shiraz a perfect mystic and interpreted his poems as a description of different stages of *sulūk*. However, in comparison, ibn al-Farīd of Egypt stands higher in the path. He cited evidence on this matter by mentioning poem of Ḥāfiẓ and Ibn Fārid of Egypt in 'Nidhām al-sulūk (Poem of the Sufi Way, often referred to as al-Ta'iyya al-kubrā).[68]

Mystic instructions of Mullā Ḥusayn-Qulī Hamadānī

The issue of *siyr* and *sulūk* as an undeniable truth is a blessing from God that some scholars and virtuous people can earn it. Other people, even though highly knowledgeable, religious, and educated, have no access to that blessing. From the life of the people of intuition (peoples of "The Sacred Boundary"), and by their assertion we realize that absolute actualization, perfection, and intuitive knowledge is reachable only through mysticism and observing the instructions and practical-theoretical programs of Ahl al-Bayt and restoring to their favors and blessings. Any person who has a different claim or evidence to contrary, here the field is wide open.

For this reason, the great people of *ma'rifah* have mentioned practicable instructions for wayfarers. Among the instructions that the masters of monotheism and mysticism have advised is the instruction of the late Ākhūnd Mullā Ḥusayn-Qulī Hamadānī, addressing to those who wish to witness the Divine Beauty and enter His Sacred Boundary.

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بسم الله الرّحمن الرّحيم

الحمد لله ربّ العالمين
و الصّلاة و السّلام على محمّد و آله الطّاهرين
و لعنة الله على أعدائهم أجمعين

In the Name of Allāh, the All-Beneficent, the Most Merciful
Praise belongs to Allāh, the Lord of all beings.
And may God's blessings be upon Muhammad and his family
and may God's curse be upon all their enemies

Let it be not concealed from the coreligionists that there is no way to get close to the King of kings (Glory be to His Majesty) except by commitment to the noble Sharia in all movements, conversations, moments, and any other field. Having unfounded beliefs or tastes (*khurāfāti dhuqīah*) is the method and manner of ignorant and Sufis [may God disgrace them]. Even though having a different taste is good in other places but walking in the path of *khurāfāti dhuqīah* distances man from God. If a person is bound to avoid shaving his beard or avoid eating meat and he believes in the infallibility of the pure Imams (blessing of God be upon them), but in the quality of his *dhikr*, acts upon other than the infallibles (peace be upon them), he will move away from the Holy Oneness.
Therefore, one must give priority to the noble Sharia and have a dedication to what it enforces.

For the wayfarer, the most important fact that I, the humble fellow, has inferred from wisdom and narrations, is to seek closeness to God and to attempt seriously to quit sins. If you have not performed this service, your *dhikr* and deliberation would not benefit your heart, because the gifts and services of a man, who is in the position of rebellion and denial with the Sultan, would be useless. I do not know if there is any king greater than this Eminent High-Ranking king!? And which enmity is worse than enmity toward Him?

فافهم ممّا ذكرتُ أنّ طلبَكَ المحبّة الالهيّة مع كونك مُرتكبًا للمعصيةِ أمرٌ فاسدٌ جدًا، و كيف يَخفي عليك كونَ المعصية سببًا للنفرة، و كونَ النفرة مانعةً الجمع معه المحبّة؛ و إذا تحقق عندك أنّ ترك المعصية أوّل الدّين و آخره، ظاهره و باطنه، فبادرْ إلي المجاهدةِ، و اشْتَغِلْ بتمام الجدّ إلي المراقبة، من أوّل قيامك من نومك في جميع آناتك إلي نومك، و ألزمْ الأدبَ في مَقدَس حضرتِه. و اعلم أنك بجميع أجزاء وجودِك ذرّةٌ

ذرةً اسيرُ قدرتِه، و راع حرمةَ شريفِ حضورِه. و اعبُدْهُ كانك تراه، فإن لم تكن تراه فإنّه يراك؛ و التفتْ دائمًا إلي عظمتِه و حقارَتِكَ، و رَفعَتِه و دنائتِكَ، و عزّتِه و ذلتِك، و غناهُ و حاجتِك، و لا تغفلْ شناعةَ غفلتِك عنه جلّ جلالُه مع التفاتِه إليك دائما؛ و قم بين يديه مقام العبد الذليل الضعيف، و تبصبص تحت قدميه بصبصةَ الكلب النحيف؛ أو لا يكفيك شرفا و فخرا أنه أذن لك في ذكر اسمه العظيم بلسانك الكثيف الذي نجسته قاذورات المعاصي؟

From what is said, you need to know that seeking *Ḥujjat* (proof) of God along with committing and being contaminated by sin is very wrong. And how is not obvious to you that committing sin causes hatred and this hatred cannot be bound to affection. So, start self-purification as you certainly know that quitting sin is the beginning, purpose, *ẓāhir* and *bāṭin*. With all your efforts, get involved in *murāqabah* (self-vigilance) and continue such effort in every moment from the time you wake up until night. Be courteous in the Holy Presence of God, the exalted and know that you and every part of you, are captive under His Authority. Respect His Holy Presence and worship Him as if He sees you, because if you do not see Him, He sees you. Always remember His greatness and your humility, His Exalted Place and your low status, His Wealth, and your neediness. Do not remain heedless since He always remembers you, and act like a humiliated servant before Him, and for His Greatness, put your forehead on the ground. Are not enough honors for you that He let you bring His Great Name by your ungrateful tongue—the tongue infected with the abomination of sin?

Therefore, Oh, dear! Since this Generous and All-Compassionate has made your mouth a reservoir of the mountain of light, that is, to call His Noble Name, so it is impudence to pollute this reservoir with unclean substances such as backbiting [or tale-bearing, to slander someone in their absence], lying, insulting, and tormenting other people. The Sultan reservoir must be filled with the best scent and rose water, not a place filled with rubbish. Undoubtedly, since you do not care for *murāqabah* (self-vigilance), you do not know what sins lies in seven parts of your body, that is, your ears, eyes, tongue, hands, legs, abdomen, and pudendum. You ignite many fires and cause many corruptions in your religion, and by the sword and spearhead of your tongue cause wound to your heart. (It is very good if you

have not killed the heart yet). If I want to express my description of such corruption, it will not fit in a book, let alone a sheet of paper. You have not cleaned your body parts from the sins, and so how can you expect me to write to you about sentiments of the heart? Therefore, hurry toward true repentance and rush toward the effort and *murāqabah*.

البدار البدار إلي التوبة الصادقة ثم العجل العجل في الجد و المراقبة.

In short, after taking care of *murāqabah*, seeker of the closeness to God, must be awake at least couples of hours before dawn and stay up until sunrise. He should perform the night payer with the presence of heart and if time allows, he should get involved in *dhikr*, thoughts, deliberation, or supplication. A part of the night must be allocated to *dhikr* in the presence of heart. In all conditions, the seeker should not be empty of sorrow, or else should use tools to earn it. Then recite.

1.The Tasbīḥ of Ḥaḍrat Fāṭimah Zahrā (peace be upon her).[69]
2.Tawḥīd Sura [12 times]
3. لا إله إلا الله وحده لا شريك له، له الملك، وله الحمد، و هو على كل شيء قدير [10 times],
4. لا إله إلا الله [100 times],
5. استغفر الله ربي و اتوب اليه [70 times]

The seeker should recite parts of Glorious Qur'an and recite the famous Ṣabāḥ prayer. He must always observe ritual ablution, and it is much better if he performs two-rikah ritual prayer after each ritual ablution.

In no way a seeker should bother anyone. He must do his best to fulfill the needs of Muslims, especially the scholars and the righteous ones. Of course, going to places where there is a possibility of sin, should be avoided. Companionship with heedless people [even though no sins are committed by them], is harmful except when it is necessary by occupation. Getting involved excessively in *mubaḥāt* (plural of 'Mubāḥ', an Islamic term denoting an action as neither forbidden nor recommended, and so religiously neutral), joke telling and listening to gossip, will destroy the heart.

Engaging in *dhikr* and *fikr* (thought) without *murāqabah* is useless even though the spiritual awareness is expanded. Here, the altered state of consciousness felt by the seeker will not last long and he should not be fooled by this state [which is deprived of *murāqabah*].

There remained no more endurance for me, so I beg you all to pray for me and do not forget this humble of many sins and many wrong doings. Read a hundred times Al-Qadr Sura on Friday night and on Friday evening.

One of the great gates of faith is:

حبّ في الله جلّ جلاله و بغض في الله جلّ جلاله.

Love for the sake of Allāh, Glory be to His Majesty, and hate for the sake of Allāh, Glory be to His Majesty.

There is a separate chapter regarding this matter in books and other news that you should look through to realize its importance.

There is no doubt that the first beloved is His Great Essence, Glory be to His Majesty. So, after the Necessary Existence, the second beloved is the sacred necessary of existence, blessings of God be upon him, the Seal of the Prophets. Then, Amīr al-Mu'minīn (peace be upon him); then, the infallible imams (peace be upon all of them); then, the prophets and the angels; then the trustees, most learned scholars and 'Awliyā' Allāh. The seeker, in his time, should give preference to the righteous pious, especially the one who is a scholar. Other people stand in a descending order.

You must try to be sincere in love and this is not an easy task. If you are thoughtful, you will understand how this love will manifest itself in your "state of motion and rest." Anyone who claims to have the affection love of Him, must be honest and sincere, otherwise he will not reach the point. I, the humble being, have nothing else to offer. In short, there is no way to get close to God except practicing the noble Sharia in every aspect of your life.[70] (the end of this letter)

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This letter is an instruction to all wayfarers on the path toward the Sacred Boundary. Although it is detailed and does not much correspond to the preamble and article, but the author, the late Ākhūnd Mullā Ḥusayn-Qulī Hamadānī, one the major scholars and Shiite jurisprudent, was the head of the chains of divine mystics and *ʿAwliyāʾ Allāh*. Therefore, assigning some disciples to him is a great honor and a divine blessing. All eminent mystics including the late Shaykh Muḥammad Bihārī, Mīrzā Jawād Malikī Tabrīzī, Sayyid Aḥmad Karbalāʾī, the late Sayyid ʻAlī Qāḍī, ʿAllāmah Ṭabāṭabāʾī and his noble brother and perfect mystic the late Sayyid Hāshim Ḥaddād, and ʿAllāmah Ṭihrānī and others who came after him, considered themselves indebted to the blessing of his divine being.

ʿAllāmah Ṭihrānī's was always pleased to hear the name of the late Ākhūnd Mullā Ḥusayn-Qulī and introduced him with exceptional titles and preferred him over other great figures of *ma'rifah*. So, it was a moral obligation to include his instructions in this book. His instruction is centered on *murāqabah* and avoiding sin. Without "absolute *murāqabah*" and without obeying the *Sulūk's* instruction, the wayfarer will not reach his destination, even though his soul, through *aḏkār*, *awrād*, and prayer has reached exoteric transient delights.

Obedience to the master's order

All the masters of mysticism emphasize that someone who has reached the destination must supervise the wayfarer's *sulūk* and *murāqabah*, because avoiding carnal desires and earthly lusts is impossible without the direction and guidance of a perfect master (a perfect mystic dominating over the souls and essences of wayfarers).

The late Qāḍī often asserted that, "most of what is required in this path is to have an insightful knowledgeable master, who has come out of the ego and reached the Divine ma'rifah. That master must have completed not only the spiritual journey toward God, but also the other three spiritual journeys, and his *siyr* in the created world must have been toward the

Truth. And said too: If a person spends two-thirds of his life in search of a teacher, he has not gone astray.

To explain the necessity of master for divine journey towards the Truth, it has been said:

بي پير مرو تو در خرابات
هر چند سكندر زماني

Avoid going to kharābāt (a Sufi term meaning ruins, temples, or taverns) without a master,
Though you are the Alexander of the time.[71]

Obeying the instructions of a perfect master is the main condition of advancing on the right path. The extent to which the wayfarer does not abide by his duties is the extent of his losses.

Based on this analogy, the wayfarer should put the order of the master before his own desires. Rather, he must have no desires but obey his master as the guardian of all his affairs. He must act with the permission of the master and stop at his permission. In social relations, he must behave completely under his influence and must know that in many cases, obedience and subordination of the master is opposed to his desires, but with a firm determination, he must not abandon his duties.

Many elders did not reach the final perfection in their journey towards the truth and stopped in the middle of the way or even went backwards. The reason for their failure is that they did not submit themselves to the master and that they also gave themselves the right to choose and the teacher does not do anything beyond their will.

Some believe that following the order of the master without complete surrender will bring a person to actuality and perfection. They arrange their personal and social affairs based on their own desire and taste. They live in the dark and make great mistakes because the danger and obstacles are so great that they leave no chance for them to progress, grow and think on their journey.

Here, there is no difference between the ignorant and the learned, and in some cases the dangers are more deadly for the scholars. Therefore, many mystic masters encourage the disciple to think about the details of what he will follow before accepting

guidance. They evaluate the determination of the traveler in facing difficult cases and inform him of any obstacles, and in case of weakness or negligence, they discourage him from pursuing further.

In this regard, shaykh ʿAṭṭār says:

در چنین ره حاکمی باید شگرف
بو که بتوان رست از این دریای ژرف
حاکم خود را بجان فرمان کنم
نیك و بد هر چه او بگوید آن کنم

In this path, a supreme ruler is a must.
For being freed from this deep sea
I accept his rulings by my soul.
Whatever he commands, whether good or evil, I will do.[72]

Junaīd was asked about murīd and murād.[73] (murīd refers to a person who is committed to a murād or a teacher in a spiritual path of mysticism. Also known as a Sālik or wayfarer).

سئل عنه: ما معني المريد؟ قال: المريد، الذي يتولاه سياسة العلم؛ و المراد، الذي يتولاه رعاية الحقّ؛ و المريد صاحب السّير، و المراد صاحب الطّير، و لا يدرك السّاير الطاير.

He was asked about the meaning of murīd. He said, "The murīd's matter is accomplished by his acquired and empirical knowledge, but murād's acts are controlled by the will and decree of the Exalted Truth. Murīd always walks on the ground, while murād flies in skies. How can murīd recognize murād's status?"[74]

A quotation from Abū-Saʿīd asserts that one cannot reach a place alone by himself and the mystic path circles around the spiritual master.

الشيخ في قومه كالنبيّ في اُمّته.

A Shaykh among his people is considered as a prophet among his community).

In this respect, the great mystic, Shaykh Maḥmūd Shabistarī, says:

دل عارف شناسای وجود است
وجود مطلق او را در شهود است

The soul of mystic is an indicator of the existence,
That witnesses his Absolute Existence.[75]

The late ʿAllāmah Ṭihrānī depicted his masters as the divine prophets—the kinds who without law making and *waḥy* (divine revelation) aspects of prophesy, stand at the same place of nobility as prophets and have authority over the souls and essences of people. Their commands are God's orders, and their rulings are like the verdicts of the divine Prophets which must be obeyed.

I remember one day in a meeting that took place between ʿAllāmah Ṭihrānī and ʿAllāmah Ṭabāṭabāʾī, words were exchanging about the level of the obedience of a disciple from his master. The late ʿAllāmah Ṭihrānī said, "Can a disciple find a fact to follow and obey beyond the words and acts of his master?"

Features of Lubb al-Lubāb

Lubb al-Lubāb (The Kernels of Kernels), written by the late ʿAllāmah Ṭihrānī, is one of the most valuable treatises on the subject matter during the history of Islam. The divine mystics have expressed practical journey towards Allāh in different ways in their treatises, letters, articles and books, but there is no treatise written briefly on the quality of development stages of the journey like the above-mentioned treatise of ʿAllāmah Ṭabāṭabāʾī. This treatise, which was discussed by ʿAllāmah Ṭabāṭabāʾī along with his ethical courses, was compiled and written by "Allāmah Ṭihrānī at the same time.

The features and excellence of this noble treatise can be explored and confirmed by two reasons. First: it shows the lessons taught by ʿAllāmah Ṭabāṭabāʾī and reflects on his personal characteristic. ʿAllāmah Ṭabāṭabāʾī is a man whose

virtues few can express, and no words can fully define and praise him. This divine mystic was a prominent figure in *fiqh* (Islamic jurisprudence), *tafsīr* (exegesis) and *ḥikmah* (theology), so that the recent century can be named to his excellence in respect of revelatory sciences and revival of Muḥammad's Sharia.

As far as Islamic philosophy and transcendent theosophy is concerned, he is known as the reviver of exalted philosophy of Ṣadr al-Muta'allihin. His sublime thoughts, wisdom, and mysticism made him exceptional and unique in recent centuries.

He touched and felt the truth and depth of genuine Sharia teachings, Shiite school, and *wilāyah*. He combined wisdom and revealed evidence with the truth of intuition. In short, he was among the honors of Muslim world, and from early years of Islam until now, there have been very few with the same level of spirituality and wisdom, who could have discovered the secrets of *'Ālam -Ma'nā* (Realm of Divinity).

Description of 'Allāmah Ṭabāṭabā'ī by 'Allāmah Ṭihrānī

The late 'Allāmah Ṭihrānī used to say repeatedly: 'Allāmah Ṭabāṭabā'ī is a person whose name is not articulated by the angels without *Wuḍu* (ritual ablution), and his dignity and status are concealed even to the prominent jurisprudents and scholars.

One day in the service of the late 'Allāmah Ṭihrānī, we visited one of the most distinguished disciples of 'Allāmah Ṭabāṭabā'ī, who was a famous and well-known theosophist. Talking about 'Allāmah Ṭabāṭabā'ī, that theosophist said the following sentence: He is a person who has never neglected any *mustaḥabb* (recommended, but not essential duties) nor done any *makrūh* (discouraged) act, whether in public and or in seclusion.

After leaving the house, 'Allāmah Ṭihrānī turned to me and said, "What a strange remark in praising 'Allāmah Ṭabāṭabā'ī. His place and horizon are beyond definition and praise, and his conducts are beyond explanation and expression."

Again, when someone said: I have seen him in the status of *taklīm* (talking to Allāh)" as God about the prophet Moses (peace be upon him) says.

وَ كَلَّمَ اللهُ مُوسى تَكليما.

And Allāh spoke to Moses with [direct] speech[76]

ʿAllāmah Ṭihrānī stated, "This is not such a great status for ʿAllāmah Ṭabāṭabāʾī."

The most distinguished disciple of ʿAllāmah Ṭabāṭabāʾī, the greatest in the circle of monotheism and ma'rifah, ʿAllāmah Ṭihrānī (May God be pleased with them), in the introduction of his book, Tawḥīd ʿilmī wa ʿaynī (Objective and intellectual Tawḥīd) describes that: Pen is unable to write and explain adequately about the biography and interpretation of our honorable master, our great guardian, His Eminence Grand Āyatullāh Ḥāj Sayyid Muḥammad Ḥusayn Ṭabāṭabāʾī Tabrīzī (May God benefit us the blessing of his being). Thoughts have no capacity and span of expansion to review the degree of his scientific, jurisprudential, mystic, and philosophical places as well as his exalted soul and great being. Logic and words can never encompass his incorporeal and sacred soul.

هر چه گویم عشق را شرح و بیان
چون به عشق آیم خجل گردم از آن

گرچه تفسیر زبان روشنگر است
لیك عشق بی‌زبان، روشن‌تر است

چون قلم اندر نوشتن می‌شتافت
چون به عشق آمد، قلم بر خود شکافت

چون سخن در وصف این حالت رسید
هم قلم بشکست و هم کاغذ درید

عقل در شرحش چو خر در گل بخفت
شرح عشق و عاشقی هم عشق گفت

آفتاب آمد دلیل آفتاب
گر دلیلت باید از وی رو متاب

از وي ار سايه نشاني مي‌دهد
شمس هر دم نور جاني مي‌دهد

واجب آمد چون كه بردم نام او
شرح كردن رمزي از انعام او

اين نفس جان دامنم پر تافته است
بوي پيراهان يوسف يافته است

كز براي حقّ صحبت سالها
بازگو رمزي از آن خوش حالها

تا زمين و آسمان خندان شود
عقل و روح و ديده صد چندان شود

گفتم اي دور اوفتاده از حبيب
همچو بيماري كه دور است از طبيب

لا تُكلفني فإني في الفنَاء
كلّتْ أفهامي فلا أُحصي ثنَاء

كلُّ شَيءٍ قالهُ غيرُ المُفيق
إن تَكلّف أو تَصنّف لا يَليق

هر چه مي‌گويد، موافق چون نبود
چون تكلف، نيك نالايق نمود

خود ثنا گفتن زمن ترك ثنا است
كاين دليل هستي و هستي خطاست

شرح اين هجران و اين خون جگر
اين زمان بگذار تا وقت دگر

However much I describe the love
when I arrive at love, I am ashamed of that (explanation)

Though language gives a clear account of love
yet love beyond all language, is clearer.

As the pen start racing to write
It split upon itself as soon as it came to Love.

When the speech conveyed the matter of love
Pen was cracked, and paper was torn.

In describing love, the intellect lays down like a donkey in a sludge.
It was Love that uttered the explanation of love and loverhood.

The proof of the sun is the sun itself.
If you require the proof, do not avert your face from it.

Although the shadow gives a hint of it,
The sun bestows the light of life every moment.

Now that I mentioned his name.
I should explain some secrets of his blessing.

My soul has become restless.
Since it has found the scent of joseph's shirt

For the sake of so many years of companionship
Tell us a secret of those sweet states.

So that the earth and the heavens laugh
Wisdom, soul, and vision become hundreds of times stronger.

I said, O thou being far from the beloved.
Like a patient being far from the physician

Do not impose on me, because I am annihilated.
My senses are lost, and I cannot praise.

Whatsoever said by this unconscious man
Whether praising or flattering, it is not worthy.

What he says, is not delightful
Like an order, seemed inappropriate.

My praise leads me toward avoiding your admiration.
As this is the proof of my existence and the existence is in vain

The account of this separation and the broken heart
Defer this undertaking to another time.[77]

The master migrated from this world to the eternal realm, and this humble disciple wrote the 'Shining Sun.' I thought to myself that I had been able to introduce him to some degree and somehow have shown a path to the lovers and enthusiasts of Eternal Beauty. Now that I look at my writings occasionally, I say:

هيهات، هيهات أن أظنّ أن أصلَ إلى فهم مَغْزَي معنويّتك، أو أقدر على أن أتفوّه بكمال روحانيّتك؛ فيرجع فهمي كليلاً، و عيني خائبًا و حسيرًا، و لساني خارسًا و ثقيلاً!

How very far, how impossible to reach an understanding of the significance of your morale, and how impossible to utter the perfection of your spirituality; my understanding is so bleak, my eyes are futile and puzzled, and my tongue is sealed and heavy!

عنقا شكار كس نشود دام بازگير
كانجا هميشه باد به دست است دام را

'Anqā (a benevolent, mythical flying creature) may not be captured, remove the trap,
There, wind always blows away the trap.[78]

سينه‌ام ز آتش دل در غم جانانه بسوخت
آتشي بود درين خانه كه كاشانه بسوخت

تنم از واسطهٔ دوري دلبر بگداخت
جانم از آتش مهر رخ جانانه بسوخت

سوز دل بين كه زبس آتش و اشكم دل شمع
دوش بر من ز سر مهر چو پروانه بسوخت

ماجرا کم کن و بازآ که مرا مردم چشم
خرقه از سر بدر آورد به شکرانه بسوخت

هر که زنجیر سر زلف گرهگیر تو دید
دل سودازدهاش بر من دیوانه بسوخت

آشنائي نه غريب است که دلسوز من است
چون من از خويش برفتم دل بيگانه بسوخت

خرقهٔ زهد مرا آب خرابات ببرد
خانهٔ عقل مرا آتش خمخانه بسوخت

چون پياله دلم از توبه که کردم بشکست
همچو لاله جگرم بي مي و پيمانه بسوخت

ترک افسانه بگو حافظ و مي نوش دمي
که نخفتم به شب و شمع به افسانه بسوخت

By the beloved's grief, my heart was burned.
Fire in the heart, body was burned.

Beloveds detach, body was scorched.
Kindness of beloved's face, my soul was burned.

I am in fire and in tears, see the cry of my gear.
Like a butterfly, for me last night, the candle's heart was burned.

Leave the story and return, since the pupil of the eye
Took the clothes off, thankfully was burned.

He who saw the chain of your entrapping hair.
For this fool, his eluted heart was burned.

Outsider has sympathy, not the friend.
As I alienated my soul, the stranger's heart was burned.

I washed my religious garments at the tavern.
Blaze of the wine house, my faculty of reason was burned.

For the repentance, the cup of my heart broke
Like a tulip, without wine and cup, my heart was burned.

Ḥāfiẓ, forget the myth, drink some wine.
That I did not sleep a wink at night and in tale the candle was burned.[79]

End of remarks of ʿAllāmah Ṭihrānī.[80]

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Chain of divine mystics

The late ʿAllāmah Ṭabāṭabāʾī considered himself a disciple of Mīrzā ʿAlī Qāḍī Ṭabāṭabāʾī in divine knowledge and in unveiling the truth of the world of existence. He depicted his place in chain of divine mystics as follows:

The man of Julā
↓
Sayyid ʿAlī Shūshtarī — Sayyid Quraysh Qazvīnī
↓ — ↓
Ākhūnd Mullā Ḥusayn-Qulī Hamadānī — Imam Qulī Nakhjawānī
↓ — ↓
Sayyid Aḥmad Karbalāʾī Ṭihrānī — Sayyid Ḥusayn Qāḍī
↓ — ↓
↓
Haj Mīrzā ʿAlī Qāḍī
↓
Sayyid Muḥammad Ḥusayn Ṭabāṭabāʾī

(The late ʿAllāmah Ṭabāṭabāʾī relates to the chains of divine mystics in two ways)

Therefore, and definitively, the authenticity and validity of the contents of this noble treatise is clear because its narrator is one of the first eminent scholars of Shiite and informed of all

fundaments of different schools and sects, and he himself had enjoyed the blessing of the divine intuition.

However, the second reason is the attribution of this noble work to its author who is the most learned scholar, the great Āyatullāh, Ḥujjat al-Akbar, Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī. He is a person that indeed I, the writer of these lines, am not able to describe him and enumerate his traits, because he stands higher than the horizon of wisdom and perception, and writing on such a ground will be nothing but propagating fantasies.

In respect of the official philosophical sciences, tafsīr (exegesis), jurisprudence of ḥadīth (traditions), he was the leading student in debates of the late ʿAllāmah Ṭabāṭabāʾī. In addition, according to his own statement, during the seven-year in the holy city of Qum, continuously for at least two hours a day, he had private session in science, philosophy, mysticism, and Tawḥīd. The bound created between the master and the disciple was so firm that the late ʿAllāmah Ṭabāṭabāʾī was not ready to witness separation. When ʿAllāmah Ṭihrānī relocated to Najaf, ʿAllāmah Ṭabāṭabāʾī wrote to him: . . . However, as your heart too will testify, I never will forget your kind face, and if it were not for the sacred threshold of the heaven-based throne of Amīr al-Mu'minīn (peace be upon him), I would have never ratified your travel neither as my personal views nor based on imagination. Anyway, and overall, my heart is with you. . .."

During this period, ʿAllāmah Ṭihrānī was the most prominent student of ʿAllāmah Ṭabāṭabāʾī, and under the training and discipline of his master, he began to follow the instructions and the practical program of meditation aḏkār and awrād during the day and night. He obeyed his master's instructions with all seriousness and dedication. His teacher believed that the only unique way to understand the issue of guardianship was through practical conduct and reaching the level of mysticism and celibacy, and with this attitude, he trained and educated this gifted student of his.

After travelling to Najaf and benefiting from the masters of official sciences, ʿAllāmah Ṭihrānī attained an inspiring status among the scholars. In *ḥawza* (a seminary for Shi'a Muslim clerics), many believed that if he stays long in Najaf, the Shia

authority (marja' taqlīd, source of emulation) will be presented to him. On the advice of 'Allāmah Ṭabāṭabā'ī, he established mystic relationship with the disciples of the late Qāḍī, especially Ḥāj Shaykh 'Abbās Hātif and Āyatullāh Sayyid Jamāl al-dīn Gulpāyigānī. Those oblivious to the world of meaning, did not admire his scientific approach and life, and therefore neglected and offended him, but he did not back down even a bit from his opinion. He did not give a chance to the hypocritical ignoramuses and pretentious religious persons to ruin his sublime knowledge and overwhelming logic. Nevertheless, they secretly started spreading lies accusing him of " Taṣawwuf munkar" (unacceptable or illegitimate practice of Sufis).

He said too: one night, one of his teachers, the late Āyatullāh Khuwyī (may God have mercy on him), told him: Sayyid Muḥammad Ḥusayn, it is a pity that someone like you with this talent and ingenuity, spends his time in Sulūk's affair and in compliance with special instructions. *Sulūk* comes by itself, and your time is more valuable than addressing these issues.

'Allāmah Ṭihrānī answers him: You know that I am your strongest student. I am willing to debate any subject with you or any person of your choosing to see who is more advanced in technical and scientific reasoning. Do I spend my life idle like those who have no skill but wasting their life; spending nights in vain desires, engaging in backbiting, accusations, and intervening in personal affairs of righteous people? If spiritual states were to be attained automatically, we would have seen it so far in you and people like you. How will these states come true in man accordingly? It is beyond imagination that people with such a mindset can achieve even an iota of this knowledge. They spend their whole lives in confusion, doubt, and ignorance, and then they migrate from this world to the next empty handed.

'Allāmah Ṭihrānī joining the perfect mystic, Ḥaḍrat Hāshim Ḥaddād

After seven years of residing in Najaf and blessing by that sacred place and by the owner of the great wilāyah, the Lord of

Unitarians. Amīr al-Mu'minīn (peace be upon him), 'Allāmah Ṭihrānī was blessed by Ḥaḍrat Ḥujjat ibn al-Ḥasan Al-Mahdī (may our souls be sacrificed for him) and met one of the most distinguished ethical and mystical disciples of the late Qāḍī, Sayyid Hāshim Ḥaddād.

Ḥaddād captured and brought under spiritual dominance all corners of 'Allāmah Ṭihrānī's soul and left no vague point in his existence. The interpretation of the late 'Allāmah Ṭihrānī of this unparalleled mystic was different from other definitions [about other divine scholars and great men, whether contemporary or past].[81]

In this divine man, the spiritual development, mystic power, horizon of thoughts, and sublimity of ideas were so great that left no opportunity for 'Allāmah Ṭihrānī's mind, wisdom, heart, and soul, to ponder upon, and eliminated any sort of imaginative superiority. He completely became the object of teaching and refining of that great man.

'Allāmah Ṭihrānī submitted his will completely to his master. He received his words exactly as revelation, truth, and reality.

Therefore, the spiritual growth and prospects of discovering the truth of monotheism, manifested differently in 'Allāmah Ṭihrānī and his undertaking of the problems of unity and mysticism became different from other teachers.

The rays of *Jalāl* (Glory) and *Jamāl* (Beauty) illuminated his heart and led him to an essential development in his soul and essence. He received the highest divine bless which is "incorporeity of the essence" and "annihilation in God". By the divine approval, he attained the status of "*Baqā' Bi-Allāh*" (existence in God) and dedicated himself to guide the talented souls and was honored the title of Sayyid Al-Ṭā'fatayn (master of two Groups—scholars of *bāṭin* and *ẓāhir*).[82]

One day the late Ḥaddād told me: There will be nobody like your father throughout the Earth. I submitted all I had to him, a hundred percent.

The late 'Allāmah Ṭihrānī became the executor of the will of Sayyid Hāshim Ḥaddād and all referring to His Eminent Ḥaddād were assigned to 'Allāmah Ṭihrānī.[83] Interestingly, his companionship with the late Ḥaddād lasted for twenty-eight

years just as his companionship with the late Qāḍī (may God be pleased with them all).

The results of the debate between ʿAllāmah Ṭihrānī and ʿAllāmah Ṭabāṭabāʾī about *fanā* and *baqā*

ʿAllāmah Ṭihrānī reached a horizon in monotheistic teachings and mystical thoughts beyond which no imaginable upper limit exists.

Because of his natural disposition and inherent character of having courtesy and respect toward his benefactors and masters, at declining years of the late ʿAllāmah Ṭabāṭabāʾī, he opened a chapter of monotheistic and mystic debate and dialogue with him. During six sessions in Tehran, he discussed about the "truth of annihilation of the essence of man in the Supreme Being" and on "total obliteration of all attributes and all effects." The details of those debates are in "Shining Sun." In those debates the late ʿAllāmah Ṭabāṭabāʾī persisted on the nonexistence of "annihilation of the essence" and preservation of the "fixed source" by his own reasoning. However, after exchanging the proofs and confirmation, he accepted the view of ʿAllāmah Ṭihrānī. This discovery created a state of pleasure, exultation, contemplation, and deep-thinking in him.

When the discussion ended, I was present along with my father and I heard from ʿAllāmah Ṭabāṭabāʾī saying, "Allāh made you a means for directing and helping me." You could see greatness, modesty, purity, sincerity, and value in his words.

The late ʿAllāmah Ṭabāṭabāʾī and the late Qāḍī, discussed the same exact topics in the holy city of Najaf, however, the late Qāḍī could not convince him to accept this vital issue but later he accepted through his debates with ʿAllāmah Ṭihrānī.

و له الحمد و له الشكر و هو الموفق و المعين.

This was a summary text about the compiler of the noble treatise "Risālah Lubb al-Lubāb" and his established personality. Although there are more issues to discuss, to the lords of insight

and wisdom, understanding the facts and discovering the secrets of this writing will not be out of sight.

اللهم ألحِقنا بعبادِك الذين هُم بالبدار إليك يُسارعون، و بابكَ على الدوام يطرقون، و إياك في الليل و النهار يعبدون. بمحمد و آله الطاهرينَ.

O Allāh, join us to your servants who hasten toward your home; those who constantly knock on your door, and worship you day and night, I beseech you through Muḥammad and his pure family.

Sacred city of Qum,
Monday, 14 Shawwāl 1427 AH
Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī

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Transliteration

Arabic Letters

symbol	transliteration
ء	ʾ
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	ʿ
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
و	w
ه	h
ي	y
ة	ah; at
ى	á

Long Vowels

ا	ā
و	ū
ي	ī

Short Vowels

ـَ	a
ـُ	u
ـِ	i

Persian Letters

پ	p
چ	ch
ژ	zh
گ	g

Endnote

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[1] *Maqām Maḥmūd* (A glorious station) is a place in paradise reserved for the Prophet Muḥammad (peace be upon him). In the Holy Qur'an (17:79), we read "And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station."

[2]

أب الأكوان بفاعليّة و أمّ الإمكان بقابليّة

father of existing ones in respect of His subjective dignity and cause and the mother of all creatures in respect of His reception and talent (because the establishment of two different dignities; one which is descending the true existence plus illuminative genitive, and secondly, its formation in different molds and containers as well as its determination in different specifications, two directions and dignities manifested and depicted in emergence of new circumstances. The first dignity is interpreted as subjective dignity and the second one as receptive dignity. Both are originated and manifested from blessed existence of His pure soul.

[3] Dīwān ibn al-Fāriḍ, P.120.

[4] Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī, our master and spiritual guide, reached God and annihilated in the essence of Him. He was the master of Godly Islamic jurists and the evidence of devoted friends of Allāh, and 'Allāmah Ṭabāṭabā'ī was the honor of theologian philosophers and an outstanding exemplar of wayfarer scholars.

[5] *Tawallā* is a doctrine that refers to the obligation of loving those who love God and the Islamic prophet Muhammad and his family and *Tabarrā* refers to the obligation of disassociation with those who oppose God and those who caused harm to and were the enemies of the Islamic prophet Muhammad or his family.

[6] Dīwān 'Aṭṭār, p.120

[7] Al-An'ām (The Cattle) Sura (6), last part of Verse 91.

[8] Al-Ankabut (The Spider) Sura (29), Verse 44.

[9] Al-Ḥajj (The Pilgrimage) Sura (22), beginning of the Verse 62.

[10] Ibrāhim (Abraham) Sura (14), Verse 5.

[11] Ibrāhim (Abraham) Sura (14), Verse 5.

[12] Al-Ḥadīd (The Iron) Sura (57), Verse 25.

[13] Al-Nisā (The Women) Sura (4), last part of Verse 82.

[14] Al-Imran (The Family of Imran) Sura (3), Verse 85.

[15] Bihar al-anwār (The Ocean of Lights), Vol 67, P.372.

[16] Al-An'ām (The cattle) Sura (6), Verse 161.

[17] Al-Baqarah (The Cow) Sura (2), last part of Verse 130.

[18] Bihar al-anwār (the Ocean of Lights), Vol 91, P.98.

[19] Al-Ḥijr (The Stone land) Sura (15), Part of Verse 29.

[20] Al-Anbīya (The Prophets) Sura (21), last part of Verse 26, and Verse 27.

[21] Dīwān Ḥāfiẓ Shīrāzī, P.28

[22] Dīwān Ḥāfiẓ Shīrāzī, P.28.

[23] Al-Anbīyā' (The Prophets) Sura (22), beginning of the Verse 22.

[24] Al- 'Imrān (The Family of Imran) (3), Verse 190.

[25] Luqmān Sura (31), beginning of the Verse 25.

[26] Al-Isra (The Night Journey) Sura (17), Verse 88.

[27]Al-Nisā (The Women) Sura (4), Verse 82.

[28] Muhammad Sura (47), Verse 24.

[29] Yāsīn Sura (36), last part of Verse 68.

[30]Az-Zumar (The Crowds) Sura (39), part of Verse 9.

[31] Ar-Rum (The Romans) Sura (30), Verse 21

[32] Mustadrak al-wasā'il, Vol 17, P343, Chapter 15, and Bihar al-anwār (the Ocean of Lights), Vol. 2, P.120.

[33] Al-Baqarah (The Cow) Sura (2), Verse 163 and 164, and Al-Kāfī, Vol. 1, P.13, and Bihar al-anwār (the Ocean of Lights), Vol. 1, P.132

[34] Al-Kāfī, Vol. 1, P.16, and Bihar al-anwār (the Ocean of Lights), Vol. 1, P.136-7

[35]Al-Fati (The Originator) Sura (35), Part of the Verse 10.

[36] Al- Ḥajj (The Pilgrimage) Sura (22), beginning of the Verse 37.

[37] This noble hadith is brought in the book of, Allāh Shināsī of Great Ayatollah Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (may God have mercy upon him), Vol II, P.121-2, under the discussion 16-18,

لم اک بالدّی اعبدْ مَن لم اَرَهُ.

And in his commentaries says:
Mustadrak al Nahj al-Balāghah, Al-Andalus publication, Beirut, P.157 chapter 3, and Abdolali Karang in the book 'ithbāt Wujūdī Khudā in the commentary P.5, while translating the article: Does the world have a creator? By Dr. Demerdash Abdolmajid Sarhan, an expert in educational sciences, have quoted this noble hadith. In Mafātīḥ al- 'ijāz fi sharḥ Gulshan Rāz, Maḥmūdī publication, P.57, this phrase is mentioned that: Dhi'lab Yamānī asked from Ḥaḍrat Alī Murtaḍā (peace be upon him) that:

أفرَأيتَ رَبّكَ؟

Have you seen your Lord?

He replied:

أفأعبدُ ما لا أرَي.

Do I worship what I do not see?

Ans says:

رأيتُهُ فعَرَفتُه فعَبَدتُه؛ لم أعبُد ربّا لم أرَهُ.

I saw him and knew him and worshiped him. I did not worship a God whom I did not see.

فمَنْ كانَ يَرْجُوا لِقاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلا صالِحاً وَ لا يُشْرِكْ بِعِبادَةِ رَبِّهِ أحَدا.

So, whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone [Al-Kahf (The Cave) Sura (18), last Verse].

[38] Al-Ḥikmah al-Muta'ālīyah, fi-I-Asfār al-Aqliwyya al Arba'a (the Transcendent Philosophy of the Four Journeys of the Intellect), Vol. 1, P.7 - 8.

[39] Sayyid is an honorific title denoting males accepted as descendants of the Islamic prophet Muhammad through his grandsons.

[40] apparent obligations, such as ṭahāra (Purity) (observing cleanliness of the soul, the clothes, and the surroundings), *najisāt* (in opposition to *ṭahāra*), transactions commandments, *Qiṣāṣ* (meaning "retaliation in kind" or revenge, or "eye for an eye"), inheritance rules, etc.

[41] Al-Ḥadīd (Iron) (57), Part of Verse 4.

[42] Al-Ḥadīd (Iron) (57), Part of Verse 3.

[43] Al-Zukhruf (Ornaments of Gold) (43), Verse 84.

[44] Al-Anbīya (The Prophets) Sura (21), beginning of the Verse 22.

[45] Mathnawī Ma'nawī, Kalaleh Khavar, First chapter, P.11.

[46] Al-Kashf (The Cave) Sura (18), Verse 103 and 104.

[47] Al-Nour (The Light) Sura (24), part of Verse 40.

[48] Al-Ḥashr (The Gathering) Sura (59), part of Verse 7.

[49] al-Ḥikmah al-Muta'ālīyah fi al-Asfār al-Arba'ah, Vol. 1, P.11 and 12.

[50] 'Ilm al-Kalām(literally "science of discourse"), usually foreshortened to Kalām and sometimes called "Islamic scholastic theology" or "speculative theology", is the philosophical study of Islamic doctrine ('aqa'id).

[51] Often the presence of forms and meaning in human soul is based on imagination, illusion, and creation without citing and relying on the principle of causality and source, but the authorities of intimate knowledge (ma'rifah) and intuition do not label any intuition as 'acceptable' and do not accept any perception of form and meaning as 'in accordance with the truth and reality.

[52] Proverbs and Adages, Dihkhudā, Vol.1, p.544, quoted from Sa'dī of Shīrāz.

[53] Dīwān ibn al-Fāriḍ, P.36.

[54] Handwritten Epistle of "Allāmah Ṭihrānī, No.18, p262.

[55] Dīwān Ḥāfiẓ Shīrāzī, P318.

[56] Bihar al-Anwār (the Ocean of Lights), Vol. 79, P.243, Tafsīr al-Ṣāfī, Vol. 1, P. 118, Kashf al-khafā' wa-muzīl al-ilbās. 'Ajlūnī, Vol. 2, P.173, Faizu'l-Qadir fi Sharh -Jame'u's-Saghir, Ra'ufu'l-Manavi Vol. 4, P.8.

[57] Būstān of Sa'dī, Preface of Būstān, p16.

[58] Dīwān Ḥāfiẓ Shīrāzī, P. 82.

[59] Dīwān Ḥāfiẓ Shīrāzī, P.376.

[60] Dīwān Ḥāfiẓ Shīrāzī, P.123.

[61] Dīwān Ḥāfiẓ Shīrāzī, P.103-104.

[62] Bihar al-Anwār (The Ocean of Lights), Vol. 2, P.43, Haq Al-'alam

[63] Al-Kāfī, Vol. 8, P. 275.

[64] Tawḥīd 'ilmī wa 'aynī (Scientific and Subjective Monotheism), p230

[65] Al-An'ām (The Cattle) Sura (6), Part of Verse 79.

[66] Rūḥ Mujarrad (The Incorporable Soul), pp 426-428.

[67] The late Ḥaddād too has expressed many times that reaching the high place of tawḥīd and proper advancing in the path of divine journey toward God is impossible without imamate of Shiites' imams and the Prophet's righteous substitution, Ali ibn Abu Talib, and his descendants.

[68] Rūḥ Mujarrad (The Incorporable Soul), with trivial difference; Handwritten Epistle of 'Allāmah Ṭihrānī, Anthology No.18, p263.

[69] 34 times Allah-o-Akbar (Takbīr), 33 times Alhamdulillah (Taḥmīd) and 33 times Subhan Allah (Tasbīḥ).

[70] Tadhkirat al-muttaqīn (Biographical Memoir of the Pious), pp 190-196.

[71] Proverbs and Adages, Dihkhudā, Vol.1, p.484

[72] Manṭiq al-Ṭayr, (Language of Birds), Article 15, p.126

I'll obey my commander with my life,
I'll do everything he orders.

[73](murīd refers to a person who is committed to a murād or a teacher in a spiritual path of mysticism. Also known as a Sālik or wayfarer).

[74]Tadhkirat al-Awliyā', p.444, reads as follows: "He was asked: 'who is murīd? He said: murīd is in politics, and murād is in observing right. murīd is runner and murād is a flying bird. How can a runner catch the flying bird?

[75] Golshan Rāz (Rose-Garden of Secretes). p.44.

[76] An-Nisā (Women) Sura (4), Ending Part of Verse 164.

[77] Selected from the poems of Rūmī, Mawlānā Jalāl al-Dīn, Vol.1, p.4. of 'Mathnawī' edited by Mīrzā Maḥmūd Wazīrī. (Marginal note).

[78] Ḥāfiẓ, Pezhmān Publishing, p.7 (marginal note).

[79] Ḥāfiẓ, Pezhmān Publishing, p.15.

[80] Tawḥīd ʿilmī wa ʿaynī (Scientific and Subjective Monotheism), pp. 35-37.

[81] For more explanation you are referred to Volume 2 of "Asrār Malakūt" (Secrets of the Divine Realm) and the book titled 'Shinning Sun'.

[82] Sayyid Al-Ṭā'fatayn means Sayyid of ʿUlamā (the religious elite of scholars at the top of the sectarian hierarchy), and Sayyid of ʿUrafā' (Gnostics)]. This title was endorsed by his master, Sayyid Hāshim Ḥaddād.

[83] Asrār Malakūt (Secrets of the Divine Realm), Vol.2, p.512: