Absolute happiness comes by itself and there is no need to look for it. That is exactly why it is impossible to achieve it in this world.

"Just as the air we breathe is created by God and offered to all, so is the consciousness of God. His power and grace must available for all".

SRI SATHYA SAI – GRANDMA

BOGUMIL

Any discussion of Bogumils should first start from the fact that Bosniaks are the heirs of the medieval Bosnian Church. Once it arrived, Islam was accepted as the last "link" in the unbroken chain of Divine Revelation. In this sense, there is no question of Bosniaks being "Turks" or "descendants of Turks", the thesis is absurd and unsustainable in itself (because then who were the people who lived in these areas before Turkey). Before the Turkish conquests, missionaries of Islam from different parts of the world came to these areas. (PICTURE - Muslim cemetery - Nekuk, next to Stolac, where, according to tradition, the harbingers of Islam who came before the Turkish era perished). Many dervishes and traveling merchants were made known during the last Annunciation.

When Turkey entered these areas, the followers of the Bosnian Church mostly accepted Islam through the teachings of God's Messenger Muhammad, who was announced by Jesus ("and to bring you the Good News about the Prophet who will come after me and whose name will be Ahmed" - says Jesus in the Qur'an and certainly there were sects within Christianity that lived this good news within their communities). Many followers of the Bosnian church accepted the Quranic teaching because they were waiting for the "Good News" (the Messenger of Muhammad), and they recognized in Islam the continuity of the divine Revelation, so thus Islam represented the final word that they recognized as their own. This way (as a result of this continuity) some churches were also converted into mosques because Muhammad (as the Last Prophet) is announced as Jesus' "good news", which the God-believers perceive as the fullness of their faith, its seal.

The conversion of churches into mosques (as a result of the acceptance of a new religion) represented individual cases and it was by no means the "demolition" of those churches (as it is maliciously and tendentiously portrayed), but precisely their conversion into mosques, which was a logical transformation in accordance with the acceptance of the Last Word of God Announcements. The continuity of God's Revelation was understood by the Bogumils in the correct way, as it only supplemented what they already had in their hands (the Gospel). In this context, it should be emphasized that Mary (Mary), together with Fatima, the daughter of God's Messenger, is the most respected woman in the Qur'an, and she and her son (Jesus) are signs of God's Mercy to people. The nineteenth surah of the Qur'an bears Mary's name (Mary), as she and her son (Jesus) are mentioned in dozens of places in the Qur'an. Therefore, the believers in Islam recognized the purpose and meaning of the continuity of God's Books, so there is no question of any kind of "Turkification" existing. That term (which purposefully declares Bosniaks to be "Turks") was put into practice by political and other forces that were hostile to Bosnia and Herzegovina. "Turkification" (as a phenomenon of the conversion of Bogumil to Islam) was and continues to be aimed at portraying Bosniaks as a foreign body in their own country, as "collaborators" and descendants of the conquerors. And if someone is on "someone else's" (and not on their own) land, then it is quite legitimate to kill them, expel them or, in the "best" case, return them to their "ancestral faith". Unfortunately, Bosniaks themselves fell for (and still fall for) this disastrous logic (according to Bosnia), more or less, depending on the socio-historical circumstances. This is where the "servant consciousness" (of Bosniaks) played a disastrous historical role. (PICTURE – Stećci, tombstones of Bogumil).

Let's look at that problem in the present tense for a moment. It would be worth asking why the so-called "Bosnian-Turkish" friendship is more important to Bosniaks than friendship with, say, Norway, which helped Bosnia in the war much more than Turkey. From this aspect, Serbs and Croats are more important to Bosniaks than any other nation, and good relations with them (with whom we share a common past) are much more important than relations with Turks. However, the "Turkish past" that many refer to without any real reason is taking its toll again. Bosniaks today pay "tribute" to their unknown and unaware past. The whole psychological and social dimension of "Turkification" only works in the hands of the enemies of Bosnia and Herzegovina, it was designed with the aim of denaturalizing Bosniaks from their identity.

What inevitably accompanies the mythology of "Turkishness" is the archaic spirit, the past that has lost its continuity with the present and has no connection with the future. This inevitably creates hopelessness in all fields, and in order to rationalize it in an acceptable way, problems are projected into "distant countries". Today, the average Bosniak will almost perfectly discuss the problems in Iraq, Afghanistan and Somalia, but what we need here, he neither knows nor acknowledges as a problem. According to Bosniaks, that problem will be solved by "others", and they exist in every era. Awful projections of one's own impotence into the hills of Afghanistan thousands of kilometers away, isn't that the easiest kind self-delusion that doesn't "cost" anything because others are always to blame for everything?! To look away somewhere else is the simplest but also the most fatal way of self-deception.

In order to understand all the similarities between God and Islam, it is necessary to look at the excellent book on this issue ("Bogumil i Patareni" - Franjo Rački), where striking similarities between Islam and the Bosnian medieval church are noticeable. So, for example, the Bogumils would regularly (in certain prayers) turn towards the East, and when a new convert approached the community there was a rite of hand washing, which is ``ablution'' from the Islamic point of view. Certainly, for a beginner, water had the character of initiation into a new state. Some prayers the Bogumils had to know by heart, which is again a direct closeness to Islamic regulations, because it is known that the Islamic prayer (salat) cannot be performed if one does not know by heart the first chapter of the Qur'an (surah "Approaches") and more (at least ) several short sections.

During the prayer, the Bogumils performed certain movements with their knees, and according to similar movements (from the word "knee") the Islamic Salat is popularly called "klanjanje". In dervish orders, however, when the initiate (murid) takes an oath (bayat) to the shaykh, their knees touch.

In the Bogomil church, everyone could pray individually and separately from others, which also coincides with the Islamic rule that there is no external mediation between man and God. Internal mediation on the cognitive path exists, but it has nothing to do with the priesthood. Clergy existed in the Bosnian Church, but everyone could pray independently. God could be prayed to everywhere, which is also a characteristic of Islam. The Qur'an clearly says that both "East and West are God's" and "wherever you turn, there is God's side". Any place that is clean and unoccupied can be a space for prayer. The word "masjid" means a place where one "prostrates" (bowing to God) and that place can practically be anywhere. If there are 3 people (together in prayer) each such masjid is a "mosque". A mosque can be any covered room, while a roof is not a requirement for individual prayer. The word "masjid" appears in some Quranic translations as "mosque", which is completely wrong, because the ground, i.e. the place where "sajdah is performed" can be any place in the world. That's why the Prophet Muhammad enumerating some special blessings that (as the Prophet) were given only to him, he said: "The whole earth has been made a mosque for me".

Bogumil churches (similar to mosques) did not have any external artifacts and symbols, they did not have bells or even a cross, and the interior of the church was without pictures or statues, which is a common thing in Islam. There are no pictures of saints or icons in mosques. Moreover, Sunday was not considered a special day, nor was it a day of rest or "non-work". It was just an ordinary day like any other. From all of the facts mentioned above, it is clear why Bogumils embraced Islam. It was faith in a completely logical sequence, a continuation or collection of all God's Books, some of which they already had in their hands (the Gospels). This is also why Islam found fertile ground in Bosnia and instead of striving for (and) unity with Christianity in the same way as Bogumils, Bosniaks are offered "Turkification" by some as a model of the past, which in the long run can be disastrous for Bosnia. It is no coincidence that Bosniaks were called "Turks" by the aggressors in the last war, because if they are Turks, then they are foreigners, conquerors and not their own. Following that "foreign body" logic, then they can be (as we are already said) to kill, persecute and demand that they return to the "faith of their ancestors", and treat them as "diseased tissue" in the body of Bosnia and Herzegovina.

However, the old faith of our grandfathers is precisely the worship of God, whose church had incredible similarities with the Islamic principles of worship, and that is why Islam was wholeheartedly accepted. Muhammed a.s. as the Last Prophet was the expected message of Revelation, the "good news" (mentioned in the Qur'an by Jesus) and as this good news confirmed what they had in their hands (the Gospel) the God-believers accepted the new faith en masse. Every Bogumil village had its own elder, who was called did, and who in the external sense (with the arrival of Islam) "transformed" into the leader of the congregation (imam) or in the esoteric sense, sheikh. In this way, the Bosniaks were the inheritors of the Christian civilization, that civilization is not some foreign body that "fell" under the domination of Turkey, but the arrival of the Turks in these areas only confirmed the continuity of faith in the One God. Bogmulism underwent a completely logical transformation into Islam, and within that transformation there was no "Turkification" nor did Bosniaks become "Turks".

There was no compulsion to convert to Islam, which is confirmed (among other things) by Sultan Fatih's famous ahdnama addressed to Christian believers, in which they are guaranteed freedom of religion and personal and property security (when they fled en masse into the forests when the Turkish army arrived).

In this time of wandering and the search for a "new identity" by Bosniaks (which often includes all the revolts and frustrations produced by the war), there are strong aspects of fundamental ignorance about oneself, which, projected onto the collective plane, is realized as the expected "awareness" ( which of course does not exist and has never been on the agenda of any collectivity). The awareness of the entire nation is unprecedented in history, it is practically impossible. Unfortunately, "Turkification" is becoming relevant again, so people talk about the "great friendship" of two peoples (Turks and Bosniaks) and "unbreakable ties", which are just platitudes without any real basis.

Bosniaks are not "descendants of the Turks" nor were they idolaters who were "enlightened" by the Turkish conquests. They already were believing in One God, as evidenced by the (already mentioned) incredible similarity between Bogumil and Islamic liturgies. The monotheism of the ancient Bosniaks was at a much higher level than the advocates of "Turkification" can even imagine. One of the freshest (and saddest) examples of historical misunderstanding and the same immaturity (of Bosniaks) was the recent war when there was a vague but strong expectation of "fraternal help" from Turkey in 1992, so it was often preached that Turkish planes would make a difference, but that they didn't arrive'' (It is more than obvious that they would have disappeared before that help had our people not offered a strong and unexpected resistance).

Therefore, it should be emphasized that "ours" are not Turks, but Serbs and Croats and all the others who live on these areas in a common house. No nation chose war, it is chosen by the political will of a given historical and social moment, that will that thinks it can achieve its goals by force. And wars in Bosnia and Herzegovina have always come from the outside, never from the inside. The Bosnian being has always resisted all external storms, steadfast and proud like the old Bosnian heroes, and unity in diversity is not only possible, it is also inevitable. And it will survive despite all the temptations that every age brings with it.

THE GIFT OF THE MESSENGER

On one Bogumil stećak, there is an unusual and strange motif that was unknown to many. Namely, we are talking about shoes on a human head, more precisely sandals, and that picture was a puzzle, because it was not known whether it was a symbolic representation or a real event. Those in the know know that the reason for the picture is a historical event that happened in the age of the Last Prophet of God, Muhammad a.s.

When the Prophet appeared in Arabia, a man in Bosnia had a dream about the Last Messenger of God and his announcement, a mission far from their homeland. He told the dream to several friends and together they decided to go to Arabia to check the news given in the dream. They traveled for months. Fate wanted them to arrive in Arabia during one of the battles fought by the Prophet. Seeing the swirling dust and the scattering of sabers, they decided to join a smaller group, in which, as it turned out, the Prophet was also the leader. After the battle (in which the Muslims were victorious) Muhammad a.s. kindly and warmly received Bosnians from a distant country, teaching them the basic principles of the faith. In the end, he gave them woven sandals that, out of respect for the Last Prophet, they did not want to put on their feet, but put them on their heads and thus returned to Bosnia.

This remained in folk tradition, and it is engraved on the Bogumil stećak, which is another confirmation of the continuity of God's Revelations in these areas. Moreover, it is confirmation of the breadth and nobility of the Bosnian heart.

THE SNAKE AND THE DOVE

Mustafa liked the Podgradska mosque the most, but he would usually pray the Jumu'ah prayer in Careva, in the center of the city. However, Pasha's mosque in Podgradska Mahala was special in his contemplations, when the signs would become clear and clear in the self-satisfaction that always bears fruit. The silence by the river and the arches of artisan shops by the road, testifying to the unity of the spiritual and the material. On Fridays, in the Emperor's Mosque, strange things would sometimes happen for which ordinary minds did not know or had answers. Immediately upon entering the mosque, Sheikh Žujo would disappear, but upon exiting, he would again be with those present, indifferently putting on his shoes as if nothing had happened. People would suspiciously and wisely avoid Mustafa's gaze, vaguely suspecting that they were not there for "pure business". Where he would stay and why, no one knew.

"You see badly because you are bad," Mevlana once wrote, clearly showing us that our judgments about others are most often projections of our states. This is why a good man justifies, while an evil man sees the bad in everything. External judgment is the fruit of our internality. That's how Mustafa Žuja was accused of hiding in the mosque and crawling under the minbar, coming out at the end of Juma to cause confusion in the congregation. Others asked for an explanation from him personally and did not receive it, others wisely remained silent, believing in the miracle of the man of God, leaving him alone. He himself gave her more and more reasons for gossip and slander that always clean us by mirroring the heart's flashes and reflections.

Confused and indecisive congregation members decided to check the whole thing by appointing a twelve-year-old boy to pray next to Mustafa without separating from him. The rehearsal was supposed to show where and how he disappears and whether he hides inside the mosque without others seeing it. The great sheikh saw through their intentions and just hugged the boy.

"You were assigned to follow me, right?" – he said, looking at him gently while the children's eyes sparkled with surprise and astonishment.

Hey son, free with me! - broke his fear by pushing him from his right side while the people gathered and the imam entered the mihrab.

The rows were lined up and the prayer began. This time however, Mustafa and the boy also disappeared, appearing only after prayers at the exit door. To everyone's astonishment, the boy had a garland of ripe dates around his neck. Dates are grown and bear fruit in the East, hundreds of kilometers away and everyone fell silent in great fear. Later, the child discovered that they had both visited an unknown area covered with palm trees, but how they got there and returned, he could not explain. It was one of the most famous Keramet of Mustafa (PICTURE - GRAVE OF MUSTAFA ŽUJE)

Zijo Rizvanbegović told me (passing down from his grandfather) that Sheikh Žujo was unusually fond of honey, and Zijo's grandfather was a famous beekeeper and honey producer. One evening, Mustafa came to Rizvanbegović just as the table was being set and asked to buy honey. Dinner was prepared and most were seated around a round siniya (collective dining, important for all kinds of bonds within the family, was still common among Muslims). Zia's cousin Mehmed (who was a child at the time) was just about to sit down at the table when the sheikh knocked on the door. He was stunned and asked him why he came. Zijad's grandfather asked him to wait a little while the family members had dinner, but he asked that little Meho immediately go with him and take the copper to Begovina.

"There will be a table on time, don't worry about anything" – he looked at those present meaningfully and silently left. Hodža didn't feel like leaving the hatur, he is a well-respected alim and a respected man not only in Stolac but also beyond, the grandfather just nodded to the boy and Meho immediately took the copper pot of honey and set off with Mustafa towards Begovina. In Begovina, Mustafa thanked the boy and gave him new, wrapped soap.

"You're going to leave me, grandfather," he said, closing the door behind him.

The child came back and the food had not even cooled down as if only a few seconds had passed. The father and grandfather shouted at the boy, scolding him for leaving Mustafa alone, because it was impossible for him to go all the way to Begovina and return in a few moments. The boy, however, swore that he had accompanied the sheikh all the way to Begovina and showed the soap as proof. Everyone stopped in amazement. To get from Podgradska Mahala to Begovina and back (let's not forget that Mustafa was already an old man and moved slowly) it takes at least half an hour. How he took the boy and brought him back in an instant, "stopping" time (so that the dish did not cool down at all) no one knows. God-pleasers rarely talk about their actions and do not explain them. Even more, they cover them, in accordance with Isao's saying - "Do not cast pearls before swine".

He was a shaykh of the Naqshbandi order, but it is not recorded (nor transmitted by tradition) that he had his own tekiya or murid. If he had disciples, it was an insignificant number of people who respected the law of secrecy, not revealing themselves to the ignorant world. It was more than 100 years ago, and what can be said today when tekkies have a mainly folklore role and when no one derives any benefit (in the social sense) from their existence. Serving as reminders of ancient times, that's what tekkies mostly provide today. In the past, there were imarets, public kitchens, where the hungry could be fed and the tired could sleep, then they played a positive social role. They were even made at a distance that roughly corresponds to the six-hour movement of a horse, it was known how many kilometers an animal travels in one hour. Mustafir's rooms had a real and not a formal role (like today when every man who sets out on a journey knows in advance where he will spend the night). However, communication and any other connectedness as a phenomenon is quite far from the average Muslim, he lives in the past.

Today, "kissing the hand" of dubious sheikhs whose chain of spiritual genealogy has not been authentically confirmed is the basic feature of Sufism in these areas. The basic feature of tariqat life is an archaic consciousness that finds truth exclusively in the traces of the irreversible past, while authentic Sufism always represented life in its time. (PICTURE - the former house of Mustafa Žuja, which is being restored after the war). It is said that at the entrance to Mustafa's room, a rosette, a dove and a snake were painted above the door. Together, entwined and inseparable in a meaningfulness that spoke more with silence than all words. Tameness and danger, peace and silence. Pink is the color of the Naqshbandi Order. The redness of the morning mixes with the familiar whiteness of the day, emergence, new birth. The birth of a spiritual child in the depths of the self.

Imam Ali a.s. said: "The touch of this world is like a snake, from the outside the touch is gentle but from the inside the poison is deadly."

The outside, whose touch is gentle and from which the knower runs away and hides, precisely because the inside is like the poison of a snake, fatal and dangerous.

Jesus said to the Apostles: "Behold, I am sending you out as sheep among wolves." Be therefore wise as serpents, and harmless as doves. Beware of the people because they will hand you over to councils, and they will scourge you in their synagogues'' (Mark – 10).

The rosette above Mustafa's door is therefore identical in meaning to the words of the Prophet Jesus, a.s., snake and dove, both in the elusiveness of their meaning. The snake is mentioned here as a symbol of wisdom, namely the wisdom of the mission, which is quiet, stealthy and unobtrusive, and persistent and "dangerous" due to its destructive power to destroy and disfigure. Pigeons, on the other hand, are harmless in their curiosity, rapturous in their innocence, and are known to be a symbol of good news (for this purpose, we should mention the symbolism of pigeons - "letter carriers"). He followed the words of Jesus by being harmless in his wisdom, accessible to everyone and unfathomable. Wise in the silent recesses that were only just hinted at. The image of the scholar above the point of entry into the sacred space of one's own heart. Wisdom gives him various advantages that he covers in front of others with harmlessness, "equalizing" the ignorant and the learned because no one knows who is greater before God.

"The man who does not know his worth is doomed" - said Imam Ali, pointing to the unsullied primordial essence in every man, whose ignorance is therefore doomed. And the most difficult thing is to know oneself, and that is why tradition says: "He who knows himself has known his Lord".

The Prophet of God said: "He who does not respect the elders, who is not merciful to the younger and who does not know the rights of the learned is not one of us."

In his testimony, the Prophet did not mention "Muslims" or "believers" but just said that he is not of us..." reducing this affiliation to blood or spiritual kinship. The "us" therefore represents the Pure House, regardless of whether it is a (only) physical or spiritual genealogy, although in this tradition (in the context of the mentioned hadith) the spiritual belonging to the Ahl al-Bayt is primary. It is known that the Prophet said about Salman, a Persian (who was not related by blood to Muhammad): "Salman is from us, the Ahl al-Bayt". Therefore, when the Prophet says that "he is not of us" (one who does not respect the elder, who is not merciful to the younger and who does not know the rights of the learned) he means to say that such a person is not from the Pure House, that he is not informed about the secrets of the Imamate and Vilayet. All three statements in the aforementioned hadith have their own zahir (external) and batin (internal).

Thus, age exists by age but also by knowledge, where the latter is much more significant. This recognition and respect of age on both levels (according to place and time) represents the first degree of belonging to the Pure House. The second level is compassion for the younger, which is also twofold, external (referring to physical youth) and internal (representing compassion for the "younger" in terms of knowledge).

The inner dimension, therefore, represents the relationship between teacher and student when the shaykh graciously directs his attention to the murid after the latter has begun to distinguish between degrees of knowledge. The last and highest degree of spiritual belonging to the Pure House is knowing the "rights of the learned". This analysis can be observed in a narrower and wider sense. In a narrower sense, the "learned" are the Holy Imams and this was confirmed by Imam Reza who said about the verse ("Ask the Learned...") that these are the Holy Imams. Knowing the rights of scholars is therefore knowing the Imam, because it is said in the tradition: "Whoever knows his Imam, knows Allah". The one who does not know the "rights of the House" is not part of the Prophet's relatives (or as the Prophet says in the already quoted hadith - "He is not of us...").

The Qur'an says: "Give your neighbor his due and the poor and the wayfarer..."

The "neighbors" are Imam Ali (and all the Imams after him) and they are the Twelve Learned. Not knowing their right means falling away from the Prophet's (spiritual) relatives. In a broader sense, they are "learned" ones, the great scholars of Muhammed a.s. community, because he said this about them: "Scholars are the successors of the Prophets". And more: "The scholars of my community are equal to the Messengers of the Benu Israel".

Both statements show how great the position of scholars is (compared to the ordinary world), and everyone who knows the "Right of the House" is obliged to know the rights of learned people, because dominance in knowledge is the main advantage that man has over man. The seeker of knowledge must be aware of this subordination, he must know the hierarchical nature of the transmission of knowledge, an order that is so often unknown today, even within Sufi communities. The Qur'anic verse says that God elevates people one above the other, i.e. "makes you serve each other". Recognizing this service to the learned man is recognizing his right as the dominant one in the hierarchy of knowledge. As this service takes place through the Divine Imperative (because people can never be of the same moral or spiritual level) it happens whether we know it or not, and whether we want to or not. That's why misunderstandings are so common within some spiritual communities where the hierarchical nature of knowledge is not recognized, resulting in discomfort, envy and coercion due to the lack of respect for diversity that necessarily manifests itself.

A rosette above the door of the Mustafas.

The snake as a symbol of the poisonous interiority of this world, but also as a sign of patient wisdom, and the dove as a sign of harmlessness. Harmless wisdom has distinguished (always) missionaries of all religions. In this sense, it should be remembered that pigeons (as a symbol of peace) are released at various international ceremonies, and one of the meanings of the word "Islam" is peace (s – l – m). Mustafa Žujo studied under the famous sheikhs of his time and certainly had permission for irshad (spiritual guidance). That said, it is not reported that he ever taught publicly. On one occasion he turned wine into himbar. Ignorant and idle people teased him and sometimes offered him wine because he was no better than them and why should he be, so let him drink some, at least sometimes. He accepted the invitation and drank half a glass of wine. But when he left, everyone saw that the remaining half was juice. Several people witnessed this event.

(PICTURE – Podgradom mosque, the arrow points to the tavern "under Brijesto" where an unusual transformation took place).

God said: "My slave, I am God and at My - Be - be. Be obedient to me, and it will be the same to you - be''.

This tradition indicates the essence of Mustafa's transformation of wine into juice, because it was probably a high degree of God-pleasing (ebdal) when spiritual powers, among other things, are on the level of transforming matter into energy and vice versa. However, there are certainly those who falsely present themselves and who do not have any powers. In this sense, Muhammad a.s. pointed out that the work is the only difference between satanic and Divine ecstasy saying that Satan can (even) display parts of the Divine Throne.

In the Gospel according to Matthew, Jesus says:

"Beware of false prophets. They come to you in sheep's clothing, but inside they are predatory wolves. You will recognize them by their fruits. Are grapes picked from thorns or figs from brambles? Thus, every good tree bears good fruit, and a naughty tree bears evil fruit... Therefore, you will recognize them by their fruits''. (MATTHEW – 7)

This statement of Jesus is virtually identical to the previously quoted statement of Muhammad that work is the only difference in recognizing human states. Our thoughts are the fruit of the state of the soul, and our actions are the fruits of thought. It should be said that the Prophet said that "Judgment Day will not come until the false Messengers of God appear, about 30 of them".

This hadith so powerfully clarifies the condition of the dark age (which will be increasingly worse) and in which, due to spiritual hunger and weakness of spiritual recognition, quasi-spirituality simply flourishes and finds fertile ground in souls. In his statement, Jesus clearly defines the duplicitous nature of "false prophecy" where the "wolf" (the hunter of the human soul) has the uniform of "sheep's clothing" (thus, false asceticism and apparent renunciation). The world is flooded with such "teachers" today and there will be more and more of them (where some will even claim to be God's Messengers even though it is confirmed that Muhammad is the last Messenger of God).

The fruit is known by the tree and "by their fruits you will know them" says Jesus, because everyone's work unmistakably points to the human interiority since our works are the fruits of the state of the soul. Pointing to the infallible nature of that bond, the Prophet once said: "There is no faith without works, and no works without faith." Faith without a part is a mere show for the public, and a work without faith is the result of lack of foundation, ignorance about God and oneself, and therefore also about people. Certainly, in the mentioned saying of Jesus, we can recognize at least parts of what we could call "folkloric Sufism", because the clothes of today's quasi-spiritualists bear all the characteristics of past times, but not their wisdom, and it is simply incredible to what extent archaic consciousness dominates in the Islamic world .

Sheikh Zhujo was a Melamie and devoted to that direction until the end. Hiding faith and showing unbelief, therefore, is the exact opposite of all hypocrisy, a danger so strongly emphasized in Jesus' saying ("they come in sheep's clothing, but inside they are ravenous wolves"). Many quasi-clericals of today's time grab and hunt the souls of the immature and ignorant, approaching innocently and watching greedily and maliciously. The follower becomes an ordinary prey, and the "holy business" testifies to this in its fullness.

The formal manifestation of the inner truths of faith (without true content) is "theatrical esotericism", a performance whose goals and aspirations are completely earthly. Nevertheless, tekkies still serve to preserve tradition and teach people, and in this sense contain positive psychosocial aspects. Many lost people in Bosnia too flock to self-proclaimed sheikhs and teachers, and many of them try to solve their mental and mental illnesses on a spiritual level, which is of course impossible. Various confused and disintegrating passions of the soul are indeed treated with Sufi methods, but this is something completely different from real mental illnesses, the manifestations of which are sometimes so similar to quasi-spirituality, and that is why these different phenomena are mixed and replaced.

It is known that Sheikh Mustafa Žuja was once asked a question about the "worst weather" in Stolac. "When your grandson is the head of the city" – he answered the man who asked. It happened that the grandson of the mentioned man became the "chief" in Stroc in 1945, that is, at the very beginning of socialism. And indeed, there was no better social arrangement in terms of relationship to spirituality and religion. In just the first few years after World War II, several harems in Stolac were completely destroyed, the mejtef stopped working, and the few visitors to the mosques would enter them with fear and disbelief. The older people were silent and amazed, because armies had come and gone before and the faith remained, the churches and mosques were not touched. And everyone could visit them completely freely.

A kind of urbicide was followed by the "disappearances" of people from almost all respectable Bosniak families in the city. The liquidations were planned and nothing happened by chance. Even today, many residents of Sto do not know that immediately after the arrival of the Partisan government in Poplat, several civilians of Bosniak nationality were shot, and they were completely innocent people (it is said that the exact number of people shot was 28, but it is impossible to verify this at the moment. However, the bones are still always on a mountain glade, so it is not excluded that the full truth will see the light of day one day). An elderly woman (Emina Šabić) was shot just because she made baklava on the occasion of Ante Pavelić's birthday, at the request of the soldiers who ordered it and paid for it.

"Collaborator of the occupier", that's all the partisan government knew how to say. And it was enough because no one was allowed to know more and ask further. If so, he himself would soon be on the list for liquidation, or at least on the list of suspects and "elements". Let's hope that in the future the topic will be thoroughly researched and given the importance it deserves. Even in Mustafa's time, there was no tekkia in Stolac. If her time (even then) had not represented a folklore past in the social sense, he would have certainly built it or at least acted in that direction (the Žujes were a rich family and any closed room can be a tekke, but he did not leave it behind). On the contrary, he didn't even want to be in the harem with other Muslims, he wanted to remain isolated in life even after his death.

"Bury me where no human foot can pass" - he said before moving to a better world and who knows what he wanted, what and what kind of message those words sent to us later?!

Perhaps he meant that each of us is essentially and forever alone. We are born alone, we live alone, we die alone. We are alone in God's knowledge and we will stand before Him alone. In this life, as much as others follow us, it is because of them and not because of us. Few people love someone for themselves, we usually love for ourselves and we are usually ashamed to admit it to ourselves. Or he wanted to say that salvation is in solitude, the good of both this world and the next, in seclusion that may be sometimes bitter but always fruitful. We don't know, we'll never know.

They disobeyed Mustafa and took the body to the harem and buried it. After three nights (during which someone constantly dreamed that they had made a mistake) several respectable people from Stoča came at night, with a lighted lantern, dug up the grave and found it empty. He disappeared.

(PICTURE – Reis – ul – ulema Sulejman ef. Šarac who studied before Mustafa's brother hivz Qur'an).

The Qur'an says that a person does not know "in which country he will be buried". Like any other, this verse has its external (zahir) and internal (batin) meaning, and internality includes various esoteric meanings. Seen from the outside, people travel and move and death often finds them outside the working area and they are buried where they did not want and where they did not hope. However, internally, it is about the land of the "interstate" where the human subtle body is buried, the land to which, by the nature of his actions, he irrevocably belongs and which attracts him like a magnet. In this way, souls in the intermediate state (stock market) are grouped and gathered according to their inclinations and actions in this world. It is no coincidence that the folk saying for the deceased focuses on the lightness of the earth ("It was an easy earth for him") because the difficulty and lightness of that "earth" is the very nature of our parts. Dissolving the physical body also brings the possibility of enjoyment and satisfaction of the soul.

It is said that Sheikh Žuja was once visited by a man whose wife suddenly fell ill. The sheikh gave the record as a remedy and said that the mentioned person "stepped his foot" on the "satanic table". ''She stood with her left foot. If she was on the right, she would have gone crazy'' - Mustafa added, emphasizing the difference because such "steps" belong to the science of the physiology of the subtle body, knowledge that was still rare in his time (and especially today). In this time, "making records" often turns into a profitable business, and in this connection it should be said that the criteria for distinguishing the quality of healers is very simple. Namely, does he take money from people or not! If someone charges for services, how is it possible to work in the name of God? And if he works in His Name, he will certainly not charge for his services.

This is the basic criterion for which there are numerous historical confirmations when the healer emphasizes that he must not charge anyone. Such usually transfer their powers to someone else, so that the knowledge does not die with them (in India there are known such cases of family knowledge being passed down from generation to generation). Imam Ali said that "the deeds are the truth and the record is the truth". This needs to be emphasized because today there are many quacks who claim that writing down Quranic verses for the purpose of treatment is a "novelty" and that exclusively teaching the Holy Text over a sick person gives good results. From the mentioned tradition, we see that this is not so. Of course, it is important that the one who heals has true spiritual abilities, because today pseudo-spirituality is simply flourishing in Bosnia in various forms, and it is known that a sick person will believe everything because he cannot see a way out.

Great people do not seek recognition for their deeds, at least in the material sense. On the contrary, very often, like Mustafa Žuja, they disguise themselves in front of the public, presenting themselves as completely opposite persons. Melamism as a philosophy of life is especially relevant in this, the last time in which we live, in the last third of the last third of the universal dream. Sheikh Mustafa Žujo, as we have already said, was a melami. It is said that he would sit down in a tavern and arrange with the waiter to bring him water in a small glass while he loudly asked for a "vine", so it turned out that he was drinking alcohol while he was drinking water. They would point the finger at him while he would laugh to himself feeling sorry for them.

Because it is most difficult to separate from hypocrites, duplicitous people who, in the words of Imam Ali, "approach them like an illness". This division is especially relevant today, in the Iron Age, when spiritual prostitution is gaining momentum, and at the same time negligence is becoming more and more rooted in people's minds. Dissatisfaction is the main characteristic of the "modern" man, and it will grow bigger and bigger, because the flow to which that man indulges is getting further and further away from the source (so it would be more appropriate to talk about torrents in the soul). The absence of spiritual virility, spiritual neglect and moral fragility took their toll on the so-called "civilized" man who is getting worse and worse with constant (only) technological progress. In this sense, Mustafa's example is more than instructive.

THE BIG BANG

"We will provide them with Our proofs in the expanses of space and within themselves until it is completely clear to them that it is the truth" - says the Qur'an, pointing to the imperative of constant observation and research, both external and internal signs as proofs of God which He provides for man, His vicegerent on earth. The verse clearly affirms the investigative spirit of Islam, its vital dimension of spreading to all (including scientific) aspects of life that this spirit permeates.

However, the state of the majority of Muslims today is a kind of Bedouin consciousness that obstinately preserves the sealed past, preventing penetration to the Source of Revelation itself, which is revealed again and again in every age. Muslims are centuries behind and the lost time is hard to make up for. On the other hand, the Qur'an is not a "scientific" book that would explain the details of basic life postulates, it rather focuses on metaphysical considerations of the whole of life and an anthropological-ethical system prepared for accepting man's role in the Cosmos and searching for the secret of stewardship on earth. Regarding the materialistically understood sciences, the Holy Book mandates the acquisition of knowledge according to a certain time and space without getting into details that would only limit the endless horizons of the human spirit and hinder creative thought. "Seek knowledge even in China" - said the Prophet of God, pointing to the commensurability of spirit and space, which acts as a stimulus, no matter what physical distance opposes the intention of the original nature of man (in the time of the Prophet, China was a concept of distance, but the hadith of direction and the ancient wisdom of the East ).

The Qur'an confirms and affirms basic scientific truths, and here we will refer to the latest scientific knowledge in the field of physics, where great and sensational discoveries have been made. The unique point of view of today's scientists regarding the origin of the universe is that it was created with a big bang, and the Qur'an confirms this fact; - "Don't the unbelievers know that the heavens are i earth were one unit, so We separated them, don't they know that We created all living things from water? So why won't they believe?" (surah 21, verse 30). This is an accurate description of the big bang, and the interrogative form of the verse ("Don't they know...") exactly encourages the strength of the research spirit, pointing at the same time to the immutability of that (scientific) fact. In addition, the nature of the creation of "everything alive from water" was also mentioned, which was also scientifically proven (a long time ago). So, two fundamental scientific facts are found in one verse.

Speaking of the latest discoveries on this front, today's leading physicist STEPHEN W. HAWKING writes about the discoveries about the beginning of the universe (which he formulated together with his friend ROGER PENROSE) saying about the theorems about the beginning of the universe:

"They showed that the fact of the curvature of space time also implies the existence of singularities, places where space time has a beginning or an end. It should have a beginning in the Big Bang, approximately fifteen billion years ago, and the end would come for a star when the collapse occurred, and the same end would befall everything that falls into that black hole, left after the collapse of the star.

Hawking further adds that EINSTEIN's general theory of relativity has led to a crisis in physics and that it must be supplemented by quantum mechanics. The "place" where space-time has some beginning, or the Big Bang represents the "one whole" (heavens and earth) mentioned in the Qur'an, which we have already seen. On the metaphysical level, that "place" is the place of the Messenger's Message, that is, the Ahl al-Bayt (Muhammad, Fatima and the 12 Imams). Because the first created, or rather the first manifested, is the Muhammadan light, which represents the metaphysical beginning of the world, which on the physical level corresponds to the Big Bang. The curvature of space time is precisely the already mentioned dismemberment of the heavens and the earth (mentioned in the Qur'an) right after the Big Bang. (PICTURE – PAGE 151 – spread of galactic arms) (PICTURE – MEVLEVIAN zikr that symbolizes the cosmic rotation "in miniature").

According to Hawking's conception, time is created, which represents an overlap with the Quranic teaching, although the "creation of time" is not yet seriously analyzed among Islamic thinkers since the Middle Ages. Almost to this day, Islamic thought observes time as an eternal category in the light of Aristotle's thought - Greek philosophy. The mistake was serious and in a certain way sealed the originality of Islamic thought. Hawking writes: ''... In the hot Big Bang model, there was not enough time in the early universe for heat to flow from one region to another. This means that the initial state of the universe must have exactly the same temperature everywhere, as required by the observed fact that the microwave background radiation has the same temperature in whatever direction you look. The initial expansion rate should also be chosen very precisely so that the expansion rate is still as close to the critical value needed to avoid collapse. This means that the initial state of the universe must have been chosen very precisely indeed, if the hot Big Bang model is correct all the way back to the beginning of time.

It would be very difficult to explain why the universe would have started in such a way, except as the work of God who intended to create beings like us...'' According to the Quranic conception, "with God, everything has a measure" and this paragraph explains the entire Hawking dilemma in which the scientific question "how" turns into the metaphysical "why"!? In the light of HAWKING's idea, the theory of superstrings appeared, and "what appears to us as a particle is actually a vibration on a string." These superstring theories seem to reduce to supergravity at the low-energy limit, but this has not been proven experimentally.''

To put it in the language of metaphysics, only God exists in Battle, while the created world is non-existent (although in being it is real in a relative sense). The metaphysical analogy to superstrings is expressed in the verse that says: "We give you your sleep by night and by day..."

"Daydreaming" (in this context) by no means implies "daytime sleep" but the reality of worldly life and in accordance with the famous saying of the Prophet - "People sleep and when they die they wake up". This famous hadith has been meditated upon for centuries by Sufis who all considered the world a kind of illusion. IMAGE (apparent force between material particles)

PICTURE (Me – anti me) – 89 pages

Let's see how Hawking (on the plane of physics) confirms the Prophet's hadith about this worldly life as a kind of dream. He says: "If the universe is really in such a single quantum state, there would be no singularity in the representation of the history of the universe in imaginary time... This may indicate that so-called imaginary time is actually real time, and that what we call real time is just a figment of our imagination. In real time, the universe has a beginning and an end in singularities that form some boundary of space-time and at which natural scientific laws are interrupted. But in imaginary time, there are neither singularities nor boundaries. Therefore, maybe what we call imaginary time is actually more basic, more fundamental, and what we call real is just an auxiliary idea that we came up with to help ourselves describe something that, in our opinion, the universe is like.''

This represents confirmation (of physics as a science) of what mystics of all faiths have been claiming for centuries; - that the other world is not an illusion, but this one, and that real life is not here but there. The Qur'an speaks very clearly about how real time is "just a figment of our imagination"; - "And when we ask them (on Judgment Day): "How long did you stay on earth?" they will say - a day or part of a day." Since with the creation of a new heaven and a new earth (Judgment Day), spirit will become primary over matter, the whole worldly life will (temporally) seem like only one day or part of a day, because the world of imagination (this world) will be irretrievably destroyed. Depending on the mystical tradition, the reality of this world (as a kind of dream) is defined differently. Thus, Muslim Sufis call the cause of this world hijab (veil that hides from God), while Hindus, for example, use the term maya (field of illusory energy).

Christians and Buddhists talk about the "valley of tears", that is, an unreal world that is itself suffering. Every human being feels this "tightness", being trapped in the dungeon of the world and wants to escape from it. In this sense, the Prophet said: "There are as many ways to God as there are human breaths." Observed from the perspective of Reality Battle, the Qur'an clearly speaks of the imaginary character of the created world when it says that after the gates of heaven were opened to them ("and they prospered through it"), they would say: "It only happens to us, we we are bewitched people" (verse 15, surah "Hajj").

Stephen Hawking goes on to say: "We should abandon the view that there is a single universe that we observe. Instead, we should accept a picture in which there is a sum of all possible universes with some probability distribution. This may explain why the universe started at the Big Bang in near-perfect thermal equilibrium, since thermal equilibrium would be consistent with the largest number of microscopic configurations and therefore the most likely.'' Hawking's "sum of all possible universes" on the metaphysical level is viewed by Revelation as the "seven heavens", where the number 78 is more of a symbolic indication of the "second reality" that follows each newly discovered one. In one place in the Qur'an it is mentioned "seven heavens and as many lands". Asked once about this verse, the Prophet's friend Ibn Abbas confirmed the existence of seven lands and added: "And in each of those lands there is one Ibn Abbas similar to the one you are looking at." This statement in a striking way confirms the multidimensionality of the human being, which manifests itself differently (but with the exact same identity of man) in different realities of creation. The number 7 is mentioned 24 times in the Quran, and it is known that the Islamic testimony of faith has 24 letters (harp), which represents the totality of Christ's Apostles (12) and Muhammad's Imams (12), because 12+12=24. Their unity of teachings will be realized through the religion of love in the golden age of humanity and then all 7 heavens (in the external sense) will be reached, i.e. realized in the spirit (in the internal sense). In that age (of Imam Mehdi a.s.), all 7 countries in the universe will be reached and man will physically reach them just as he will (inwardly) build (conquer) all seven heavens within himself. If man does not reach the "last atom" of the cosmos, creation would be pointless.

In surah 23, verse 17 it says: "We have created the seven heavens above you and we watch over what we have created".

The word "heavens" is translated by some as "paths", and those 7 paths would be in accordance with the internal dimension of the "7 heavens", that is, they would represent the seven degrees (mekam) of the soul on its way to its own perfection. Those 7 me'kam - and they are: "soul prone to evil", "soul that chastises itself", "soul inspired", "soul satisfied", "soul complete", "soul calm'' and ''perfect soul''. As the number 7 is mentioned 24 times in the Qur'an (which corresponds to the 24 harps of the Islamic testimony, i.e. the community of Christ's Apostles and Muhammad's Imams), this means that all 7 degrees of the soul's journey (toward its own perfection) will be possible as a whole only in the golden age, that is, the age of Imam Mehdi. We have seen the verse in surah 23, the ordinal number 17, which corresponds to the number of years of rule of Imam Mehdi a.s. (as is known he will rule for 17 years). We have repeatedly emphasized that it is a cosmic and not an external, "political" government.

In surah 37, verse 6 it says: "We have decorated the sky closest to you with stars".

This means that the entire visible cosmos is only one small part of the total "7 heavens", i.e. 7 levels of reality (which may be accessible to man, sooner or later). The physical universe (that is, the one "adorned with stars" that includes millions of galaxies) is, in this sense, an ordinary "shotgun" in the overall manifestation of Reality, that is, only the first level of reality available to man. In the spiritual sense, this first (therefore physical) heaven corresponds to the first mekam - to souls on the spiritual path ("soul prone to evil"), which is completely logical because all subsequent degrees deal with the esoteric dimensions of the cosmos within man. In this sense, Ali a.s. said: "You think that you are an insignificant body, but a great world is contained in you".

The psychophysiology of the subtle body is the "place" of man's reaching into the "other heavens" that are far from the physical ("adorned with stars"). It should be noted that the great Sufi teacher Ibn-Arebi stayed on the moon (traveling there exclusively with mental forces compared to which forces all the physical attempts of the so-called "modern age" on the way to the moon are infinitely insignificant). The interpenetration and connection of different universes is illustrated by Hawking using the example of black holes.

"I came to an important result, namely that a black hole is not completely black at all. The uncertainty principle allows particles and radiation to flow out of a black hole at some constant rate...

A black hole is an area from which it is impossible to escape if traveling slower than the speed of light. But Feynman's theorem states that particles can choose any path through space time...'' It is known that the Holy Prophet a.s. said: "You are in the darkest world" alluding to the first heaven or "the heaven nearest to you" which is adorned with stars. It follows that all visible reality is actually the darkest world. Muhammed a.s. therefore, in the statement, he did not include himself (and some other people) in the darkest world, because then he would have said - "We are..." and not "You are in the darkest world". It is obvious that completely purified persons (masum) as well as God's Messengers do not belong (due to their light nature) to this, the darkest world, although they live in it like other people (but only) on an elementary level.

The Qur'an confirms the (today generally accepted) scientific fact that the universe is expanding - "And We built the sky with reinforcement, indeed We are expanding it" (Besim Korkut translated the word "expanding" as "We can do much more" which is incorrect). In 1929, EDWIN HUBBLE discovered the expansion of the universe, 1400 years after it was revealed by the Qur'an. (PICTURE – the universe is expanding in imaginary time like the surface of the Earth from the North Pole to the equator, and therefore in real time at an increasingly rapid rate of inflation, p. 176).

Hawking writes: "If you take the current motion of the galaxies and go back in time with it, you would see that at some point, approximately 10 to 20 billion years ago, they were all packed together" which represents the previously mentioned amplification of the sky (from Ku' early verse). The latest research says that the Big Bang happened approximately 14 billion years ago, and we know that there are exactly 14 Innocents (Muhammad, Fatima and 12 Imams), which symbolically points to (metaphysically speaking) that which was first created, that is, first manifested, which is the Muhammadan light, the light of Heaven Ahmed, God's most beloved creature ("The first thing God created was my light" - says the Prophet, supplementing that statement with others that position the Muhammadan light before the creation of time and the physical universe; - "I was a Prophet even while Adam was between water and earth ''). Hawking writes: "We now know that the correct procedure is to consider the case of a finite region filled with stars, and then add more stars to it, distributed roughly evenly outside that region."

As mentioned, the universe is expanding, and as for the mentioned addition (stars), the Qur'an says that God "adds what He wills" to what He creates, which once again confirms the Qur'anic truth from the point of view of modern physics. The author goes on to say: "Inflation that occurred in the early universe caused its size to increase by at least a million million million million million million times in a tiny fraction of a second..." (The Qur'an says that when Divine Decree comes everything will be in "blink of an eye").

"Inflation produced a smooth and even universe and was expanding it at a critical rate to avoid collapse." Inflation was also a good thing in that it produced all the ingredients of the universe literally out of nothing...'' (The Qur'an clearly states that God created everything ``out of nothing''). In one verse where the creation "out of nothing" is mentioned, it is added that "He will do it again". This conception of the "second creation" concerns the eschatological destiny of man (which includes heaven and hell and the Judgment Day).

''...In the case of the universe, could it be that we live in an area that just happens to be flat and uniform? At first glance, this may seem highly improbable, since such even areas would be few in number compared to the vastly numerous chaotic and irregular areas. However, let's assume that galaxies and stars could only form in such evenly built areas and that only in them were the right conditions for the development of complex self-reproducing organisms like us, who are capable of even asking the question: "Why is the universe so even?" ?''This question (why) belongs, as we know, to the realm of metaphysics.

The Qur'an says that in "what the Merciful creates you do not see any inconsistency", confirming once again that any "coincidence" in the creation of the universe is impossible ("so look again, your eyes will return tired" ...''). Hawking goes on to write: "However, there are now at least 1080 (ones followed by 80 zeros) particles in the universe that we can observe. Where did all those particles come from? The answer is: the theory of relativity and quantum mechanics allow that matter can be created from energy in the form of particles/antiparticle pairs.

That creation takes place in pairs, the Qur'an clearly confirms by emphasizing that "He creates a pair in everything, in what springs from the earth, in yourselves and in what you do not know". "What we don't know" (by sensory perception) each belongs to the field of physics (we are talking about the already mentioned particle/antiparticle pairs). The "pair" within man represents a great challenge for all scientific fields, but the fundamental explanation is metaphysical and contains numerous esoteric dimensions of the multipolarity of the human being, i.e. the possibilities of the light man after he is completely built (through a spiritual journey).

(PICTURE – 5 – 7), p. 89, the apparent force between material particles

(PICTURE – 5 – 8)

"Now we know that every particle has an antiparticle, with which it can annihilate (in the case of particles that are carriers of forces, particles and antiparticles are equal). Entire antiworlds and antihumans could be built from antiparticles...'' Here, on the (physical) level, the already mentioned Qur'anic truth that "He creates a pair" in everything is clearly confirmed. The "anti-man" certainly exists, but that area belongs to the spiritual sciences. Esoterically speaking, it is the theme of the heavenly double, so often considered in Sufism, that double which the mystic finds by going "backwards".

Hawking warns that in the event of a meeting, they "don't shake hands" with their double because both would disappear in a big energy flash. Esoterically speaking, the "double" or light man (within himself) is precisely the goal of the spiritual journey, but meeting him is far from any physical understanding and simple lawfulness of the physical world.

"And where does the energy for the creation of matter come from?" - the great physicist asks and answers: "It is borrowed from the gravitational energy of the universe." The universe has a huge debt of negative gravitational energy, which exactly balances the inviting energy of matter. During the inflationary period the universe borrowed heavily from its gravitational energy to finance the creation of matter. The result is the great triumph of Keynesian economics: A violent and expanding universe filled with material structures. The debt of gravitational energy will not be paid until the end of the universe.''

Speaking about the creation of the universe, the Qur'an says: "Then he went to the heights of heaven while the sky was still a vapor, and said to it and to the earth: "Appear by grace or by force" - We appear willingly, they answered, "so he created them like seven heavens, and determined what will be in each heaven. And We have decorated the nearest sky with brilliant lights, and We are watching over them. That is the decree of the Mighty and All-Knowing.''

The verse fully explains this debt of gravitational energy. The "two time periods" represent (in the esoteric sense) real and imaginary time. Financing the creation of matter, i.e. debt with gravitational energy is precisely the appearance (of heaven and earth) of "goodwill", because we have seen, the debt of gravitational energy will not be paid until the end of the universe, and the nature of every loan is voluntary. Developing this topic further, Hawking says: "The universe was not completely flat and uniform in the beginning, because that would be a violation of the uncertainty principle of quantum mechanics." Instead there had to be deviations from uniform density. No - the limit includes the suggestion that these differences in density would start in their fundamental state; that means they would be the least possible in accordance with the principle of indeterminacy.

However, during the inflationary expansion, the differences intensified''.

The Qur'an says that God created the heavens and the earth in "six periods of time", which coincides with Hawking's "deviation from uniform density", that is, the amplification of differences during inflationary expansion. We have already seen that according to Hawking's theory time was created which is in accordance with the Quranic conception. The role of God's Will is thus indispensable in Hawking's considerations.

''The no-limit proposition entails profound consequences for the role of God in cosmic affairs. So far, it has been generally accepted that the universe develops according to well-accepted laws. These laws could be determined by God, and it seems that He does not interfere in the universe in such a way as to violate these laws... Therefore, the current state of the universe would be the result of God's choice of the initial conditions''.

That God does not violate his own laws is confirmed by the Qur'an because the Holy Book says that "you will not find deviations in God's laws" (changes), which clearly indicates the essential difference between God's Omnipotence and the chaotic "arbitrary" that Wawking, guided by strict rationalism in the spirit of scientific "omnipotence" cannot reconcile in his theory. By not drawing a strict line between physics and metaphysics (which is necessary for any philosophy of the meaning of creation), Hawking does not find a way out of the impasse between determinism and freedom, a question that physics necessarily stumbles over because it is not within its purview. In a way, Hawking himself admits this. "But even if there is only one unique set of possible laws, it's just a set of equations. What is it that breathed life into the equations and put them in control of the universe?

Is the final unified theory so composed as to produce its own existence?...''

Hawking unwittingly ends up in the abyss of metaphysical impotence due to a futile attempt to integrate reason with the great light of the Spirit in the way of faith in the omnipotence of facts (where everything must be explained). However, science will never be able to dispute or prove God's existence because it is not its possibility, nor does such a question even enter the realm of science. No scientific theory will ever be able to explain the drama of life (especially man's), which is the fruit of the creation of a Higher Being. Blind faith in the omnipotence of scientific facts does not provide answers for the reason and meaning of life in the universe, and even a famous physicist admits this. Although science can solve the problem of how the universe began, it cannot answer the question: why did the universe even bother to come into being? I don't know the answer to that''.

This ignorance will be carried by science until the end of time because it represents the area of ​​metaphysics, which is rather a matter of the "heart" and not of the "mind" and where rationally understood truth is not a goal but rather a means of ultimately reaching Reality. By itself, reason indicates only the practical effects of human action (in the sense of extracting the maximum benefit from the existing given) and in the sense of reaching the Truth, reason is powerless. If he had such possibilities, God's Revelation would be unnecessary. The consequences left by the medieval conflict between faith and science on Western research and philosophical thought are still felt in the full reliance on strict rationalism, which cannot result in anything other than a complete feeling of powerlessness, ignorance of the ultimate truths of life and existence.

God the Most High says that with Him everything has a measure. Speaking about the density of the universe, Hawking says: "If the density of the universe one second after the Big Bang had been higher by just one part in a thousand billion (one thousandth of one billion), the universe would have collapsed already after 10 years. On the other hand, if the density of the universe at that moment was lower by the same amount, the universe would have age onwards was actually an empty space. How is it that the density of the universe is so carefully chosen?'' - he asks again entering the field of metaphysics, because if it is chosen, the question arises as to who (or what) chose it, and that question does not belong to the domain of exact sciences.

About this precise harmony, th complete balance related to the creation of the universe, the Qur'an says: "And why do they not look at the sky above them? - how We built and decorated it and how there is no crack'' (in its construction), surah 50, verse 6. If the density of the universe, as we have seen, was higher or lower for just an instant (during the Big Bang), a "crack" would appear in its structure and it would completely collapse or be completely empty depending on the direction of movement of the original density. The Qur'an calls for a scientific investigation of that (and other phenomena confirmed by the Book) and therefore the verse begins with a question - "Why don't they look at the sky above them?..."

Verse 65, surah 22, reads: "He holds what is in the sky so that it does not fall to the earth, unless He allows it", and speaks about this incredibly precise balance (among others).

This speaks about the relationship of the heavenly bodies related to the gravitational field and the verse affirms quantum mechanics, bringing the structure of the universe to its ultimate cause, the Almighty Creator. Regarding the field of physics, it is already clear that the universe contains what we can call dark matter, and that the visible part of the universe is only a smaller part of it. Dark matter contains a fair percentage of the universe (some estimates range up to 95%) and that (just one of the possible) invisible universe Hawking defines as follows: "However, we know that the universe must also contain so-called dark matter, which cannot be directly observed." . In a metaphysical sense, this represents only a fraction of the "7 heavens and the same number of lands" that the Holy Book speaks of. Evidence for dark matter by Hawking is seen in spiral nebulae, clusters of stars and tides whose rotation would cause them to explode, galaxies would explode, and "there must therefore be some invisible form of matter whose gravitational pull is strong enough to hold a rotating galaxy together." .

Another additional clue to dark matter, according to Hawking, comes from galaxy clusters. Clusters form because galaxies attract each other into clusters. The speed with which individual galaxies move within the cluster can be measured.

He writes: "We find that these velocities are so high that the flocks would already fly apart if they were not held together by some additional gravitational attraction. For that additional gravity, a mass significantly greater than the mass of all present galaxies is required. This is true even if we consider that galaxies have masses that are necessary to prevent them from collapsing due to rotation. Therefore, we conclude that in the clusters in the space between the visible galaxies there must be some additional matter that we cannot see.''

According to the Quranic concept, the "extra substance" between the visible galaxies is what is "between the heavens and the earth" ("He is the heavens and the earth and what He created between them" - Quran).

According to Hawking, the inflation of the universe cannot last forever and there will be a great squeeze which, speaking in Quranic terminology, represents the Day of Judgment, i.e. "a new heaven and a new earth" that will be created again (from nothing) instead of this heaven and this earth .

IMAGE (optical image of the outermost regions of space from 1996), p. 4

Hawking writes: ''Today we know that Laplace's hope for determinism could not be realized, at least not in the form he had in mind. The uncertainty principle of quantum mechanics means that for some pairs of values, such as the position and velocity of a particle, both cannot be predicted with complete accuracy. Quantum mechanics deals with these situations through a set of quantum theories in which particles do not have well-defined velocities and positions, but are instead represented by a wave. These quantum theories are deterministic in the sense that they give laws according to which the wave evolves over time. Therefore, if we know the state of the wave at one time, we can calculate what it will be at another time. The unpredictable, random element occurs only if we try to represent the wave with the help of the positions and velocities of the particles. But this is perhaps our mistake: perhaps there are no positions and speeds of particles, but only waves.

The resulting discrepancy is the cause of that apparent unpredictability''.

Here, Hawking uses the language of physics to express fundamental Sufi views on the Unity of Battle, or imagination ("waves") as the reality of this world. "Life is a dream" - mystics of all faiths have been repeating for hundreds of years. What "dream" is to mystical consciousness is "wave" to physics. The universe is dynamic and it is evolving. Dynamism is precisely the Islamic vision of the created world, and the Islamic conception of the universe will only become relevant in the future. The expansion of the universe (confirmed by the Qur'an) has every prospect for the research thought of the future. Certainly, modern physics will adopt new knowledge and discover new facts until the "last atom" of the cosmos is discovered and explored. This will happen in the golden age (which is ahead of us) when every living being will achieve perfection within the level of their own existence. By revealing the "seven (Qur'anic) heavens" every man will know the vertical of his own being.

It was said about that age of universal harmony: "The lion will dwell with the camel, the tiger with the cow, and the children will play with snakes."

The Iron Age is coming to an end and real spiritual challenges are yet to come. Renewal of spiritual virility, spiritual grounding and moral strength, these are the ways by which the perfect man will (finally) become known as the meeting place of the worlds. Let's end this exposition with the words of Jesus, which so strongly confirm the unity of "all universes" in the world of Divine Creation.

"Matter and Immaterial are part of the Dream of the world.

They are One, they are a game,

Through which Oblivion weaves its work.

Separation is a game,

Just like suffering,

And just as suffering arises from primordial pride that plays on separation.

Matter, I tell you, is the smile of the Eternal

Which aims to take us out of the worlds

And make us desire Reality''

The Gospel of Mary Magdalene (94 – 102).

FLOWER OF UNITY

The Qur'an says: "We did not send any Prophet without speaking in the language of his people."

Externally, the verse points to partial considerations of the Divine Revelation brought by the Prophets before Muhammad, and it represents the "speech" (of their people) which is only a part of the whole which is rounded off with the Last Prophet. Esoterically speaking, the verse talks about cognitive degrees that (until Muhammad, peace be upon him) were only partially possible, that is, the me'kam that people could receive. It is therefore an internal form of the "language of the heart" which (for each nation individually) represented the cognitive maximum of that time. However, the Last Prophet says of himself that he was given a universal speech because he was sent as a mercy to the worlds. The universality of the speech refers externally to Muhammad's mission to all mankind and that speech is not "Arabic" but represents the entirety of Divine Revelations that manifest differently in different environments.

In this sense, the so-called phenomenon is deplorable, as "teaching the Qur'an" in Arabic without any knowledge of the text (translation), even very often the meaning of "learner" is gradually unknown. This is analogous to "Turkification" (in these areas) where one constantly resorts to projections (of knowledge of Islam) to other areas because its essence is almost unknown here. Ritual and formal aspects of religion are often the maximum achievement of Muslims around the world, which is completely logical in the atmosphere of their complete backwardness.

From the inside, the universal speech (given to the Prophet Muhammad, peace be upon him) represents the Muhammadan reality, that is, the Muhammadan light as the first manifested. On the earthly plane, that light is expressed as the word of the fourteen Pure Ones, that is, the 12 Light Veils (Holy Imams).

In this sense, the reality of the Last Prophet can be revealed to anyone and anywhere (provided he is worthy of it).

"I am sent to mankind" - says the Prophet while the Qur'an says about him that he was sent "to all people" without making any distinctions regarding race, gender or nation.

"Know that the Prophet is within you," says a Qur'anic verse (Besim Konkat in his translation translated it as "among you", however, this is incorrect). It is quite clear that the Muhammadan light is what permeates all creation, both living beings and inanimate matter, as the primordial reality of all creation. This is exactly why Imam Ali said: "There is not a single being that in ultimately they will not find love for us'' (Ehli – Beit). In this sense of the final outcome of creation, the Prophet says that "the separation of his community is Mercy". Since the Qur'an emphasizes that all people formed one community (and later separated) and that love for the Prophet's family is the nature of every being, then it is quite clear that the Prophet is "in us" (all of us) and that the Muhammadan light is the original the reality of all that exists. At the level of the "original" community (after the differences arose), the "divergence of the ummah" is the divergence within human possibilities, which manifests itself through the aspiration towards the One within each religion. However, as God is One, so religion is basically "one" and what will be known as the unity of Christology and Imamology through the religion of love in the age of Imam Mehdi a.s. This is exactly why Christ had 12 Apostles and Muhammad had 12 Imams. Their total sum (12+12=24) is the number of letters of the Islamic testimony of faith (Only Allah is God and Muhammad is the Messenger of God), the testimony has 24 letters.

For Christians, the Qur'an says that they are "closest to the believers" and that understanding should be awakened (again) among Muslims.

Clarifying Muhammad's a.s. hadith (''The separation of my congregation is Mercy'') Imam Sadiq a.s. says that it has the meaning of "traveling to each other" and "exchange of opinions and experiences".

As "community" in the broadest sense represents all people (and esoterically it is the nature of every being, i.e. love for the Ahl - Beyt) then the journey and exchange of opinions includes all human beliefs and paths. That is why there have always been spiritual greats who advocated the transcendental unity of all religions seeing (at the end of the spiritual path) one and the same Being. Jelaluddin Rumi gave a wonderful explanation of the aforementioned Unity, saying: "There are many windows on the house, but the sunlight that enters is one and the same." The world of Oneness is forever pure, unmoving and unchanging and all paths lead to the One. Even when a man worships an idol, he worships God because He instilled in him the desire to worship. In this sense, Ibn - Arebi wonderfully said that "no human being has ever loved anything but God".

One of the preachers of the (esoteric) unity of Hinduism and Islam was the great mystic and saint, Sai Baba of Shirdi. No one knows exactly where that loner came from and why he chose a small Indian village (Shirdi) as his place of residence. Moreover, his real name is not even known (PICTURE – SAI BABA from Shirdi). It is said that he did not read books, nor did he leave anything written down behind him, although he would recommend a work to some of his followers, and that very rarely. He acted like a freak, begging for food from the villagers, which he would later distribute to others. In the beginning, he slept under a tree and threw stones at curious people, trying to keep his solitude and peace undisturbed. Later he moved to a small village mosque and stayed there. There was always a fire burning in the mosque, which he would tend, which is a Hindu custom. He would not fulfill earthly desires (in principle, although there were exceptions) to people and would say that "Allah will give" (he used the Islamic God's Name and was occasionally seen praying). He cared about people and treated his followers mercifully, among whom there were (constantly) both Hindus and Muslims. He would lay his hands on their heads as a sign of blessing and spiritual influence (himmet) in different ways.

He addressed everyone in a distinctive and exciting way, not asking anyone to change their religion. He lived a secluded and modest life, inspired by supernatural powers, many of which have been recorded. So in the mosque they saw him "sleeping" with his limbs separated, where his legs and arms were completely separated from his body. He subsisted on small loaves (it is certainly recorded that he was a vegetarian) and smoked a pipe. Remains of small clay pipes were found all over Shirdi and some have been preserved as relics. Both Hindus and Muslims considered him a holy man, and the spirit of tolerance he spread and exuded left his mark on the Indian subcontinent to this day. They came to him from all over, but Sai Baba resisted the popularity, hardly accepting the attention that would be shown to him. He did not like public ceremonies and when he had to accept certain honors he did so reluctantly.

The great Sufis considered him a kutba (the central figure of the esoteric pivot) and the Hindus considered him a perfect teacher who incarnated (in human terms) for the benefit of people. When he died, the question of how to bury him arose. The Hindus asked for the burning of the body and the Muslims for the funeral, and a dispute arose between the people. However, a compromise was found and the body was buried, and the mosque (temple) is still visited by both Hindus and Muslims. The same tolerance is preached by today's Sai Baba, who (some) say is the reincarnation of the famous Sai Baba of Shirdi, although it is not recorded that the latter ever confirmed or announced this.

However, there is one esoteric similarity that seems strange to the uninitiated. Namely, both of them always claimed that no one comes to them, except whom they invite to come, although from the outside, everyone (to them) comes of their own free will.cThe same applies to the Hidden (Twelfth) Imam, Mahdi a.s. when it is said that no one comes to his mosque (in Jamkaran) except whom he invites. This attraction by Holy people are a well-known phenomenon recorded among (lower-ranking) clergymen of all religions when they become like a river of holiness into which the stream of the spiritual traveler readily flows.

Imam Mehdi a.s. is currently invisible to the eyes but present in the hearts of the followers.

In Tehran there is a collection of 25 books known as the "Ocean of Light" and in one of them there is a hadith of Muhammad a.s. about the teacher of the last time (the description fits Sai – Baba perfectly).

In that hadith, a description of that teacher is given:

''His hair will be luxuriant and his forehead will be broad and prominent. His nose will be small, but with a bulge at the transition to the forehead. His front teeth will be spaced. He will have a mole on his face. He will not wear a beard, and his clothes will be the color of flames. She will wear two dresses. The color of his face will sometimes be yellow like gold, other times dark and sometimes bright like the moon. His body will be small, and his legs will be like those of young girls. All teachings of all religions will be in his heart as well as all knowledge from the beginning of time.

(PICTURE – SAI BABA as described and announced by Prophet Muhammad a.s.)

The cycles in which humanity dwells are repeated until the last being is freed (from) the cycle of birth and death (it should be noted that the cycles known as sleep time similarly exist in Australian Aborigine Cosmology). It is known that Sai Baba from Shirdi once left his body for three whole days and then returned, and the testimony of that event was recorded. Jesus raised Lazarus from the dead after three days while Imam Sadik a.s. said: "The bodies of God's Prophets and Holy Imams do not remain in the earth for more than three days". Apparently, 72 hours (three days) represent a kind of eschatological limit within which it is still possible to return to the material world, which is not certain (even) after that time limit.

It is also interesting that there are no written traces of many Saints. Buddhist scriptures, for example, tell us very little about Gotama's life, although there is no doubt that Sidrata Gotama (the Buddha) really existed and is a historical figure. In the Buddhist tradition, it is said that there lived 25 enlightened people similar to the Buddha, and in the golden age a New Buddha called Meteja will come. This expectation of the Savior is (almost) identical to the Islamic expectation of Imam Mehdi, and the number 25 has a specific meaning in that. Because, 25 of God The Prophet is mentioned by name in the Qur'an and it is known that Imam al-Mehdi announces the Teachings of all of them, and in this sense the number 25 represents the Prophetic Logos of wisdom that are (still) awaited, and have yet to be announced.

Also, Imam Sadiq said that knowledge has 27 parts (letters) and that only 2 will be known until the Revelation of Imam Mahdi. When he appears "he will release the remaining 25 pieces and join them to these two". Therefore, the number of (still) unknown parts of knowledge is identical to the number of enlightened people who lived before the Buddha (we saw that it is the number 25) and it is also the number of Messenger Logos that Mehdi illuminates in their fullness.

(PICTURE – place of Buddha's birth)

Buddha preached 45 years after his enlightenment but left behind no Book (similar to Sai Baba of Shirdi). After him, his biography was made from the memory of the students. Perhaps the reason for this is that in Buddhism itself there is no (as a practice) attachment to the personality, even more so, it is considered disastrous in a certain sense. In Hinduism, on the other hand, fire has always had the special significance of interrupting the karmic circus of birth and death. Brahmins have always maintained sacred fires and we have already mentioned that Sai Baba of Shirdi maintained one such fire in the mosque (where he slept). For centuries, on special days, sacrifices were made to the holy fire, which certainly (among other things) symbolizes karmic debt, all the fierceness of samsara, the cycle of birth and death, until the last man is freed and merges with the Infinity of the Absolute. Here it is necessary to recall that the Prophet Muhammad said that hell will one day become empty and this point of universal forgiveness is equivalent to the Hindu liberation from the cycle of birth and death.

However, while in Islam the incarnation of the divine in a human way is unthinkable, the Hindu teachings on avatars hold that the Divine "descends" to the earthly plane (in the form of a human) for the benefit of the creatures themselves. Buddha himself traveled a lot, and Buddhist monks lived by begging for alms, which again represented a great honor for benefactors (and by no means shame for the recipient as it is today). This sacred "idleness" (exclusively on the plane of the physical world) has never been understood deeply enough in the West and is usually presented as a kind of "laziness", which is exactly the furthest from the truth. That is why Sai Baba from Shirdi did not hesitate to ask for alms, and there were many cases when he asked for an exact amount. Because charity is more necessary to the one who gives it than to the one who receives it.

It is said that the reason for Buddha's consecration was the sight of four scenes; - an old man, a sick man, a decaying corpse and a monk, where each image provided knowledge about the nature of this world, that is, about the suffering that is at the very basis of embodiment in matter. Gotama sought a way out of suffering, realizing that ignorance and craving are its root causes, and that they must be eradicated from the human heart and overcome. Without it, there is no human freedom. Buddha practiced yoga until the end of his life, and it is known that he preached and nurtured the middle way because both extremes, simple materialism and strict asceticism can have disastrous consequences. The first is a distraction from the Truth while the second is a difficult path that most average people cannot handle. This is especially true for this iron age, when the inertia of an easy life takes its toll even on those who dare to follow spiritual paths.

Purification of the mind is the basic task of a Buddha, and innocent carelessness is one of the basic characteristics of that religion. Avoiding the suffering of movement and remaining in meditative peace is the basic message of Buddhist monasticism. The Buddha paid great attention to human intentions, and here it should be remembered that one of the 3 first hadiths of Muhammad is the one that talks about "deeds being judged according to intentions". Before his death, the Buddha emphasized to his disciples that he taught them only what he had "experienced himself". This is an important note because most of today's quasi-spiritualists present to others knowledge that they do not have in experience. Gotama personally instructed the disciples on what to do with his body after death. It was wrapped and burned, and it was recorded that some students cried.

About his departure from this world, we can quote a passage (from Suta - Niputa, 5 - 7) which reads:

''Like a flame blown by the wind

He goes to rest and cannot be limited,

So is the enlightened man freed from selfishness

He is going to rest

And it cannot be limited.

He's gone out of all the pictures...

(PICTURE – DALAI LAMA, current spiritual leader of Tibetan Buddhism).

UNDER THE ACACIA

A pious woman put to sleep Sheikh Halil, the champion of the Naqshbandi order, sitting under an acacia tree. The tree was in bloom and the whiteness surrounded the bright landscape, the light, the sparkle and the smile on the sheikh's face. He smiled at her and that was all, message and meaning, request and response. The dream was obviously of an initiatory nature and called her to a spiritual path and path, an oath (be'yat) to the teacher that is unique and unrepeatable for every novice. It was a spiritual dream; guide and hope, direction to the Greatest. It was under the acacia tree that the Prophet Muhammad had received the oath of allegiance from his companions. The famous event at Hudaybiyah, when believers (in addition to the oath of Islam) made a special oath of allegiance to the Prophet. That event is (from an esoteric point of view) the prototype of every introduction into the chain of spiritual genealogy, an archetypal image of loyalty given to a spiritual teacher, loyalty that goes back to the Prophet himself (the historical aspect of the event will not be considered here).

In the Great Holy War (against oneself) there is no retreat or withdrawal, every step back is fatal because the forces of the lustful soul (and the "low self") take control of the soul, destroying the (already) established harmony, the foundation on the already achieved degree (soft). As we know, the journey of the soul towards its own perfection has 7 stages, the soul "prone to evil" is the first stage and the "perfect soul" is the last stage of the journey. The way to reach each of the stations is under the control and supervision of a spiritual teacher who has already traveled the road and knows the dangers and temptations of each me'kam.

Regarding the esoteric meaning of the oath of allegiance given to the Prophet under the acacia tree, it is necessary to consider some verses of Surah "Victory" (surah 48, 29 verses).

Verse 10: "Truly, they showed their loyalty to you - they showed their loyalty to Allah himself!

Allah's Hand is above their hands!

So whoever breaks the oath, breaks it against himself!

And whoever fulfills what he promised to Allah, well, He will give him a huge reward.''

Verse 18: "Allah is pleased with the believers who showed their loyalty to you under the tree.

He knew what was in their hearts, so he calmed them down, and he will reward them with an imminent victory."

The inner sense of both verses refers to the oath of allegiance to the spiritual teacher, the be'yat that the murid gives. In both cases, the word "loyalty" is mentioned in both verses. But while that faithfulness in the first case (verse 10) is "just" manifested (and the manifestation itself implies that this faithfulness existed and is now "only" shown), in the second case (verse 18) that faithfulness is expressed ( therefore, at the level of the "speaking soul"). In verse 10, the Prophet, peace be upon him, is not mentioned. rather it is said "to you" which can refer to any spiritual teacher (sheykh) who is authorized to instruct and guide (irshad). That it is about the relationship of spiritual greats is confirmed by the part of the verse which says that "they" manifested their loyalty (without saying anything specific about who "they" are - for example, "believers", "Muslims", etc.) , so we are talking about great men of the spiritual path, each of whom showed loyalty to his teacher until the Prophet. Loyalty to the teacher is loyalty to God himself.

In verse 18 (the swearing under the tree) it concerns the "believers", i.e. the "ordinary" people who swear allegiance to the spiritual teacher under the tree (words like "Messenger", "Muhammad" is not used, but the indefinite pronoun is used again - "... they showed their loyalty to you". So, the two verses about the oath mention two different categories of people, "they" (pirs and sheikhs of the tariqat) and "believers". Because in the first case, faithfulness, we have seen, exists, so it is expressed as "only" because it is about advanced clerics who thereby show their faithfulness to God himself, since the knowledge of God is the knowledge of God's man (Imam in Shia and Kutba in non-Shia Sufism). As God's Essence is unattainable, it is possible to know God only through God's Man, and that is why it is said that the knowledge of God is the knowledge of the Imams of their time. And that is exactly why the Imams said: "We are the Beautiful Names of Allah".

In verse 10 (which we have seen refers to the sheikhs and pirs of the tariqat) it is further said that "Allah's hand is above their hands".

It is completely clear that God "has no hands" and any anthropomorphic vision has always been alien to Islam. Also, "God's hand" cannot be observed even allegorically (such as "God's Power", "His Strength", etc.) because the term "Hand" is used. Of course, it is not literally the Hand of God, but it is essentially, and in accordance with the inspired tradition (Qudsi - hadith) which says: "My slave is constantly approaching Me, in addition to the obligatory one, with additional worship, until I love him. And when I love him, I become his hand, his leg, his sight, his hearing...''

According to this tradition, the "Hand of God" is the hand of the God-pleaser through whom God works. In this way, the "Hand of God" which is "above their hands" is above all Imam Ali, as the progenitor of all 12 tariqas (which is an allusion to the 12 Imams) that lead to him. No one can become a shaykh unless he gives priority to the Prophet's family over the rest of the Companions. That is why in the hakkikat reality of every true shaykh, Imam Ali a.s. "stands", he is in the center of his hakkikat circumference (the circle around him in the Manevian center). That's why the verse says that the Hand of God (Imam Ali) is above "their hands" because all tariqat paths lead to Imam Ali a.s., every sheikh "gives a hand" to Ali a.s., i.e. accepts his right.

Verse 10 further mentions the possibility of breaking an oath, and whoever breaks it "breaks it against himself".

With the exception of God's Messengers and the Pure House (Muhammad, Fatima and the 12 Imams), every man can fall from his position, which the Qur'an clearly says ("And no one is safe from the punishment of your lord"). But, esoterically speaking, we are talking about two different types of shaykhs. In addition to the actions of the sheikhs (who are trained for irshad), there are also different categories of sheikhs' knowledge, that is, the Manevian sheikhs who operate in secret, which from the outside looks like "breaking the oath". Those who are, on the other hand, sheikhs only for themselves (and such exist) look like those who "work against themselves". Such people are not obliged to (publicly) educate murids and lead them, they are teachers only for themselves (like, for example, Lut a.s. was a Prophet only for himself).

In verse 18, right at the beginning, God's pleasure is mentioned (to those murids) who showed their loyalty to their sheikh (and thus to the Prophet) under the tree of the Vilayet of the Holy Imams. This is not about ('just') manifesting (the perfection of a serious soul that has already traveled the path) as in verse 10, but about the expression of allegiance, which means that it is about the be'yat of beginners who express (the shaykh) the initial pledge of allegiance.

(PICTURE – an acacia tree, under which the oath of allegiance to Muhammad was given).

In contrast to the specificity of pirs and sheikhs (who are mentioned as "they" in verse 10), in verse 18 the term "believers" is used, which means joining the tariqat by those who are cognitively (already) above those who are just expressing belonging to a religion (it is a question of the difference between "Muslim" and "Mu'min", which has many nuances). The Vilayet of Imams, that is, love for the Pure House, is a place of loyalty, that is, a place of love that is nothing but the place of the Messenger's Message, the place from which all God's Messengers received their Messengership. It is known that God, speaking to Adam and Eve (in the Qur'an), says: "Eat and drink from wherever you want, just don't come near this tree". They are not punished for eating from the tree (because the verse clearly states that they can eat and drink from wherever they want) but for approaching that tree (manifesting the whole of the Vilayet), because that proximity belongs exclusively to Imam Mehdi as the Seal of the Muhammadan Vilayet. However, spiritual travelers (even now, i.e. at any time) can come under the tree of Vilayet Imam, in the shade of that tree's crown. How and why it takes place as an oath to the spiritual teacher is explained by the continuation of verse 18 - "He knew what was in their hearts, so he calmed them down and will reward them with an imminent victory". We therefore hope for a triple consideration of the secret of the Vilayet of the Holy Imams. The first consideration is God's knowledge of what is in their hearts. The verse does not define exactly what is in their hearts, but it is clarified by a famous tradition transmitted by some Imams. In fact, the Imams said: "Our matter is difficult and complicated. It can only be worn by an angel of a higher order, a Messenger of Faith sent or a believer whose heart God will test.''

This trial of the heart (by the Wilayat of the Imam) by those believers whom God knew could bear it is God's knowledge of "what is in their hearts" from verse 18 of Surah "Victory". As a consequence of God's knowledge (of the possibilities of those hearts that bear the Vilayet of the Imam) there is a "descent of calmness" (on the believers). What this calmness is is explained by the Qur'an itself because a verse is interpreted by another verse and that is the method of the Pure House in interpreting the Book. Namely, one verse says that "hearts are calmed by the remembrance of Allah". This remembrance is the mention of God (zikr) which the spiritual traveler begins to practice after centering himself under the tree (the Vilayet of the Imam) and showing allegiance under it (to his teacher and less often to the Twelfth Imam or Hidra himself).

Verse 47 of Surah "Furqan" says: "And He is the One who made the night a garment for you and a peaceful sleep and gave you the day to spread out."

The initiation aspect related to zikr is given here. The night of esotericism becomes the clothing of the initiated. This indicates that he is shrouded (with the cloak of initiation) in the "night" of his own spiritual path, the darkness that zikr illuminates by filling it with its light. Then the dream (of this earthly state) becomes calm, it spreads into all the "pores of the soul" of the experienced because the Prophet said: "People sleep and when they die they wake up". The dream of this worldly life becomes calm for those initiated, the dhikr removes all the disorder of scattered passions that try to dominate the student. He finally welcomes his day "in which he expands". It is known that advanced Sufis often master the state of bast - "expansion of the heart" which is opposite to anxiety, "gathering" (kabd). Both states have been meditated upon by Sufis for centuries.

The final awakening, full vigilance, is the "death" of the carnal soul and it is the reward of the "soon victory" (in the Great Holy War against oneself) from verse 18. "Dying before death" is dying in the physical soul, and in accordance with the famous hadith of the Prophet - "Die before death". This represents the final stages of the spiritual path, that is, God's reward with an "imminent victory". The victory is "almost" (that is, close) precisely because of the "descent" of the Divine in proportion to the priest's ascension to Him of the human one and in accordance with the Inspired Tradition in which God Almighty. says: "Whoever comes nearer to Me by a cubit, I will come nearer to him by a cubit." And whoever approaches Me walking, I rush him running...''

This incommensurable closeness certainly manifests itself as a close (near) victory because the divine (cognizable) longs for the human, which is what the famous Qudsi hadith says: "I was a hidden treasure, I wanted to be known, so I created the world". Knowledge of God and love for Him are the foundations of the world, the reasons for the existence of all creation. For those believers on whom calmness (remembrance of God) descends (through their dhikr) the initiation secret (''clothing'') is made known to the level that it can be shown to others. Each spiritual level (mekam) has its own laws related to its own secret of the heart.

Let's see what verse 59 of surah "Allies" says about it (surah 33, 73 verses).

Verse 59: "Oh Messenger of Faith, tell your wives and your daughters and the wives of the believers to lower their garments." That way, they will be the easiest to recognize, so they won't be harassed''. We will not comment on the external consideration of God's Words (related to women's clothing). This verse therefore problematizes the mentioned lowering of the esoteric secret (to the level of other people's views) in those who have realized something of the remembrance of God (zikr - a), that remembrance that calms the heart.

The "women" mentioned in the verse are souls and they are classified according to the categories of closeness to the Prophet. Addressing is at the level of the speaking soul ("Say..."), which is certainly the initial stage of dhikr (which inevitably begins with external mention of God) - with the tongue, then with the heart, and finally with the secret of the heart). Within the verse, the word "Messenger" is mentioned (but not which one), and since according to Muhammad's hadith, "the scholars of his community are equal to the Messengers of Ber - Israel", in this sense, every scholar can call for the "lowering" of the initiation clothes in the sacred the mystery, the descent which is identical to the calm, for the one who reaches that stage. This "lowering of the robes" is therefore identical to the "lowering of calmness" (from verse 18 of Surah "Victory"), and as hearts are calmed by "remembering Allah" (zikr), it is zikr that shapes the interior of the new convert and kindle the light of love for God in him.

Faithbringer's "wives" are mentioned first, then "daughters" and "believers' wives".

It is about the Holy Wedding of spirit and soul in the light of the heart. Here (in verse 59) the initiatory role of the Pure House is specifically indicated, where "Faithbringer's wife" refers primarily to h. To Khadija and the "daughters" of Fatima a.s. They lower (as perfect women) their power of initiation (himmet) towards those who are worthy of it, and this is also done by the "women of the believers" (who are qualified for this and those categories certainly belong to the awliyam).

By lowering the power of initiation, those women (as such) are most easily recognized, since keeping them in the sacred secret (as a whole) would make it impossible to recognize them as such, and that is why the end of the verse says that "they will be recognized that way and will not be disturbed". At the initiation station, the perfect soul is no longer disturbed by the "low self", those forces are irrevocably subdued and transformed (in the Spirit) according to mek - into the very bearer of initiation power. "Recognition" depends on the strength of the one who "sees" with the heart's eyes the power of a holy person.

If the verses of Surah "Victory" (10 and 18) that talk about the initiatory power of the clergy are added, the number will be 28 (10+18=28), and we know that Imam Askeri a.s. (Mahdi's father) died at the age of twenty-eight when his son Imam al-Mahdi, a.s., also disappeared. This means that Mehdi is the "Hand of Allah" which is "above their hands" from the upper (Tarikat) side and Imam Ali is the "Hand of Allah" (as the progenitor of all Tariqat orders) from the lower (Hakkikat) side. The initiatory power of the clergy is now (in the age of Great Concealment) in the hands of Imam Mehdi (that is, Qutb, Polo according to the teachings of Sunni Sufism). So much for swearing under a tree. As Imam Ali is the head of all tariqas and as Love for the Pure House is the basis of all orders, the intertwining of Shia and Sunni Sufism is so strong that there is no question of a strict border (as it exists externally, in the sense of sectarianism). Even more, there is a transcendent unity of all religions, but in this dark age formal external differences prevail.

Now let's look at two traditions of the sixth Ahl al-Bayt Imam, Sadiq a.s. which emphasize some external aspects of clothing from the point of view of living (Muslims) in their time. In the first narration, Sufjan Es-Sevri said to Imam Sadiq, a.s.: "You report that Imam Ali wore rough clothes, while you wear Kuhija and Mevrija" (which were considered luxurious clothes at that time). The Imam answered him: "Woe to you! Indeed, Ali Abu Talib was in a time of hardship, and when the situation improves, the most deserving to take advantage of the times are the most virtuous.'' In another tradition, a man said a similar thing to Imam Sadiq (a.s.). to which the Imam replied that in his time wearing Imam Ali's clothes would "attract attention", and "the best clothes in any time are the clothes of the people of that time". However, Imam Sadiq continued, "when our Kaim (Mahdi) appears, he will wear clothes like Ali and behave like him."

In the last tradition, the value of living in one's time is clearly indicated (the "clothing of the people of that time" is defined as the best), and today's Muslims (for the most part) differ from today's (their) time, not only in their clothing (which is certainly the most visible a symbol of life in the past) but also in technological, scientific and every other aspect. Even more, in the first tradition of Sadik a.s. emphasizes that the advantages of time should be used by those who are most virtuous, which, among other things, indicates science in the service of (moral) man and not the other way around (as today) where technicalism and alienated man are subordinated to the deity of scientism, and where man is placed in the function of "appropriation" ' of the world. Today's ecological crisis clearly shows how nature shines.

Muslims, on the other hand, live mostly in the past, so they do not take advantage of the advantages of their time. Imam Sadiq clearly states that wearing the clothes of Imam Ali in his time would only attract attention. And what can we say about wearing Ali's clothes today, when the "orthodox" groups consider it not just to attract attention, but to return to the past as a return to the "Original" Islam. "Traditional" clothing not only deviates from the current times, but also becomes a kind of eccentricity that in every sense rejects Islam. In addition, it should be emphasized that such clothing is usually accompanied by venomous views towards anyone who is different. It is in vain that the proponents of the idea of ​​returning to the past call it "original" Islam, acting formally from the position of preserving tradition. Because tradition is always (and again) alive in every time, and precisely the word "source" (from which the meaning of "original" comes) means a constant flow and freshness that never takes the form of a "stagnant pond", but tackles the problems of its time.

Today's clothing is the "most beautiful" symbol of a dead tradition. A petrified, immobile form that has lost all connection with its time, and tries to prove itself by hating opposition to anyone who thinks differently. Obscure, primitive groups of Muslims, due to historical misunderstandings, as a rule, regularly have advocates of "conspiracy theories" (against Islam). In every "conspiracy" theory lies impotence, where ignorance (of all kinds) is cloaked in the mystery of conspiracy.

At the same time, of course, the other side of the same coin is not considered at all, which is the question of the very presentation of Islam to others by today's Muslims. Namely, what kind of image of Islam does today's Muslim present to others with his moral neglect, mental coarseness and backwardness of all kinds, and blinding intolerance that sees everything as a "conspiracy" precisely because of the inability (of Muslims) to respond to the demands of the times?! Certainly, the image presented by today's Muslim is sad and even frightening, because (some) followers of Islam intimidate not only members of other religions, but also Muslims themselves who understand Islam differently from them. According to the incomprehensible amount of hatred (toward other people), the so-called "Fundamentalists" are extremists without equal. One Qur'anic verse says that "the sky was created with strength" and that the universe is expanding.

Physics has undoubtedly confirmed this fact that we have discussed, but much more important is the expansion of the spiritual universe, a dynamic aspect of Islamic spirituality that is mostly non-existent or completely neglected today. In Islamic literature, they generally do not quote verses and traditions without any ("new") meanings in this time, i.e. without any progress, creative and innovative thoughts.

Those Muslims who, on the other hand, try (at least to some extent) to live in their time are considered "westernized", and this term of devaluation expresses the truth in a completely opposite way. Because the West is above the Islamic world in everything, and Muhammad's values ​​are identical to Christ's values ​​and according to one hadith, they are the two closest Prophets to each other (not only temporally but also essentially). In addition, esoterically speaking, both East and West are within us as the Qur'an clearly indicates ("Wherever you turn, there is God's side"). It is known that tekke (during construction) do not have to face the East (unlike mosques), which confirms the already mentioned universal aspect of spirituality. The more primitivism, the more orthodoxy - this is the logic of many Muslims today. From the outside, the West (and especially America) helped Bosnia in the war much more than the Islamic World, although it is futile to try to prove otherwise. Until the tenth century, Muslims lived (at least partially) in their own time and then produced great philosophers, physicians, astronomers and mathematicians, in short, leading scholars from various fields of life. Then, they suddenly stopped in their development and stopped progressing, and they themselves are to blame for that setback, no one else. The "conspiracy" theory, of course, aims to justify the backsliding, but it is produced from within.

Now let's look at some esoteric aspects (already quoted hadith) of Imam Sadiq a.s. about Mehdi a.s. putting on clothes when it appears. As we have seen, he said that when Imam al-Mahdi appears, he will "dress like Ali and act like him". It is known that the Prophet, returning from spiritual success (mi'raj), brought with him clothes of patchwork and poverty and put them on Ali and then all the Imams after him wore them and now they are with Imam Mahdi (the topic is covered in the book ' "Gates of the Pure" by the same author). Since the changing of clothes has an initiatory significance, Imam al-Mehdi returns Islam to its true sources, the religion that (now and until the Mehdi) is largely distorted, he corrects by putting things in their place. At the same time, with this wearing of Ali's clothes (by the Mehdi), the initiation cycle of introduction into the spiritual mystery ends, the seal of the Absolute (Imam Ali as the eternal Imam) and the seal of the Muhammadan Vilayet (Imam el-Mehdi) are joined. That's why Imam Sadiq (in the mentioned tradition) emphasizes how the Mehdi will behave like Ali because this joining of the "two seals" has a cosmic (and not earthly) dimension.

By covering the student (cloak) by the shaykh, which is practiced by many Sufi orders, the initiation power (himmet) is transferred to the initiate, and this covering has the character of introduction into a new state. It is known that the holy mysteries in many religions are inevitably accompanied by putting on new clothes as an introduction to the secret of commitment when the new convert becomes a "new man".

Let's analyze some verses that speak about the initiatory character of clothing, firstly verse 187 of the surah "Cow" (surah 2, 286 verses).

Verse 187: "You are permitted to meet your wives during the nights of fasting, they are your clothes and you are their clothes. Allah knows that it was difficult for you, so He accepted your repentance and forgave you. So meet them now in the desire to get what Allah has already decreed for you...''

We will not comment on the external consideration of the verse that regulates sexual relations during the fasting period. Esoterically, we are talking about the batin fast (from everything bad), a fast whose one consideration refers (also) to the speaking soul ("I vowed today that I will fast from speaking" - says h. Merjema in the Qur'an, indicating in this way of fasting). Spirit (''man'') and soul (''woman'') meet in the night of esotericism after the light of the batin fast (''day'') becomes part of that same night. They meet in the night of the consecration mystery as "mutual clothing", which indicates the intertwining of the Spirit and the soul, their relationship which (analogous to the physical relationship) forms a light embryo. Certainly there are difficulties on the tariqat path because the meaning of the troubles is spiritual purification ("Allah knows that it was difficult for you...") after which God accepts the batin repentance of the murid - a. After the inner repentance (which God accepts), that is exactly then (in the verse - "now") the Spirit and the soul meet in order to form a light embryo, which reflects all the gradation of spiritual pedagogy in Sufism. First, the internal fast, then the mutual intertwining (the relationship of the Spirit and the soul) and finally their meeting for the purpose of forming a child of light ("embryo") that grows progressively according to the strength and capabilities of each novice. In one place, the Qur'an says that "after suffering is indeed relief", indicating the spiritual lightness of the soul that has been freed from material shackles.

The Qur'an continues further, indicating what should be done after the formation of the light embryo. ''Eat and drink until you can tell the white thread from the black thread of the dawn; from then fast until nightfall. You must not have intercourse with women while you are in itikaf in the mosques. These are the limits of Allah and do not approach them. That's how Allah explains His rules to people so that they stay away from what is forbidden to them.

After the formation of the light embryo, the worlds of essences and spiritual meanings (ma'nevi) descend on the spiritual traveler, as indicated by God's words - "Eat and drink...". After that, the batin fast comes again and "night" and "day" alternate within the spiritual horizon of salik - a. "Eating and drinking" therefore refer to the spiritual food that comes after the inner ripening of the spiritual. The cessation of eating and drinking (Maniwi truths and essences) is related to distinguishing the white thread from the black thread of the dawn, where the white color symbolizes the law for the physical (shari'a) and the black the real truth (haqikat).

Just as the Spirit and the soul mingled ("You are their clothing and they are your clothing) now the night (esoteria) and the day (exoteria) are mixed in order to obtain a whole before the "new circle of knowledge" (the day of the Batin fasting , of all acquired traits). In Sufism, the circle is a symbol of reaching spiritual truth, creatures travel in a circle and are first brought to the Center. Regarding the "thread" mentioned in the verse, it should be emphasized that another verse about the rich says: "A thick rope will pass through the eye of a needle sooner than they will enter paradise." This is precisely the "thread" that is pulled into the "needle's eye", while the allusion to the thick rope (which enters through the needle's eye) indicates the difficulty of the rich entering heaven. The "white thread" represents Sharia and the "black thread" Hakkikat, which meet at the dawn of revelation. We know that the Prophet interpreting a verse ("and that the ear that remembers may keep it from forgetting") said that it was the "ear" of Imam Ali a.s.

The "needle" is a clear symbol of joining the separated parts of the soul ("sewing"), their merging into one whole. Ali a.s. is thus the keeper of the black and white threads, which means that he is sovereign over Sharia and Hakkiqat. The "eyes of the needle" are the ear that remembers, the ear (Imam Ali) that preserves (the Qur'an) from being forgotten, and the rope that "passes" through the eye of the needle is explained by another verse ("All hold fast to Allah's rope...'') where the role of the Ahl al-Bayt as guardians of the Revelation is defined because according to the hadith of Imam Sadiq a.s. the mentioned "rope" is Ehli - Beit.

Itikaf (externally) is a retreat to the mosque (by individuals) during the last 10 days of Ramadan. Esoterically, it is about the tenth degree of faith (which has 10 degrees and they rise one above the other) when the Spirit has already subdued the soul ("woman") and they no longer have "intercourse" (mutual approach). A Qur'anic verse orders the believers to "keep vigil on the borders". These are the limits of God which he does not approach as the Spirit and the soul do not (anymore) approach each other (because it is a serious 10-th level of knowledge by those clergy who are able to reach it). Tarikat vigil on the boundaries of God is precisely "not approaching" them, because each mekam has its own internal considerations that "do not cross".

When the last stage on the spiritual path is attained (the meccam of "peaceful souls"), the traveler reaches the meccam of the sheikh, he becomes a spiritual teacher capable of guiding others. This is what verse 60 of the surah "Light" talks about.

Verse 60: "And for aged women who no longer long for marriage, it is not a sin to put away their cloaks, except for places where ornaments are worn, and it is better for them to refrain. Allah hears everything and knows everything''.

Since "woman" is the soul, "aged woman" represents the sheikh's position, mekam "calm souls". Their souls have calmed down and they no longer "long for marriage", i.e. for merging with the Spirit because there is no longer any need for such a thing, the soul is calm (subjugated) and therefore "old". That's why such serious souls can "put aside their cloaks" (initiation with which they now surround newlyweds because the cloak cannot be owned by 2 people at the same time. It is "put aside" to be put on by the next sheikh). The "places where the ornaments are worn" remain covered, which establishes the difference between the Manewi shaykh (who is not qualified to instruct others, his ornaments are still covered) and the shaykh qualified for irshad, which is spoken of in the verse of the surah "Ornament" "-"Are those who grow in decorations, who are powerless in contention". As "women" are souls, these are the souls of the Shaykh's actions, those who grow (grow) in their own ornaments of the spirit and therefore are "in contention"powerless'' because they have no need for it, and what one tradition says: "The sign of ignorance is arguing with an ignorant person".

Dialogical competition is outside the scope of the shaykh's activities, the gradation in the acquisition of knowledge on the tariqat path is clearly and unambiguously set ("And man is more than anyone ready to argue" - says the Qur'an, pointing to the perniciousness of knowledge that is only "on the tongue" This is why "powerlessness" in an argument represents the power of the Spirit who knows the laws and rules of silence). (PICTURE – Sheikh Behaudin Hadžimejlić) who according to some was the last living Naqshbandi Sheikh (he died immediately after the last war).

Abstention (from "laying down cloaks", i.e. public action) is better, and God "hears and knows everything" (end of verse 60 of Sura "Light"). Now let's look at verse 58 from the same surah which (esoteric) discusses some considerations of the adab (relationship) of the student towards the teacher.

Verse 58: "Oh believers! Let those who possess your rights and those who have not yet reached maturity seek your permission three times: before the morning prayer, and when you put away your clothes after midday and after the evening prayer. Those are the three ages when you are not dressed!

And after that time, it is neither a sin for you nor for them that they visit you, because you visit each other. That's how Allah explains the regulations to you, and Allah knows everything and is wise.''

Esoterically, it is an educational method of "izuna", permission to enter the shaykhs by the murid, according to the difference between the shaykh's condition (hal) and time (vakt). The verse distinguishes between two types of disciples - the first mentioned are those who took an oath (be'jat) and these are those "who hold your right hands". They are not yet advanced travelers, unlike the other category of advanced spiritualists who have not yet "reached maturity" but have already traveled a significant portion of the stations. Be'yat is given by "holding the right hand", student and teacher shake hands "jointly", holding each other's thumbs, and I saw such a handshake (also) personally when a murid gave be'yat to Sheikh Halid Salihagić. Sheikh came to Stolac in 1993 during the war and died there.

(PICTURE - Sheikh Halid Salihagić and his grave in Stolac).

When one wants to enter the shaykhs (which basically represents entering the sacred circle of sacred reality), permission ("izun") is requested. Entry permission is requested 3 times which represents the Shaykh's authority over Sharia, Tariqat and Hakkikat. The first time (when permission to enter is requested) is "before the morning prayer". In Sufism there is an important saying about the sudden arrival of revelation (keshf) which says - "Seize your time".(time), and in that sense, the murid is in the "catch" of three different shaykh's times - for which he must have permission (izun).

Thus, the time before the morning prayer symbolizes the Shaykh's authority over the Sharia (physical law). One verse speaking about the "prayer at dawn" says that "many attend" it. It is about angels of day and night who take turns, but the "presence of many" is exactly the sharia that "many people" live by, in contrast to the tariqat and hakkikat, which only a minority reaches. With permission to enter (into the shaykh's sacred space of authority over Sharia) the world of multitudes opens up to the traveler. Then there is another time when it is necessary to ask permission to enter - when you put your clothes away after noon. This time symbolizes the shaykh's authority over the tariqat (the law of the spiritual path). At this stage, the shaykh's robes (harkas) are already "put away", they are taken off to be put on by spiritual travelers who are themselves preparing for the spiritual stage of shaykh. The spiritual time (wakt) is "after noon" which refers to Asr (middle prayer). The Qur'anic verse says that prayer should be performed regularly, especially "the one in the middle of the day". As the heart is in the middle of the chest (between the 2 shoulders), this refers to the heart prayer of spiritual travelers who at (that) time ask for permission to enter the sheikh's space of the tariqat, which plunges the cleric into the world of the multitude, glimpsed into the world of Divine Unity.

The third time, when permission to enter is requested, is "after the evening prayer". This time symbolizes the shaykh's authority over hakkikat (reality of spiritual truths). It is about the deep night of esotericism, when one enters the very center of the (spiritual) circle, into the shaykh's hakkikat, whereby the student himself becomes a teacher (or a candidate for a teacher). This degree opens the world of unity. The three shaykh's times correspond to the 3 states of the student's soul mentioned in the Qur'an - a soul prone to evil, a soul that chastises itself and a calm soul.

Shari'ah is in harmony with the evil-prone soul, tariqat with the soul that chastises itself, and hakkiat with the calm soul. In this way (permission to enter) the holy times (''times'') of the sheikhs are overlapped with the 3 corresponding states of the student's soul. When an already advanced murid shares time with the sheikh, they enter into a shared time (in the verse "mutual visits") because the student has reached the stage of "calm soul" becoming a teacher himself, thus equal in the world of unity. The sheikh's sign is (in addition to the crown and staff) the sheikh's hrka (cloak), which can be of different colors according to the tariqa to which the sheikh belongs. This is why entering the office of sheikh is called "dressing up".

An esoteric description of the sheikh's clothing is given in verse 26 of Surah "The Walls" (Surah 7, verse 206).

Verse 26: "Oh sons of Adam, We have given you clothes that will cover your private parts, and luxurious clothes, but clothes of chastity, that is the best. These are some of Allah's proofs so that they may become wise.''

As we can see, the verse does not speak about "believers" or "Muslims", but addresses the sons of Adam, which indicates the forefather of people, and the sheikh is the spiritual ancestor (father) of the soul (and this is one of the reasons why the sheikh in our region often addresses as "grandmother"). The first stage of dressing a sheikh is "clothing that will cover your private parts". Here, the sheikh covers himself with Islam, and the regulation of sexuality represents the authority over Sharia, which is symbolized by the stick. Next come the "luxurious suits", which is the second level of the sheikh's dressing, and here the sheikh covers himself with the iman, a symbol of which the snoring is, and it represents the sheikh's authority over the tariqat. At the end of verse 26, the garment of chastity is mentioned as "the best". This represents the third degree of dressing the sheikh, during which the sheikh covers himself with ihsan, a symbol of what the taj is, and it is the sheikh's authority over hakkikat.

When (according to the Prophet) the angel Jibril came to teach the people in the dialogue between him and the Prophet, Islam was mentioned, then Iman, then Ihsan. On that occasion, it was said about ishan: "Ihsan is to serve God as if you see Him, because even though you do not see Him, He sees you."

Therefore, the greatest charity (ihsan) is to serve God "as if you see Him".

As the knowledge of God is the knowledge of the Imams of his time, analogously, the "seeing" of God is actually the seeing of the Imam (in Sunni Sufism, a perfect man is a kutb, which is practically the same in terms of the manifestation of God's Names).

When a man asked Jafer Sadik a.s. about seeing God in the other world, he answered him: "It is possible to see God in this world, as you see him right now".

The man asked the Imam to disclose this tradition to others, which he forbade, adding that "people would not understand it and would only go astray".

Certainly, they would go astray, falling into the trap of embodying the divine in a human path, which Islam resolutely rejects and considers unimaginable. Man remains a man without ever becoming God.

It should be emphasized that until the time of the eighth Imam, there was (somewhat) spiritual unity and there were no differences on tariqat issues, and one can rightly speak of a comprehensive approach to that problem or the unity (at least conditional) of tariqat ways. It is about unity in diversity that has retained the integrating elements of the Way.

That's why at the end of verse 26 (surah "The Walls") it says that "these are some proofs from Allah so that they may become wise", because in all spiritual silsilas there are several Imams each (not all of them, but "some proofs from God" and we know that the Imam is the evidence of God on His earth) which gives the esoteric unity of "Shia" and "Sunni" Sufism. Until the time of the eighth Imam, the classical division did not exist (among the clergy) nor was there a strictly "drawn line" between different spiritual orientations. However, after that period, external sectarianism exerted a strong influence on the very roots of spirituality.

Therefore, "some Proofs of God" are some of the Holy Imams, and there are several Imams in all silsilas. Going through the triple (initiation) dressing, each sheikh in his hakkikat realizes his (imam's) reality, i.e. the secret of the Vilayet, which in the chain of all spiritual genealogies (12 orders of tariqat) leads to Imam Ali a.s. It is the central axis of all spiritual orientations within Islam.

The imams are those who are of pure intellect and therefore they bring people to a state of primordial purity, i.e. to their "wit" as it is said at the end of the verse. Because, ultimately, every living being feels love for Ehla - Beit.

In the manner of the triple testimony of faith, parts of the clothing correspond to one of the holy postulates, that is, the triple testimony of faith.

1. Clothing (which covers the private parts) - Allah alone is God

2. Luxurious clothes - Muhammad is the Messenger of God

3. garment of chastity – Ali is a Friend of God

Each sheikh, putting on (a part of the initiation clothes) "puts on" (beating) one of the 3 testimonies of faith. Without placing the Pure House in their rightful position, no sheikh can be considered a true teacher, whether he is a "Sunni" or a "Shia" according to the ritual confession of faith. The Hakkikat reality of Imam Ali makes the shaykh what he truly is, and there is no possibility of any comparison or "equalization".

(PICTURE - turbe of Sheikh Abdurahman Sirri)

The adab of approaching the sheikh can also be observed through some verses of Surah "The Room".

Verse 4: "Truly, those who call you from behind the rooms, most of them do not think".

Verse 5: "And if they had really been patient until you came out, they would have been better off!

Allah forgives sins and is merciful!

This is the process of spiritual pedagogy of approaching a spiritual teacher, where it is underlined that he should not be "called" from behind the rooms, which is often a characteristic of beginner states characterized by a strong desire (irada) by which the path seeker is attracted and then independently and often chaotically (without spiritual sign) is looking for the shaykh (in outer space) by "calling" him. It's better than looking it up on your own (which is often just rambling from the teacher - to the teacher) which in itself is not a sin but represents a spiritual burden for both ("Allah forgives sins and is merciful!" - says the end of the verse).

Under the acacia.

The exemplary Prophet is approached by new devotees giving the oath of allegiance and so it is in all times until the Day of Final Judgment. They change just like the acacia flower again and again in a revealing immobility, in the shade of blossoming under which the Holy Circle is shaded.

(PICTURE – Sheikh Halil Brzina, champion of the Naqshbandi Order)

THE SECRET OF CHEOPS

It is common knowledge that there were once 7 great wonders of the world. The Great Pyramid of Giza is the last and still existing wonder, and since ancient times, its construction as well as the reasons for its construction have been the subject of numerous conjectures and legends. The great pharaoh Khufu (or Khufu) built the largest pyramid in Giza in what is now Egypt. The very name of the pharaoh (Kufu) is identical to the name of the city (Kufa) where the 12 - you Imam, Muhammed el - Mehdi a.s. will reside. after his Annunciation from the world of concealment. This analogy is not at all accidental, and this mark hides numerous depths of interpenetration of Imamology with Cosmology and the world of intermediate states (mundus imaginalis, where the psycho-cosmic mountain Kaf is located, whose root word: K - F is identical to the root of the word Kufu, i.e. Kufa). The entire Cosmology of the Great Pyramid is contained in the Holy Book, the Qur'an and what is possible (which we will see later) can also be proved mathematically. Cheops' pyramid was built around 2560 BC (although there are claims of a much older age) and its construction lasted about 20 years. The first number (2560) in the sum of digits gives the number 13 (2+5+6+0=13), and it is known that the symbol of Freemasonry is the number 13, i.e. that the ascension in the hierarchy of Freemasonry is represented by 13 steps that narrow towards the top and form a pyramidal shape.

However, viewed through the cosmological consideration of Imamology, the number 13 represents the Prophet Muhammad and the 12 Holy Imams, a.s. (1+12=13). They were announced in all the Holy Books and letters brought by the Messengers.

If the year of construction of the pyramid is added to the number of years of construction, it will (in the sum of the numbers) indicate the birth of the Twelfth Imam, Mehdi a.s. Namely, 2+5+6+0+2+0=15, and he was born on the 15th of Sha'ban 869 AD, i.e. 255 AD. If we add the two birth dates of the Imam, we will get the number 1124 (869+255), and that number subtracted from the year of construction of the Great Pyramid gives the number 1436 (2560-1124=1436), which in the sum of the numbers indicates 14 Sinless; Muhammad, Fatima and 12 Imams (1+4+3+6=14).

We see that the number 1436 (horizontally) consists of the numbers 14 and 36, i.e. the 14 Sinless and Surah Ja'sin, which is in the Qur'an number 36. Ja'sin is one of the Names of Imam Mahdi, which is numerically proven by the sum of the digits of both of the date of birth of the Imam (according to Hijri and according to Jesus). Namely, 8+6+9+2+5+5=36. The fourteen degrees of the Immaculate "build" the great pyramid (through the double birth of Imam Mehdi) and just as Surah Ja'sin is the heart of the Qur'an, so the Imam is the heart of the created world. From this it follows that Imam el-Mehdi is "embedded" (as Ya'sin) in the structure of the Great Pyramid and that through its cosmological consideration. The Great Pyramid therefore announces the Imam of all times, the Expected One. The builder was Prophet Idris a.s. (Hermes).

Claims about the height of the pyramid vary slightly, and each figure hides a separate puzzle. Also, there is an opinion that Khufu's pyramid "shrunk" by 10 meters over time, which is an allusion to the 10 degrees of faith. Namely, Imam Sadik a.s. said: "Faith has 10 degrees that rise one above the other like stairs. If you see someone under you, pull him gently and don't burden him (with what he can't carry) otherwise you will break him''. This "breaking" by the burdens of faith is a frequent phenomenon today, in the age of spiritual prostitution. The geometric shape of the pyramid represents the Holy Triangle or the Great Triad of Faith; - only Allah is God, Muhammad is the Messenger of God, Ali is the Friend of God. God's Unity is the foundation, Ali on the right and Muhammad on the left. Later we will see the cosmological consideration of the triad.

The pyramid of Cheops is the size of 6 football stadiums and rises above all buildings until the industrial revolution, symbolically representing the beginning of the "time of ignorance", i.e. the iron age as the last in the era of great darkness (Kali Yuga according to Hindu teachings). The overhang (in the physical sense) of the Great Pyramid beginning with the Iron Age is reversed proportional to the level of knowledge of the so-called "modern" man who has completely lost theophanic senses and spiritual virility. As technology becomes stronger, humanity (within man) diminishes.

In the center of the pyramid there is a tomb for the king, but the sarcophagus itself has never been found - so the myth of the tomb (as the meaning of the pyramid) is called into question. In our opinion, burial is a completely secondary role of the pyramid, it carries multiple messages for every generation on Earth. It heralds Imam Mahdi (who is mentioned in all the Holy texts), the savior of mankind and the end of time. All human knowledge, all the way to the end, is preserved in the pyramid (as a message). There is only one figure of Pharaoh Khufu (picture) and it is made of ivory, 7.5 cm high, which in the sum of the external and internal aspects of the object again indicates the birth of Imam Mehdi a.s. (7.5+7.5=15=. Apparently, Cheops himself wanted to leave many things undefined (open).

The pyramid of Cheops was built in the land center of the Earth just as the "center" of the cosmic authority of Imam Mehdi will be in the city of Kufa, therefore, Cosmology and Imamology are intertwined. In this way of Cosmic Centering, pharaoh Khufu will symbolically transform into the city of Khufu, which (then) will be the spiritual center of the Earth, just as the pyramid is today, in the physical sense of the word.

Therefore, the Cheops pyramid itself is the center of (all kinds of) knowledge, it is the place of knowledge, and the symbolic significance (which we have already mentioned) is not accidental that it was architecturally (in height) surpassed by the beginning of the Iron Age, that is, the beginning of the Age of Ignorance. If we subtract the number of Qur'anic surahs (114) from the height of Cheops' pyramid (148 m), we will get exactly the number of Ali's a.s. the year when the Prophet Muhammed a.s. proclaimed his successor and the leader of the Muslims after him. Because, 148-114=34; Imam Ali was 34 years old at the time of proclamation (place – Gadir – Hum). The physical and the sacred triangle touch and intertwine.

Therefore, the Qur'an together with Ali gives the apex of the Holy Triangle (the height of the pyramid in the outer world). If we add the height of the pyramid (148 m) to itself, which means the external and internal consideration of the Holy Triangle in its fullness (i.e. at its very top), we will get the number 296 (148+48=296), which in the sum of the digits gives the number 17 ( 2+9+6=17) which represents the number of years of Imam Mehdi's rule. It is a matter of cosmic (and not earthly) government and that is precisely why (related to the pyramid) Cosmology and Imamology are constantly intertwined ("We will give them signs on the horizons of heaven and in themselves" – says the Qur'an).

The length of one side of the base of the Great Pyramid is 232.805 m, the perimeter of the base is therefore 931.22 m, which in the sum of the numbers again indicates the authority of Imam Mehdi a.s. (9+3+1+2+2=17). There is an opinion that the most precise height of the Cheops pyramid is 148,208 m, which in the sum of the digits gives the number 23 (1+4+8+2+0+8=23) and the word "Isa" (Jesus) is mentioned in the Quran exactly 23 times. We know that Isa a.s. comes again at the end of time together with Imam Mehdi, he comes at the very "top" of earthly time, because Mehdi is the seal of history.

The pyramid consists of about 2,300,000 stone blocks, the length of the sides of the base is 229 m, which adds up to 13 again (2+2+9=13, Muhammad and 12 Imams). In 1954, an intact ship was found, 48 meters long and 5 meters wide. With it, the pharaoh ascends to the other world. The nave has 13 floors (Muhammad and 12 Imams). The length in the sum of the digits indicates the Twelfth Imam (4+8=12), and if we add the number 5 (width) to that, we will get the number of years of Imam Mehdi's rule (4+8+5=17). A well-known saying of the Prophet says: "My Ahl al-Bayt is like Noah's ark, whoever climbs it is saved, whoever misses it is sunk."

The year of the discovery, in the sum of the digits together with the length of the ship gives the ordinal number of Surah Ja'sin in the Qur'an (which is the number 36, because 1+9+5+4+4+8=36) and we know that Imam Mehdi is represented in the pyramid as Ja'sin. This is the cosmological overview of Surah "Ja'sin" as the heart of the Qur'an (the heart is not removed during mummification). Namely, the ancient Egyptians considered the (physical) heart to be the seat of feelings. The height of the pyramid (148 m) multiplied by 10 gives the distance of the Earth from the Sun, that is, the connection of the Prophet (Sun) and Ali as the seal of the Absolute Vilayet (Earth). It is known that Imam Ali a.s. called "the father of the earth", i.e. the father of the dust (symbolically this indicates a great man who, like the earth, "carries everything" on him, both good and bad). The stone blocks from which the pyramid was built were 2.5 m thick, weighed 20 tons, and there were a total of 144,000 of them, which according to one tradition is the total number of all God's Messengers from Adam to Muhammad. This means that the entire pyramid contains all the Messengership, and we know that Imam el-Mehdi is the seal of the Muhammadan Vilayet that closes the history of the human race. So how did Mehdi a.s. the fullness of the Imamate, the number of blocks of the pyramid (which indicates the completeness of the Message) points us to the place of the Messenger's Message (Ahli - Bayt) from where all God's Messengers received the Message. In this way, the pyramid depicts Imam Mehdi as the one who illuminates the fullness of Revelation.

Khufu's family was the first to rule all of Egypt. It is said that Kufu once called the greatest sage of his time to show him the way to Thoth, the ruler of the underworld, but the sage was powerless. It is not known how credible the story is, but it points to an aspect of the search for truth related to Cheops. The mummification of the pharaoh's body itself was a complex process. The internal organs were removed and placed in canopian vessels and each was guarded by a deity. The heart was left in the body since it is the center of thoughts and feelings (Islamic teaching in a very similar way places the animal spirit of man - ruh - al - haiwani in the region of the heart) and this is confirmed by the latest scientific discoveries. Namely, it has been confirmed that people who have received a heart transplant take on character traits donor. This is completely unclear to modern science since it still (due to the very structure of things in the Iron Age) places human thoughts and feelings exclusively in the brain (which is just a mere "machine" for transmission and works on the principle of electromagnetic waves). In this way the Mehdi (as Ya'sin who is the heart of the Qur'an) "remains" in the pyramid forever.

An Arabic proverb says: "Man is afraid of time, and time is afraid of pyramids".

Imam al-Mahdi is the Lord of Time and he makes known the wisdom of all Divine Revelations and in this sense each pyramidal block (of which there are 144000 as there were God's Prophets) is a Prophet'', i.e. a stone of wisdom that is made known by Imam Mehdi a.s. as the last of the Twelve Imams (and who is now in Concealment). Each block, therefore, hides one secret of Prophetic wisdom, the "stone of wisdom" of each Prophet. The length of the great gallery of the pyramid is 153 feet (46 meters), at the level of the fall 175 feet (48 meters). The sum of the digits gives the number 22 each time, which represents the Twelfth Imam and (all) the ten degrees of faith that he proclaims (12+10=22). Namely, the sum of the "rate" digits is 22 (1+5+3+1+7+5=22), while the difference of the "rate" numbers is again 22 (175-153=22).

Also, the number 22 can be seen as the sum of 11 earthly and light considerations of those Imams who have already left this world (11+11=22). The sum of 3 numbers (22) gives the height of the Mikerin pyramid (22+22+22=66). This is not at all coincidental because "mikerin" (translated into Arabic) has the same root as the Qur'an (K - R).Cheops' father built 3 pyramids and there is an opinion that he wanted to surpass his father, in this context we are considering it is completely irrelevant. A total of 98 pyramids have been found in Egypt so far, which in the sum of the numbers again gives the authority of Imam Mehdi (9+8=17). Of course, new pyramids will probably be revealed, but it is always important what the Imam informs us now from the countless layers of the esoteric meaning of the Book. The Prophet of God said: "The Qur'an has 7 levels of meaning (depth), each of which has up to 70 others." It is therefore about endless depths where each time has only its own depths. Unfortunately, esotericism is only practiced by minority groups and individuals. In the Age of Imams, all humanity will be enlightened and every being will know its ultimate meaning of existence, its purpose.

Cheops succeeded to the throne in 2551 BC and was (then) 20 years old. The sum of all the digits indicates the birth of Imam Mahdi (2+5+5+1+2+0=15), while the year of accession to the throne itself (in the sum of the digits) indicates Muhammad and the 12 Imams (2+5+5+1=13 ). Mehdi a.s. we know he was born in 255 AD, which are the first three numbers (out of a total of 4) of the date of Cheops' accession to the throne (255-1, 2551). As Imam al-Mahdi is the last Imam, his (internal but also external) birth had to be indicated in Khufu's accession to the throne, since the pyramid is the place of manifestation of Imamology. If we exclude the last number (1, which is the number of the Beginning, that is, of unity) in the number 2551 (the year of Cheops' accession to the throne), the birth of the Mahdi remains (the number 255, which in the sum of the numbers again indicates the Twelfth Imam - 2+5+5=12). Cheops' accession to the throne had to carry a message related to the Imam's position, his authority. This is why the king's resurrection to the stars was so important. It represented a new birth and it is known that Pharaoh Kufu drove a golden wedge into the ground before the start of construction, which represented a symbolic union with the "primordial mother" of the whole world. The true north line is determined by the golden wedge. All four sides of the pyramid had to be at right angles. The builders calculated it by drawing (describing) 2 overlapping circles in the ground and then determining the angle of the pyramid under a straight line. There were over 2 million limestone blocks, which the workers dug a few hundred meters away from the pyramid. 2.76 million cubic meters of stone were cut (the sum of the numbers again indicates the birth of Imam Mehdi; 2+7+6=15).

There were losses of human life and relatively often broken limbs, but the latest research shows that the workers had excellent health care, as evidenced by the bones found with healed fractures. Each block weighed about 2.5 tons and these blocks were transported to the pyramid. There was a platform for sledges (which dragged stone) 300 m long. Now it is already certain that the pyramid was not built by slaves but by free people, and it is assumed that there was some kind of labor tax, at least for certain categories of the population. For many workers, construction represented the greatest honor (the traditional image offers slaves and a whip). Dozens of pyramids throughout Egypt contain no burial sites at all, no sarcophagi or names of the pharaohs who built them. There is not even a single record of how the pyramids were built. The absence of written traces was taken over by the illuminati, whose real existence goes back to Hermes (Idris a.s.), and who are in direct connection with the pharaohs.

There are still pictures of the works at various sites, but the big question is what was meant to be said with those pictures, i.e. what message (perhaps even false) was left. There are no written traces of the construction at all, and it is quite certain that they did not even want to leave them. The construction of Cheops' pyramid lasted 20 years, which is 10 degrees of faith externally and 10 degrees internally (10+10=20). About 1,200 workers worked on cutting the stone. Twenty people were needed for one cube stone, and 300 cubes were needed per day, which would mean 700 people. Three hundred workers were laying the blocks. In 1988, an archaeological discovery of great importance took place, a village for Cheops' workers was discovered.

Bread and beer were (among other things) food for the workers. There is a claim that Cheops' pyramid is 147 m high, which in the sum of the numbers would indicate the Twelfth Imam (1+4+7=12). However, apparently it is 148 meters high. Kefren's pyramid is 143 m high, which in the sum of the numbers gives the number 8 (1+4+3=8), while Mikerin's pyramid is 66 m high, which in the sum of the numbers again gives 12 (6+6=12). In this way we would have 12, 8 and 12 as sums of digits. This would represent the zahir of the Imam (12), then the Kaaba of Light in the middle (because 8 is the first number of the geometric body) and finally the batin of the Imam (number 12 again). However, it is an almost universally accepted fact that the pyramid of Keospo is 148 meters high. In the success of the spiritual traveler, it represents the beginning (1), the 4 elements of the world and the cube (number 8).

Khafre's pyramid is 143 m high, which is a cube (1+4+3=8) or the "Kaaba of Light" because 8 is the first number of a geometric body. The sum of the numbers (3 heights of each of the pyramids) indicates Isa - a.s. which we know will come at the end of time with Imam Mehdi a.s. Namely, 1+4+7+1+4+3+6+6=33, as we know, Jesus was raised from the earth at the age of thirty-three. The word kefren (if we look at it from the position of the Arabic language) is associated with "infidelity", kfr - kafir or kufure, veiling, while the word mikerin has the meaning of gathering (K - R; to gather, that's where the word Qur'an comes from).

The land around the pyramids was dry, so food was brought from the fertile banks of the Nile, the workers were well fed, and the organization of the pyramid construction was at the highest level. There were 2 groups of 1000 workers and they were divided - each group into 5 other groups. They were called friends of Khufu and drunkards of Khufu. The copied number (2 groups of 5 others) gives the number 255, which we know is the date of birth of Imam Mahdi (according to Hijra). Esoterically speaking, "drunkards" are those mystics who tasted, while "friend" (of God) is a general designation for god-pleasers (evlija). Both (friendship and drunkenness) are very far from any position of slavery.

At 65 meters inside the pyramid there is a wall, it is separated by (another) 25 meters from the outer walls. The difference of 2 numbers indicates the beginning of the Messengership of Muhammad (65-25=40, he received the Messengership at the age of forty). Supervisors took pictures of the construction of the pyramid, there were scribes and accountants, about 10 times as many support workers. Every moment, 25,000 workers were building the Cheops pyramid, the Great Pyramid is the zenith of construction in Ancient Egypt. Robbers regularly broke into tombs that were full of gold and valuables. There are 756 m of tunnels in the rock below the pyramid. The construction of that tunnel was abruptly stopped, which is a great mystery. A second tomb was planned for Khufu after the mysterious cessation of construction.

The unused pharaoh's tomb turned out to be something completely different in the 1920s. Then archaeologists came across a sealed tomb and a large sarcophagus. It was the sarcophagus of the pharaoh's mother – Heteferes but when it was opened they found it empty. The tomb was intact, which was a sign that the robbers had not come, but the mummy was not there, which represented a great mystery. Apparently, Heteferes was buried somewhere else, but the grave was certainly robbed, so they made another tomb. It was a fake tomb with (probably) a simulated burial. Cheops' tomb is in the very center of the pyramid, but there is no sarcophagus, even though the tombs were sealed from the inside to be completely protected from robbers. What is extremely unclear (to the people of this dark age) is the possession of superior knowledge by the builders in the time that followed almost immediately after "descending from the branch" (man), which only speaks of the moral dullness and spiritual immaturity of the "modern" a man who sees superiority only in the technological progress of our time. However, that man is morally degraded and spiritually immature and spiritually destroyed.

But without any doubt, the builders had it rough. There was no granite in Giza, only in Aswan, 900 km away, and it had to be brought. The roof of Cheops' tomb alone weighs 400 tons, and the pyramid has a series of chambers that alleviated the pressure so that the upper part of the pyramid would not collapse on the tomb. It is possible that there was a spiral platform around the pyramid, and levers were used during the construction of the top itself. All surfaces were beautifully polished, and the most important stone was the top of the Great Pyramid.

In 2528 BC, Pharaoh Cheops died. The sum of the figures again points to the reign of Imam Mehdi a.s. (2+5+2+8=17). This indicates that the true ruler of the pyramid is the Imam of Time. The number 2528 divided into two halves gives the number 25, which represents 25 branches of new knowledge brought by Imam Mehdi, while the number 28 indicates the beginning of the occultation of Imam Mehdi, who disappeared at the time of the death of his father, Imam Askeri, a.s. who died at the age of 28. Because the resurrection of humanity (through Imam Mahdi) had to be heralded by Cheops' death. Also, the number 2528 consists of two and a half God's Days (because according to the Qur'an one God's Day is 1000 years) and (again) the beginning of the occultation of the Mahdi; 2528=2000+500+28. Pharaoh Cheops ruled for 23 years, and we know that the word "Isa" (Jesus) is mentioned exactly 23 times in the Qur'an, which is a clear allusion to the rule of Imam Mahdi.

There are two openings on the pyramid (eastern and western) which were believed to be "ventilation". It has now been established that one opening faces the North Star (star Danica) and the other faces the constellation Orion, i.e. the star Sirius. This was discovered in 1964 and this is where the direct merging of Cosmology and Imamology begins. Namely, Sirius and Danica are the only heavenly bodies (stars) that are mentioned by name in the Qur'an. The Sun, the Moon and the stars are mentioned several times in the Holy Book, but only Danica and Sirius are named by name, the two stars to which they lead 2 openings (east and west) on Cheops' pyramid which means that the secret of the Great Pyramid is contained in the Qur'an. This was inevitable because the pyramid represents the Imam of Time. As those two openings lead to the celestial bodies Danica and Sirius from the center of Khufu's tomb (and esoterically from the city of Kufa, which is in the territory of today's Iraq), we are talking about the two hands of Imam Mehdi a.s. raised to the stars from the city of Kufa. This defines the Imam's authority over external and internal, Sharia and Haqqiqat. One side of the pyramid is Aliyev's and the other side is Muhammad's consideration of orientation towards one's own center of being.

Verse 49 in sura "The Star" speaks of Sirius ("And that He is the Lord of Sirius"). Surah "The Star" has 62 verses and it is precisely verse 62 of Imam Hasan's "light prostration". (see the book "Gates of the Pure" by the same author). It represents the Muhammadan character in its entirety (Muhammad died at the age of 62). If we subtract the verse about Sirius (49) from the total number of verses of Surah "The Star" (62), we will get the number 13, which represents Muhammad and the 12 Imams (62-49=13), and that same number is obtained by summing the digits of verse 49 ( 4+9=13). Muhammad and the 12 Imams are those who are "entrusted" with (cosmic) power. An identical number, as we have already seen, is obtained by summing the digits given by the height of the Cheops pyramid, i.e. number 148 (1+4+8=13). The very "top" is the authority of Imam Mehdi, 14 - that Ma'sum, the last of the Pure.

In Egyptian mythology (whose actors can be seen as completely earthly in the distant past) Orion represents Osiris and Sirius Isis. They give birth to Horus. Some 12,500 years ago (in the first time) the construction of the Orion constellation began from the lowest point of the southern sky (observed from the zero sky of Giza, Orion's belt, Sirius and the Milky Way form a unique whole). It represents we saw one "arm" of Imam Mahdi, his spiritual power (for Sirius is the brightest star in the sky), or the Muhammadan image of his authority. Imam Mehdi's second "hand" represents his earthly power, which is embodied in the star Danica. Surah "Danica" has 17 verses which clearly indicate the 17 years of the rule of Imam Mahdi (a.s.), or Aliyev's image of his rule. (the topic is covered in more detail in the book "Gates of the Pure" by the same author).

Let's look at the first 3 verses of Surah "Danica".

Verse 1: "God bless you and Danica."

Verse 2: "And do you know what Danica is?"

Verse 3: "The Shining Star".

This is Imam al-Mahdi who will appear as a shining star (according to the hadith of Imam Hasan a.s.) and we have seen this, the earthly account of the power of Imam Mehdi a.s. that is, Aliyev's image of his government. The word "Qur'an" is mentioned 129 times in the Holy Book, the last time in Surah "Danica". Just as the Qur'an is mentioned for the last time in Surah "Danica", so the authority of Imam Mehdi is the last authority on earth (cosmic authority). Number 129 tells us that it is so (we said that the "Quran" is mentioned so many times in the Holy Book). Namely, in the sum of the digits, that number indicates the Twelfth Imam (1+2+9=12). The word "Qur'an" is mentioned in a total of 56 surahs, and surah number 56 (surah "Event") is Imam Ali's surah. Surah "Danica" has the ordinal number 86, which in the sum of the digits gives 14 Sinless (8+6=14). If we multiply the ordinal number of Surah "Danica" (86) by the total number of verses (17), we will get the number 1462 (86x17=1462), and that number "divided" into 2 parts gives 14 Sinless and the total number of verses of the Surah Star'', i.e. Muhammad's a.s. life (14-62, 1462).

The verse about "Sirius" is number 49 (in surah "The Star"), which in the sum of the numbers also gives 13 (4+9=13), Muhammad and 12 Imams. The verse about "Danica" in surah "Danica" is number 3. The sum of these 2 verses gives the number 52 (49+3=52). If we subtract it from the total number of Qur'anic surahs (114), we get the total number of verses of surah "The Star" again, i.e. Muhammed a.s. life (114-52=62). It represents one side of the pyramid, the opening of which is directed towards the constellation "Orion", i.e. the star Sirius. We have seen that it is the Muhammadan figure of Imam Mehdi. Namely, if the total number of verses of Surah "Star" (62) is added to the ordinal number of Surah "Danica" (86), the height of Cheops' pyramid will be obtained exactly. Because 62+86=148. That's why Sirius (in surah "The Star") and "Danica" (in surah "Danica") are the only named stars mentioned in the Qur'an, they reveal (and confirm) the cosmological secrets of the Great Pyramid. Therefore, the entire cosmology contained in Khufu's pyramid is found in the Qur'an and in direct connection with Imamology, which is the interiority of God's Revelation.

The picture shows the interior of the Cheops pyramid.

Now we will present the Qur'anic confirmation of the geometric form of the pyramid, and the interweaving of Cosmology with Imamology. The pyramid necessarily had to have a reflection of that unity, since the staff of the Imam is cosmic (and not earthly or "political"). The pinnacle of the rule of the human race is the rule of Imam Mehdi a.s. which represents the realization of (his) cosmic rule on earth. We know that Surah "Danica" has 17 verses, which is in accordance with the earthly authority of the Imam, and that is why the right hand corresponds to that consideration (cosmologically, it is the opening of the pyramid that is directed towards Danica), that is, Aliyev's image of that authority. The total number of verses of Surah "The Star" is equal to Muhammad's life (he died at the age of 62) and therefore the left corresponds to that consideration (cosmologically, it is the opening of the pyramid directed towards the constellation Orion or the star Sirius), or the Muhammadan figure of the Imam's authority.

Symbolically, both hands of Imam Mehdi a.s. were erected from the city of Kufa (during his reign) in the manner of the unity of the external (zahir) and internal (batin). The centrality of Imam Mahdi in Kufa will realize that unity and it is contained in the Great (Cheops) Pyramid as a message to humanity. Although Imam el-Mehdi was not even born at the time of construction, Imam Ali was sent with every Messenger of God secretly (and only with Muhammad publicly), and the secret of Imamology (like the whip of all revelations) was transmitted through all the Messengers from Adam. Twelve Holy Imams were announced in all God's Books, and in the Injil (given to Isa) they were mentioned by name.

Now let's take a look.

Khufu's pyramid was built in 2560. We have seen that by multiplying the ordinal number of Surah "Danica" (86) and the total number (17) of the verses, the number is 1462. The difference between these two numbers is 1098 (2560-1462=1098). Cheops came to power in 2551. If we subtract the number 1462 (which is created by multiplying the ordinal number of Surah "Danica" and the total number of verses), we will get the number 1098 (2551-1462=1098). In both cases, we have the number of beginnings (1) then "0" (zero), which is not a number and symbolizes the circular path of Cheops' soul, and the number 98, that is, 89. Both times, in the sum, the authority of Imam Mehdi a.s. is obtained. (9+8=17 or 8+9=17).

A well-known tradition says that when God loves his servant, he becomes "his hand, foot, sight, hearing", and in this sense it is clear that the two hands of Mehdi (raised in prayer) in Kufa during his reign are actually "God's Hands". '. Those Imam's hands are, as we have seen, "Danica" and "Sirius", the only two star names mentioned in the Qur'an that form the Cosmology of pyramidal "time" (Imam Mehdi is the Lord of Time). One side of the pyramid is Aliyev's and the other is Muhammad's image of the authority of Imam Mehdi.

The pyramids of Kefren and Mikerin also send their messages. Seen from the perspective of the Arabic language, the name "Kefren" has the same root as the word "Kufr", i.e. disbelief, that is, denial, and denying the Imams is hellfire, we know because Imam Ali said: "No one will enter Paradise except the one who knows the Imams and whom they know, nor will anyone enter Hell except the one who does not know them and whom they do not know." '.

Now let's take a look.

The sum of the digits of the height of Khafre's pyramid is 8 (1+4+3=8). Since the number 14 (Ma'suma) is present in both pyramids, in the first 2 digits (148 - Cheops and 143 the height of the pyramid of Khafre) if the number 8 (as the sum of the digits of the height of the Khafre's pyramid) is "identified" with the number 8 (in the number 148 and what we know is the height of Cheops' pyramid) the number 14 (8) remains; the number of the Sinless (Muhammad, Fatima and the 12 Imams). In this way, the word "Cephren" announces the hellish abyss of denialist aspirations that deny the exalted position of the 14 Sinless Ones. In this sense, the pyramid of Khafre announces the denial of what is contained in the pyramid of Cheops. The name "Mykerinus" (the third pyramid), viewed from the perspective of the Arabic language, is a reference to the Qur'an, that is, "adding" (K – R – N).

The pyramid is 66 meters high, which in the sum of the numbers indicates the Twelfth Imam (6+6=12) as the collector (of the inner sense) of all Divine Revelations. We have, therefore, the Authority of the Imams, a denial account and the collection of knowledge (3 pyramids in Giza). Seen through the sum of the digits (the height of the three pyramids), the number 13 first appears (at Cheops's) because 1+4+8=13, then the number 8 at Kefren's (1+4+3) and the number 12 in the case of Mykerin's pyramid (6+6 =12). There, therefore, at the top (of knowledge) we have Muhammad and the 12 Imams (number 13), then the Luminous Ka'ba or the Temple of Light (the Perfect Man) represented by the number 8 and at the End the Twelfth Imam (number 12) who is that Perfect Man in particular. Both denial and gathering of knowledge point to the Pure House.

The sum of those three numbers is 33 (13+8+12) and we know that Isa a.s. ascended to heaven in the 33rd year of his life, which is (i) the number of his years when returning with Imam Mehdi. Isa's (re)announcement is inseparable from Imamology, he comes with Mehdi a.s. Now we will analyze the mythological level (among the ancient Egyptians) of the known Imam Mahdi itself. The savior of the world is indicated in the mythical traditions of all ancient peoples. The word "Sirius" in in the context of the Arabic language, it would have the meaning of secret (sirr), the secret to which Muhammad's life itself corresponds. Seen from the point of view of Egyptian mythology, Orion (constellation) represents Osiris and the star Sirius represents Isis. They give birth to Horus, and we know that Sirius is Imam Mehdi's left hand (raised from Kufa, that is, Khufu's tomb, seen from that angle). Kufa has a two-fold consideration – collecting the Qur'an and denying it.

Osiris is the Lord of the Underworld (neb rostau). The word "rostau" translates as "underground tunnels". Below the sphinx, with a length of about 15 m (we know that the number 15 represents the birth of Imam Mehdi) at a depth of about 30 meters, there are underground chambers under water. In the story that follows, the mundane and the mythological intertwine with a multitude of archetypal images. Osiris, the son of Seb, the god of the Earth, Nat, the goddess of the Sky, had four other brothers and sisters: Horus, Nephthys, Seth and Isis.

Osiris married Isis, which was common at the time because marriages often took place within families. According to legend, Osiris became the ruler of Egypt. He enriched agriculture and agriculture and achieved great success in terms of the welfare of Egypt. His brother Seth was envious and wanted to sit on the throne (this archetypal image is irresistibly reminiscent of the conflict between the two sons of Adam, where one kills the other out of passion). Deceived, Set locked his brother in a coffin, filled it with lead and lowered him into the Nile River. It happened on the 17th of the month of Atira, when the Sun is in the sign of Scorpio, in the twenty-eighth year of Osiris' life. As Osiris is the Lord of the underground chambers, we are offered a picture of the disappearance of Imam Mehdi a.s. who disappeared at the age of 5 (just when his father, Imam Askeri, died at the age of 28. We see that the number of years of Osiris' life is the same - 28 years).

As it happened on the 17th of the month of Atir, the number 17 clearly indicates the reign of Imam Mehdi a.s. (we have said many times that he will rule for 17 years). Imam el-Mehdi disappeared in an underground chamber, in the city of Samarra (which is on the territory of today's Iraq, just like the city of Kufa) which is an obvious similarity with Osiris' mastery of the "underground chambers".

The coffin with the body of Osiris reached the Nile Delta and then sailed to Syria. Having previously stuck in a tree, he sailed to the court of the Syrian king. Here, the picture of Musa's life is so clearly given that as a child he was put in a basket and lowered down the Nile where he was found by the Pharaoh's wife and adopted. The motif of the prodigal son permeates the entire Imamology of duodecimal Shiism. Isis (represented by Sirius) found him there and headed back to Egypt with the intention of bringing him back. On that uncertain path, Set meets her and kidnaps her body. So that it would never be put together again, he cut the body into 14 pieces and scattered them all over Egypt. This is dotted with 14 Immaculate Ones. As Sirius represents Isis (and in the pharaoh's tomb Imam Mehdi's left hand is turned to the Orion constellation or the star Sirius) Isis' collection of 14 body parts is the integrity of the teachings of the 14 Ma'sums which are collected (collected into one) by Imam el-Mehdi.

According to legend, Isis collected the parts of Osiris' body, all but the genitals, which were eaten by fish in the sea. She resorted to cunning and sculpted a statue out of wax and spices. Here the motif of gathering the body, its resurrection after it was formed anew after the death of the corporeal soul, is given. "Die before death" - says the Prophet in a famous hadith, indicating the importance of mortifying the soul for this world, so that it would be reborn (resurrected from the underground darkness of the senses). All the places where the tombs of Osiris with parts of the tial are located are on the list, preserved to this day in the temple in Dendera. Isis then convinced the priests to bury the only real body of Osiris.

The gathering of the new body of 14 parts is the "resurrection body" in the light of the 14 Sinless Ones. This is why only the genitals are lost in the sea, which is an allusion to the absence of the bodily soul, the dimension of its removal (at the level of the bodily soul, Freud formed his theory of libido, where "castration fear" plays a major role. However, Sufi considerations of overcoming, i.e. "removed" of the physical far exceed this purely rationalistic psychologism). The fish swallowed Osiris' genitals. The motif of the fish as the "lost center" (of the heart) is appropriate in the Qur'an in view of the famous meeting of the Prophet Moses - and with the mysterious teacher, Hydra. Namely, the two of them are traveling to return to the place where "two seas meet", i.e. bitter - the salty sea of ​​the soul and the sweet sea of ​​the Spirit. Precisely in that place, the fish slipped into the sea, where it is clearly shown as a symbol of the heart (related to this, it should be said that the fish was served at Christ's last supper, which showed his heart connection with the disciples).

The descent of Osiris' ark into the Nile, we have seen, is irresistibly reminiscent of the descent of Moses' cradle down the river. In both cases, the coffin with the child is found by the ruler. The ark with the body of Osiris had become stuck in the eric tree just as the ark of Moses had come to rest in the river thicket where the pharaoh's wife had found it. Isis had carved a statue around each of the 14 parts of Osiris' body. She ordered that one animal, a baboon or an ibis, be buried in each temple with the body. The sacred Apis bull gained a special place as a symbol of fertility.

All the symbolism of Imamology (interwoven through the myth of Osiris) is connected to the left hand of Imam Mehdi a.s., that opening on the pyramid that rises towards the constellation Orion (that is, the star Sirius) and we know that path according to the number of the verse of surah "The Star" (62 ) (in which verse 49 talks about Sirius) and what is the number of years of Muhammad's a.s. of life. We know that, the Mohammedan figure of authority of Imam Mehdi a.s. Thus, Imam Mehdi's (left) hand symbolizes Muhammad's life, that life symbolized by the brightest star. Because, just as Sirius is the brightest star in the universe, so is Muhammad's light the brightness of everything that exists ("The first thing God created was my light" – says the Prophet, pointing to the first thing that appeared). That is why the Mohammedan figure is necessarily outlined in Orion's sky.

It is believed that the knowledge about the construction of the pyramids goes back to Hermes (Idris a.s.) and it is known that Masonic history relies on Hermes. All the pyramids were built on the energy hubs of the earth and therefore there are no written traces. The people of the dark ages are not able to understand the messages of the pyramids (yet), although their truths will gradually be revealed (the illuminati are known to leave no written traces behind even today). The right hand of Imam Mehdi represents the opening on the pyramid facing the star Danica (according to the calculations of the Ancient Egyptian sky), and we know that Surah "Danica" has 17 verses, which is the number of years of rule of Imam Mehdi a.s. - it is Aliyev's image of his government.

In that surah, the word "Qur'an" is mentioned for the last time, the 129th time, and the sura is (after mention) 56th. In the order of the surahs, surah 56 is the surah "Event" which is the surah of Imam Ali. The verse in Surah "Danica" (where the "Qu'ran" is mentioned for the last time) is number 13, which represents Muhammad and the 12 Imams. In this way, the right hand of Imam Mehdi (as the last, Expected Imam) is a combination of the Absolute (Ali) and the Muhammadan seal of Vilayet (Mehdi). They are united by the image of Imam Ali in the golden age. Since verse 13, 129 is a mention of the word Qur'an, the order of mention in the sum of the numbers indicates the Twelfth Imam (1+2+9=12).

Let's look at verse 13 of Surah "Danica", the verse in which the Qur'an is mentioned for the last time.

Verse 13: "The Qur'an is indeed a speech that separates truth from falsehood."

Star Danica has served sailors for orientation for hundreds of years, and the symbolism of pointing towards it is very clear. The North Pole was a landmark for travelers just as the Ali image of Mehdi's rule (in the golden age) would be. On the day when Imam al-Mahdi a.s. born on his hand was written the verse: "Say - the truth has come and the lie has disappeared". This is precisely (through the Qur'an) the separation of truth from untruth from verse 13 of Surah "Danica", the complete disappearance of all false deification in the age of Imam al-Mahdi a.s. He is the truth (especially) that comes but (also) the truth that is constantly (and again and again) made known in every time as the Proof of God. That is why a great scholar, when asked by a student where Imam al-Mahdi is, answered: "In you, if you can see him". In verse 13, the Qur'an is mentioned as a speech that separates truth from falsehood. It is known that the Qur'an is the Imam who is silent and the Imam is the Qur'an who speaks. At the level of such a separation, the Qur'an here qualifies as a Furqan.

According to some interpretations, the word "Furkan" could be translated as "means of separation". Surah "Furqan" (in the Qur'an) is surah 25 and has 77 verses. This matches perfectly with one hadith of Imam Sadiq (a.s.). who said: ''Knowledge has 27 parts, harps. Only 2 branches will be known until the Mahdi. When he appears, he will release the remaining 25 parts and add them to these two.'' Since Surah "Furqan" is number 25, those 25 parts of unknown knowledge represent the Qur'an as a speech that separates truth from falsehood (from verse 13 of Surah "Danica"). The esoteric truths of the Qur'an (until then unknown) will complete human knowledge and elevate it to unimagined proportions (even the physical universe will be fully reached in all aspects).

In this context, it should be noted that Imam Ali, when he was mortally wounded in the mosque while standing in the mihrab, afterwards (and before his death) addressed Star Danica.

He then said: "Oh, you star that heralds the day, you are the one who belongs to the obedient servants of God. I take you as a witness before my God, that you never went out without finding Ali awake. Whenever you appeared in heaven, you found Ali prostrating and praying. Oh star Danica, this is the last time you have the chance to see your Ali. Every next time you appear you will see Ali's eyes in the dust...'' Imam Ali then addressed God Almighty and here we have quoted only the part that refers to the star Danica.

Star Danica announces the day of the announcement of Imam Mehdi (we have seen that surah "Danica" has 17 verses, which is analogous to the 17 years of rule of Imam Mehdi, a.s.). Imam Ali further classifies Danica as an "obedient slave of God". As "slavery" (to God) is the ultimate stage of belief, this stage is announced here as the (future) enlightenment of mankind in the age of Imam Mahdi (a.s.). In this sense, slavery is in the "Imam's right hand", that hand of his (in the tunnel of Cheops' pyramid) facing the sky of the North Star. And that is the Ali image of Imam Mehdi. In this sense, it should be said that for the verse - "The learned fear Allah from His slaves", Imam Reza said that these are the Holy Imams, a.s. Therefore, the Wilayat of the Imam will shine in its full splendor in the age of the Mahdi, humanity will be at such a spiritual (evolutionary) stage that the degree of piety of the Ahl al-Bayt (its awareness of God) will be clear to all people (as the Light of Sirius is now known to them and Northerners). The sacred astronomy of the spiritual will experience its zenith in the age of Imam Mehdi in such a way that every being will find the purpose of its existence. Ali a.s. further (in his deathbed statement) he takes Danica as a witness of his vigilance, that vigilance that (to the end) only a perfect man takes seriously.

The general consciousness is scattered, wandering and clings to every form, as evidenced by the famous Prophet's hadith: "People sleep and when they die they wake up".

That is why the Imam takes the star Danica as a witness of his own vigilance with his God, because the Holy Imams (their souls) were created from the Light of the Divine Throne, and this "appropriation" completely indicates that exceptional closeness. After referring to the (own) piety that is a necessary consequence of its original reality, Ali a.s. now he takes the star as a witness of his death, or rather of his "last sighting". This attribution of the "sight" to Zvijezda Danica points to the depths of sacred astronomy where each cleric is again and again completely unrepeatable (the word of his Ali clearly indicates this).

Each subsequent appearance will mean the sight of Ali's eyes in the dust, thus indicating the circular flow of the Sacred Astronomy of the soul of which the pyramid of Cheops is the archetypal symbol. The three-sidedness of the pyramid clearly represents the great triad; only Allah is God, Muhammad is the Messenger of God, Ali is the Friend of God. The analogy with Christianity is more than obvious (the holy trinity, however, in Islam it does not have the character of incarnation, but it is about Imams as Divine theophanies).

In the manner of the "Holy Trinity", the pyramid shape expresses the Unity of Muhammad, Ali and Mehdi. Through the 17 years of Imam Mehdi's rule, humanity will become aware that the raised palms of Mehdi (in prayer) in the city of Kufa are psychocosmic openings that (through the physical consideration of Cheops' pyramid) existed in ancient times, those times when Imam Ali was secretly sent with every Prophet (while he was sent publicly with Muhammad).

In the Qur'an, it is said that God provides provision "from heaven and earth". Muhammad - Ali's figure is the heavenly supply of every being that descends (in a special way) on the heart of the spiritual traveler. That's why the Prophet said: "I and Ali are one and the same Light". In a pyramidal form (which is the form of all complete knowledge because it signifies the great triad), "Sirius" reflects Muhammad's and Danica Ali's image of knowledge. Both characters are united through the authority of Imam Mehdi a.s.

They "meet" at the end of time in the city of Kufa through the known Imam Mehdi (the pharaoh is known as Kufa, and the pyramidal openings "look" towards Sirius and Danica, the only stars mentioned in the Qur'an). The Muhammadan-Alivian Light Image is the ultimate goal of the quest of spiritual travelers in the sky of the sacred astronomy of the soul, an image that is (now) in the hands of Imam Mahdi. Because of this, the soul of the traveler must (like the pyramid) "eternal" witness the great triad (only Allah is God, Muhammad is God's Messenger, Ali is God's Friend) and realize in himself "two heavenly openings", one directed towards to Sirius'' (Prophet Muhammad) and the other to the star "Danica" (Imam Ali). These are the "two hands" of Imam Mehdi in the great trinity that is fulfilled through him on earth to the end. Speaking about Imam al-Mahdi, the Prophet, peace be upon him. once said that Allah Almighty will rule the East and the West with his hands. Those two hands (of Imam Mehdi) are, we saw the holy figures of Muhammad and Ali, which are realized in all their fullness through Imam Mehdi.

This analysis of the (Mohammedian - Aliyev) character will (in the age of the Mahdi) control the whole of humanity from the inside. Until then, their characters remain available to those spiritual overachievers who recognize them in their spiritual heaven. That is why the whole sky (of spiritual astronomy) is represented by the Great Pyramid. And that's why "man is afraid of time and time is afraid of pyramids".

THE DANICA STAR IN IVAN'S REVELATION

In John's Revelation it is written - Come, Lord, Jesus!

"I, Jesus, sent My angel to witness this to you in the churches.

I am the Root and Descendant of David, the Shining Star, the Morning Star''.

Both the Spirit and the Bride say: "Come".

And whoever hears, let him say: "Come".

And whoever is thirsty, let him come, whoever wants to, let him take the waters of life for free." (REVELATION, 22)

It is known that Jesus said: "The Church is God's Holy One, and you are" - pointing to the temple of the heart as the place of Divine "hiding" in accordance with the inspired message to the Prophet Muhammad where God says: "They do not encompass Me My heaven, nor My earth, but the heart of My faithful servant embraces Me.'' There, inside the heart as the Holy Temple, the angelic disposition of Jesus is first witnessed (in the text of John's Revelation).

Then, Jesus says that he is the "Root and Descendant of David". A Quranic verse says that "a beautiful word is like a beautiful tree, its root is in the earth and its branches are towards the sky..." Regarding, Jesus (Isa a.s.), the Qur'an says that His Word was breathed into Mary, and how beautiful the word (here it is the beauty of Jesus' and Mary's untouched by Satan) is compared to a beautiful tree (whose root is in the earth) Jesus especially is the root of the tree of virginity whose branches rise to the sky of the Vilayet of Imams. That is exactly why right after that, Jesus adds that he is a "descendant of David". The blood relationship of Jesus is of course tied to David, but esoterically, Prophet Davud a.s. had the power to judge by the inner, a feature that only Imam al-Mahdi will have (yet). As Jesus comes again together with Mehdi, he as the Word of God (breathed to Mary) is the spiritual descendant of that esoteric (spiritual) judgment as a friend of Mehdi. Then Jesus says about himself that he is the "Bright Star, the Morning Star".

The Shining or Zornica is a Danica star whose spiritual meaning (sacred astronomy) we discussed on the previous pages. This naming of himself as the Day Star is Jesus' confirmation of himself as one of the 313 friends of Imam Mahdi who comes with him. It represents Jesus' investiture of the Friend of God as one of the followers of Imam Mehdi a.s. who, through the star Danica, publicizes the Aliyev image of his rule. Furthermore, in the text of John's revelation it is said: "Both the Spirit and the Spouse say: 'Come.'

"Ghost" and "Bride" are Imam Ali a.s. and Fatima a.s. It is known that within God's Prophet Muhammad there was the Holy Spirit, that Spirit that descends (together with the angels) into the heart of every Ma'sum (14 Sinless - Muhammad, Fatima and 12 Imams). The Qur'an says that in the night of Qadr the angels and the Spirit descend (into the heart of the Immaculate Ones). They tell Imam Mahdi to come announcing his Annunciation from the world of the unseen. The text continues: "And whoever hears, let him say: ``Come.'' This represents the inner dimension of the Eternal Imam as the Keeper of the Book, because Muhammad a.s. commenting on the verse about the "ear" ("And that the ear that remembers may save it from oblivion") said that this "ear" is Imam Ali a.s. The Qur'anic text does not mention the sense of hearing, but relates preservation from forgetting (keeping the Qur'an) to the "ear that remembers". Imams are those who listen to God's Book with the dimension of their Infallibility ("memory") and thus they protect it from being forgotten. They are the guardians of the Book and its interpreters.

"And whoever is thirsty, let him come; whoever wants, let him take the waters of life for free."

This spiritual thirst appears in every spiritual traveler, it is the driving force of his spiritual journey. The "water of life" is a clear allusion to the Hydra, the mysterious teacher who became immortal by drinking the "water of life". Unlike those clerics who have their teachers (drink water) there are also those who do not have a teacher in human form and their teacher is Hydra. They are called Efrad - and unlike those who "drink" they take the "water of life" from the spring of Hydra. The word "fun" indicates the absence of effort, the bending of the will that is inevitable for "ordinary" priests (who have a teacher in human form). This way, section 22 (of Ivan the Terrible) indicates and testifies to the arrival of Imam Mahdi (a.s.).

SELECTED FEMALE STUDENT

Alisa is a wonderful girl. With a cheerful nature and an unforced smile that brightly lit up her face, she looked as if woven from small charms that decorated her. Bright shadows in the view, joy in the unusual and a gentle warmth in the eyes that would only occasionally disappear and appear again and again, shaded by some strange inimitability, harmony. Her lips parted and her whole face gently framed in an original profile, she radiated beauty. She would sometimes speak quickly, but always articulately and openly, with an inquisitive curiosity that won her over. We were good acquaintances.

Remembering, sometimes the image of another Alice, ALLICE LIDDELL and her relationship with the writer LEWIS CARROLL would come to my mind. The strange affection between the older writer and the girl was the reason for the creation of the famous story "Alice in Wonderland". The very connection of two people was a miracle of miracles. It seems that Alice was about 11 years old when she was with CARROLL, while he was already a middle-aged man in his mature years. No one knows for sure whether the relationship was exclusively Platonic all along or whether it also had an erotic dimension. It is certain that a certain tension in the relationship between these two people caused a storm in the writer's soul and gave birth to a fertile rapture leading him to the unfathomable in the young girl. How much and how will remain a secret.

(PICTURE - you can see a gentle kiss as an expression of their connection).

In different cultures, there are different criteria for marrying a girl and, consequently, customs related to it. Weddings are accompanied by a certain ceremony and celebration everywhere in the world, and the round construction of the ring that encircles the finger in itself symbolizes fidelity and loyalty. In Islamic culture, it is considered that a girl can get married when she reaches the age of 9. As well as huge number of other precepts, most Muslims take it literally and without bringing it into the existing context of time and space. Since Islamic thought (with a few exceptions) has been stagnant for several centuries, neglect and primitivism go to such an extent that any return to the original word (which is original and "new" in every age) is considered "innovation". Regarding the problem of (understood in Islam) marrying a girl, it should be emphasized that people in former times were incomparably more mature than today's infantile man, the "homo-economicus" who is (still) trapped in the world of childish desires and ideas.

In addition, the girls worked from an early age, performing various (often difficult) jobs and represented the pillar of the family. Of course, the decisive factor was the spiritual maturity of people in general who (as such) could enter into marriage much earlier (in terms of age) than the "modern" man whose conception of life is nothing but a world of mentally immature ideas and desires. People of this dark time can hardly ever grow up and remain "children" usually for the rest of their lives, no matter how much technological progress maintains the appearance of "adulthood" and maturity.

Rituals of initiation of young men (into adulthood), which are still present today among some "primitive" tribes, are the best example of growing up as it should be. Namely, the rituals of introducing boys into adulthood (when they become men) are often accompanied by periods of solitude and fasting, which sometimes include overcoming physical obstacles or hunting wild animals. This confrontation with the reality of the world sometimes leads to the loss of the experiencer's own life, but it is, in a symbolic sense, the reality of growing up, a drastic break with the world of childhood that is not abandoned to mere oblivion nor "dissected" by the psychological techniques of the "modern" age. Childhood is completed by the great act of growing up, and the process is accomplished by grace or force. In this kind of "cleft of the soul", painful catharsis gives the devotee more knowledge about the reality of the world than all the books in the field of pedagogy that are offered to modern man. In Western culture, people mostly remain "children", they play with the world in an apparent way, while the world actually plays with them. The general immaturity of modern man certainly also includes his sexual immaturity, which may seem strange at first glance, but precisely the "civilized" way of life with its self-destructiveness testifies to the complete sexual "infancy" within man himself. Nature is also not understood as a gift of God, but a "place of exploitation" in which unrestrained human greed finds its goal and meaning, not looking at all the mutilation that ruins the life of future generations. The sexuality of modern man is formed by means of strong feelings of guilt, the feeling of guilt is still dominant in relation to all aspects of sexuality of "progressive" efforts where ordinary promiscuity is raised to the level of "freedom", while the very protagonists of the idea of ​​liberation assume that a qualitative leap has been made in this regard, which is certainly a delusion. In this sense, promiscuity was raised to the level of a "sexual revolution" which (in the 1960s and 1970s) was a mere revolt, both against the medieval suppression of sexuality and against the universal apathy and contempt for the body, which later (essentially) continued through all cultural patterns. In this sense, Western man has yet to face his own sexuality, both naturally and spiritually.

When problematizing the Immaculate Conception, it is necessary to look back at Mary, the mother of Jesus. The Qur'an confirms Mary's sinlessness by defining her as "the one who preserved her virginity" and there is no difference regarding this between Islam and Christianity. The Holy Book classifies Jesus among the greatest Messengers of God ("people of the Book"), while emphasizing Mary's and Jesus' real humanity ("and they both ate food..." - says the Qur'an, thus removing any possibility of the incarnation of the divine into a human being) path). Any "superhuman" concept that would encroach on the Holy Sovereignty of the Divine Qur'an is strongly denied by presenting (in the form of amazement of the common people) the Prophet as one who "eats, drinks and walks in the squares".

Let's return to the problem of sexuality seen in the context of purity and innocence.

In Islam, sexuality is understood through the natural "order of things" in which it is neither sinful nor dirty in itself, but even represents an affirmative principle of life ("He creates love and compassion between you..." says the Qur'an referring to the divine nature of love that cannot be rationally explained because it does not belong to this world but to the world of the soul). Jesus himself (in the New Testament Gospels) blessed the marriage, but immediately after it, there were various demands for sexual purity, which were accompanied by strong feelings of guilt. While in the East in general sexuality was perceived in a positive way as a meeting of the active and passive principle of life (which is praiseworthy if it is within the framework of God's law), in the West it was under constant burdens of feelings of guilt and "being dirty", and was understood as a sin in itself. In the past, demands for bodily purity often implied various forms of punishment and self-torture, and the roots of sexual guilt are too deep to still be positively resolved at the level of the "collective-unconscious," to use Jung's inadequate term for the concept of the universal soul.

The promiscuous movement in the West, called the sexual "revolution", which we have already talked about, was a completely futile way of overcoming sexual guilt in the form of rebellion and protest, which degraded sexuality to the level of the animal (and by no means "liberated" it, as they believed protagonists of that idea). In this sense, it is necessary to remember the liberating and cognitive aspect sexuality in tantra-yoga practices when specific spiritual energy (kundalini) is activated and controlled, which enables the practitioner to make spiritual progress and improvement on the spiritual path.

The medieval disdain for the body (in the West) certainly had to result in the "other extreme" during which all the phenomena of disordered and disordered sexuality acquired an affirmative principle understood in the way of improvement which (to the outside world) was presented as "qualitative" (i.e. as "revolution" – a drastic act of upheaval, breaking down "taboos" and prohibitions). Recently, in the West, very cautiously and timidly (through a sophisticated type of alternative literature, which often contains dubious works and pamphlets of pure pseudo-spirituality), one tries to touch (discover) a possible dimension of (Jesus') erotic life, through his alleged marriage (or contact) with Mary Magdalene (the Gospels according to Philip and Mary Magdalene are the latest sources of the mentioned topic, which inspire numerous Western authors). For hundreds of years, for dogmatic and official religious consciousness, Mary Magdalene represented a harlot, a sinner who repented and decided to follow Jesus, however, the newly discovered Gospels define her as an enlightened woman, the best disciple of Jesus to whom he entrusted the Gnostic secrets.

This (though still extremely timid) departure from Mary Magdalene as a "harlot" is very important to analyze because it may contain the germ of the future spiritual balance between spirit and body that inevitably comes after the lost period and the dissipation of unbridled sexual energies (i.e., " revolution'' which we have already mentioned). According to Islamic teachings, Jesus (Isa a.s.) was raised from the earth in the thirty-third year of his life and was not married. How will he come again with the Twelfth Imam, Mehdi a.s. according to some traditions (following the Prophet Muhammad's sunnah), he will marry and have children. However, even if he was married (to Mary Magdalene or any other woman), it would not in any way diminish the value of his mission as one of the 7 greatest Messengers of God who delivered the Injil (Gospel) to people. This is because most of the Prophets lived a married life (Abraham, Moses, David, Solomon, etc.) and this did not in any negative way affect their missions as God's Chosen Ones who speak in His Name.

It follows that the "new" role of Mary Magdalene in the life of Jesus (as presented to us in the Gospels of Philip and Mary Magdalene) aims to alleviate the still strong feelings of guilt related to sexuality (in the mind of Western man). Because of this feeling of guilt, Jesus needs to be "defended" from any possibility of married life, and because of that, the "new" Mary Magdalene still he always timidly enters through the slightly ajar door (as a possible sexual partner of Jesus). The very fact that it is being "revealed" presently speaks in favor of the fact that the religious consciousness of Western man is in a great crisis. In the East, it is no better, and the split between petrified dogmatic consciousness and ritual practice is even greater, with all the scientific and technological backwardness. The Messengers of God were sinless people and the dimension of the animal spirit (composed of anger and lust) was completely subordinated to higher forms of consciousness in their case, in support of which we can quote the famous Muhammad a.s. the saying, that he "introduced his devil into Islam".

Therefore, it is completely irrelevant whether a Messenger of God was married or not because the "animal man" (within him) was virtually non-existent and the lower forces of the soul could not possibly gain dominion over the spirit (as it happens with other people). Those Prophets who lived a married life accepted it as a gift from God (which it is certainly rude to refuse), and in certain cases the offspring were also included in the Prophethood (eg Dawood - Suleiman; Ibrahim - Ismail and Isaac). Therefore, viewed as a whole, the Islamic conception of a vital human being has no reservations about human sexuality (as long as it is within the limits of the Law) and in a higher sense it is a matter of combining the Active and Passive principles of life itself. This is why the Qur'an omits the Biblical story of "original sin", giving us a significantly different picture of the fall of man.

The Holy Book (unlike the Bible) completely omits the symbolism of the "rib" and the "serpent" (in the heavenly state before the fall), because the "rib" would be like the one "twisted" (within the primordial being) could refer to the woman as a "lower" creature, and the "snake" would certainly represent the "deadly enmity" between the sexes (that is, a phallic symbol at the level of Freudian symbolism). Islam, on the other hand, resolves the "conflict of the sexes" through complementarity in which the active (male) principle is metaphysical to a degree above the female.

According to the Quranic conception, the Earth is the "dwelling place" of man and as such does not represent either the (Christian) "valley of tears" or the earthly paradise as suggested by materialistic consciousness. Earthly life has the great goal of expanding the range of human consciousness, or acquiring knowledge (through the opposition of good and evil) that would be impossible to acquire in any other way. That's why the Qur'an underlines the strength of that antagonism and the resulting tension ("Come out... you will be enemies to each other...") which aims to return the human being to its original state, but that return is impossible outside the drama of confrontation, the duality of good and evil is necessary for the path of return to one's own primordial nature, the return cannot be achieved without perseverance that leads to the victory of the realm of the spirit over the body.

In Islam, marriage is partly a contract between two free people and partly a holy sacrament. Divorce is allowed, but it is defined as "the act most hated by God". This is in accordance with the reality of life, because there are countless situations that cannot be resolved in a bad community, and as such, it falls apart. In the West (formally) Jesus' position on the indissolubility of the marriage union is still accepted (at least in some places) because "what God has put together, let no man put asunder". As a result, we have promiscuity without limits while at the same time "remaining" within a consecrated marriage, which degrades that sanctity. Since according to Islamic teachings, marriage is (partially) a holy sacrament, its betrayal is equal to social death, since the culprit of adultery is actually "alone" (with himself) in such an understood betrayal. That is why the conflict resulting from it is insoluble on the worldly level and that is the true meaning of "stoning" adulterers in Islam. The punishment itself can only be applied theoretically with inevitable questions; who, where and when can enforce the sentence.

According to the Qur'an, adultery must be witnessed by four witnesses who must see how "the thread enters the needle", so literally sexual intercourse, which is only theoretically possible. However, it is necessary to look back at the esoteric meaning of that testimony, because four holy persons (Ali, Fatima, Hasan and Hussein) are witnesses of divine love towards all creation. When the verse about love for relatives was revealed, God's Messenger was asked, who is the relative that believers are obliged to love? He replied: "Fatima, Ali, Hasan and Husayn". In this sense, Imam Ali said: "There is not a single being that will not ultimately find love for us". As such, they are witnesses to every "adultery", every betrayal (within ourselves) of the primordial love we have for them.

They witness the betrayal of everyone's soul ("woman"), i.e. "adultery", which esoterically is nothing but the obscuration, the covering of the very essence of that love that we all carry. For women who commit adultery, the Qur'anic verse says: "...lock them in their houses until death wears them out or until Allah finds a way out for them". The Prophet said that stoning is the "way out". Esoterically speaking, the "adulterous soul", the one who has lost (betrayed) her original nature (of love for Ehla - Beit) is locked in the Pure House in the way of "remembering" that love which is inevitably followed by the death of the physical soul ('' shut them up in houses until death wears them out...''). For those delinquent souls who are not imprisoned (in the Pure House) there is some exit (from that House) when they are forced to annihilate the corporeal soul, i.e. "stoning". The stone certainly symbolizes all the ferocity of that "forced" (external) reminder that ultimately also results in the death of the corporeal soul. This would represent an esoteric consideration of "adultery" and the Islamic punishment for it.

Let's go back to Mary Magdalene. Timid attempts to "rehabilitate" that character carry all the (unconscious) pain of modern man's confrontation with his own sexuality, which should to center between unnecessary asceticism and general licentiousness and thus be integrated into the spiritual being of man. Sexuality understood in this way will only become part of the sacred space.

(PICTURE – Magdalena).

And so, very cautiously, the sexuality of a healthy woman appears as the shadow of Jesus, which is certainly an improvement in relation to the (still) unresolved experience of sexuality "crucified" between medieval disdain for the body and general debauchery on the other hand. With this, the philosophy of the Biblical "original sin" takes on some other dimensions. We have seen that the Qur'anic conception of man's "fall" excludes the possible opposition of the sexes at the level of sinfulness (of which the "rib" and the "serpent" are too clear symbols) and is integrated into the sacred in the manner of metaphysical transparency. In the conditions of the loss of spiritual virility and spiritual immaturity of today's man, the integration of sex into the sacred space (for dogmatic consciousness) still represents an incomprehensible blasphemy that is completely unacceptable for Christ's divine nature. Logic embodied the divine in a human way and cannot resort to a different explanation. Islam avoided this danger by defining Jesus as a Prophet (not the Son of God) who was helped by the Holy Spirit.

The crisis of religious thought is present both in the East and in the West, although from different aspects. The West is (still) spiritually immature, but with technological and cultural progress, it is closer to Islamic ideals than the primitive and neglected East, which (long ago) lost "step with the times". Looking at today's situation of technological challenge and progress, every Muslim in America has better conditions for development and progress than anywhere else in the Islamic world. Regarding the general condition of today's Muslims, it is necessary to mention one hadith of Imam Ali, a.s. which we have already discussed (in previous books) and here we will quote from the book "The Secret of the Holy Name" (by the same author).

"One tradition of Imam Ali beautifully reflects this time and the future times, which will be even worse." That tradition reads: "There will come a time for people when they will have nothing left of the Qur'an except its letters, and nothing of Islam except its name." Their mosques in those days will be great in terms of construction, but desolate in terms of direction. Those who will reside in them and those who will visit them will be the worst among the inhabitants of the Earth. Disturbance will spread from them and everything will go wrong. If one separates himself from it, they will throw him back into it.

And if someone steps back from it, they will push him to it. Allah the Exalted says: "I swear by Myself, I will send upon them a trial in which even the wise will be swept away." And He will do so. We ask God to save us from falling into negligence.''

"At the beginning of Imam Ali's teaching he says that the time will come to people (when the Qur'an will be "only a letter" and Islam will be "only a name"). Both have existed for a long time and are currently approaching their zenith, although it will surely get worse and worse. Also, both claims speak of the powerlessness and impossibility of Muslims to live in their time. "Just a name" and "just a letter" clearly indicate an exclusively external (and formally understood) form of faith, a form that (long ago) excluded from Islam any esoteric dimension... In the aforementioned tradition, Imam Ali a.s. then states that Islam will remain "just a name". But, despite that, mosques (still) exist, even more, they gain in their physical size and beautified appearance. Thus, the tradition (further) says that their mosques (in those days) will be "wide in terms of construction" but "desolate in terms of direction". External, architectural accentuation is precisely a sign of an internal lack (of knowledge) because it is always so by the very nature of things; the external is emphasized because the internal is lacking (similar to the fact that a man also "brags about what he lacks". Affection is always a sign of lack). Then it goes on to say that "those who will stay in mosques and who will visit them will be the worst among the inhabitants of the Earth".

Stripping faith of its esoteric meaning leads to the worst possible condition for those who retain (exclusively) external consideration of religion. It is precisely from these people that "disturbance spreads" and "everything goes wrong with them". Here, the mosque, which should be a place of peace, turns out to be a place of the worst people from whom confusion spreads...'' (''The Secret of the Holy Name, pp. 48-49).

The quote clearly speaks about (at the time of Imam Ali) the future (and that time has already begun) crisis of Islam, and it is necessary to say that almost all institutional religions (with the partial exception of Buddhism) are in a great crisis. They cannot, for a while at least, satisfy the spiritual hunger of modern man who is slowly (but surely) moving towards the Originality of Divine Revelations. The crisis of religious thought is felt everywhere because spiritual virility has been abandoned and the roots of original spirituality have been cut, and as a result, modern man (morally and spiritually) is not up to the challenges of this time. But that's exactly why the return to the Source is more important and relevant than ever.

PASSENGER’S LAMP

The analysis of the relationship between God and man is as old as humanity itself. Whether such a connection can even be established and what its nature is, and to what level of experience the relationship between the Divine and the human reaches, these are questions that have occupied the world since time immemorial. This is a topic of all major religions and spiritual paths, and depending on which path one is dealing with, different answers have been given. It should be emphasized that it is quite certain that God's Essence is unattainable to man, that kind of knowledge cannot be possessed by a human being even hypothetically. On the other hand, a certain knowledge of the Divine is possible, even more so it is the meaning of the whole creation as God himself says in an inspired tradition: "I was a hidden treasure, I wanted to be known so I created the world".

So, from the Islamic point of view, human knowledge of God is the main goal of the creation of the world. But how can this knowledge be realized without falling into the trap of anthropomorphism, i.e. the attribution of human qualities to God is a question that has occupied clergy for centuries. The answer lies in the perfect man (Imam in Shia or Qutb, i.e. gender in non-Shia Sufism). The perfect man is the meeting place of God's Attributes (Names) and knowledge of him is knowledge of God himself. That's why it is said in traditions: "Whoever knows his Imam, knows God". Muhammed a.s. once said: "God has 70,000 curtains of light and darkness." If He were to remove them, the brightness of His Face would burn all existing things."

This tradition clearly indicates that direct and complete knowledge of God is impossible. If He were to reveal Himself to His Being, nothing existing could survive precisely because in Being there is nothing but Him. Worlds and creatures exist in being and at that level of manifestation their existence is "real", speaking in a strictly relative sense. But in the Battle there is only God the Most High. That is why God's Messenger said: "There is nothing but Allah". That a perfect man is the meaning of creation tells us God's speech to Muhammad a.s. - "If it wasn't for you, I wouldn't have created the worlds". That is why it (the Light) is the first revealed, i.e. the first created, Muhammadan light, which descends into the created world through 12 light curtains (Holy Imams) which are specifically the externalization of the Revelation, its batin. The Prophet points to this primordial creation with the famous words: "I was a Prophet while Adam was between the water and the earth". And also "Adem and those after him are under my banner". This is why it is important to separate the two functions; ta'nzil or the descent (receiving) of the Revelation, which is the responsibility of the Prophet and ta'wil, the spiritual hermeneutics, which is the responsibility of the Imam (the Twelve).

The Prophet said: "There will be twelve Imams after me, the last of whom is the Qaim (Support)".

By shifting the spiritual dimension of the Revelation to the Prophet (which belongs exclusively to the Imam) there were insurmountable cognitive obstacles (for all those who deny the Imamate) in the form of anthropomorphism and agnosticism, first of all because the mentioned negation created a "crack" in the cognitive process that no (exoteric ) cannot be filled by "ulama". Now let's look at some verses of Surah "Allies" (surah 33, 37 verses). In this surah (numerically) there is a double indication of Isa's a.s. elevation. It is known that Isa a.s. raised from the earth in the thirty-third year of his life, and we saw the surah number 33, while verse 33 (of the same surah) speaks of the complete purity of the Pure House (Muhammad, Fatima and the 12 Holy Imams). The first ascension (ordinal number of the surah - 33) is the external (zahir) aspect of Isa, and verse 33 is the internal (batin) aspect of that same ascension. Isa a.s. will come to earth again before the Day of Judgment, together with the Twelfth Imam al-Mahdi a.s. which is now in concealment (the world of concealment).

Now let's look at verse 33 of Surah "Allies".

Verse 33: "And stay in your houses, and do not show your beauty by showing off from the era of ancient paganism, and pray and give alms, and be obedient to Allah and His Messenger! Allah wants to remove the mischief from you, O Family of the Prophet's House, and to purify you completely.''

Therefore, the Pure House is completely cleansed of sins and the 14 Members of that House (Muhammad, Fatrim and 12 Imams) are Sinless Ones. The first part of the verse addresses the Prophet, and women, and we know that "woman" is a symbol of the soul. For Imam Ali a.s. the Prophet said that he was "his nafs" ("I and Ali were one and the same light 14,000 years before God created the earthly Adam" - says Muhammad, peace be upon him, pointing to the unity of the Muhammadan light which "later" ' divided into 13 more Holy Persons). "Women" are therefore the souls of the Holy Imams, and since they are Sinless, those souls are "imprisoned" in the light of the Spirit and reside in the Pure House ("And stay in your houses...").

The miracles of those souls "do not show themselves", which means that their degree of purification is unattainable (by ordinary people). "The Age of Ancient Paganism" clearly refers to the times of the former Prophets (before Muhammad, peace be upon him) when Imam Ali accompanied those Prophets secretly. Muhammed a.s. said: "Ali was sent with every Prophet secretly while he came with me publicly". After the public announcement of Ali, a return to ancient pagan times (which means the time when he was sent secretly as an unknown person) is out of the question. The secret beauty of Ali's soul is no longer shown, with the last Prophet he comes publicly. Then, the souls (nafs – "wives") of the Imam are ordered to "perform prayer and give zakat".

The Prophet said that prayer is miraj (spiritual elevation) of believers. This represents, therefore, the elevation of the Imam (in the eyes of the followers) to the position that belongs to them. Those believers who succeed in this further receive zakat (in knowledge) from the Holy Imams. Being created from the rays of the Imam's light (some clerics) become like the Imams themselves. The souls of the Holy Imams are "submissive to Allah and His Messenger" and in "another depth" (interpretation of verse 33) this refers to all the followers of the Holy Imams who, knowing them, become like them. It is about spiritual kinship, that kinship that ascends to the Pure House in a vertical, ascending line and is therefore stronger than (formal) blood kinship. That's why the Prophet said about Salman, a Persian (who was not related to him by any blood): "Salman is from us, the Ahl al-Bayt".

On the other hand, Abu Laheb, one of the fiercest opponents of Islam, was the Prophet's cousin (ie, a close blood relative). As through gradual spiritual integration the spiritual traveler reaches the Pure House itself, becoming a member of it, it is clear why verse 33 matches the beating of Jesus' ascension because Jesus a.s. is a road in itself, and getting to House of Purity implies a journey. On that journey, any horizontal (blood) kinship becomes secondary in nature, it is secondary by its very nature. The spiritual kinship is certainly of a pre-existent nature when the spirits (of the yet unborn human race) testified to the Oneness of God. Some carried repulsion in their hearts and denied the secret of the Vilayet of the Holy Imams, others confirmed and accepted it, and these are those whose souls were created from the traces of the Imam's light. The Imams said: "Our matter is difficult and difficult. It can only be worn by the Sent Messenger, an angel of a higher order and a believer whose heart God will test.''

Precisely this difficult Deposit of Divine Secrets (Wilayet of the Imams) is mentioned in verse 72, also in Surah "Allies".

Verse 72: "Indeed We offered Polog to the heavens, and the Earth, and the mountains, so they refused to carry it and they shrank from it, and the man carried Polog; Indeed, man is unjust to himself and ignorant."

The "deposit" is the secret of the Vilayet of the Holy Imams, and considering that they can carry it, we have only seen it carried by the Messenger of Faith, an angel of a higher order or a believer whose heart God will test. This triple acceptance ("wearing") corresponds to the triple rejection (heavens, earth and mountain) within the triple testimony of faith - Only Allah is God, Muhammad is God's Messenger, Ali is God's friend.

This way, the Sent Prophet opens the heavens of the Imamate, an angel of a higher order spreads the Earth of the Imamate, and a believer whose heart God will test ascends to the mountains of wisdom. This unity of "three with three" breaks the "catch-up" or makes (cognitive) interaction possible. That is why it is added in the verse that "the man who bears the deposit" (it is not said "believer" or "Muslim"), that perfect man who has realized within himself the 3 testimonies of Faith. Then, in the following verse it is added that "indeed man is unjust to himself and ignorant is great". As the word "man" is mentioned twice, the first mention refers to a perfect man who has known the heavens of the Vilayet of the Holy Imams, the Earth of their Imamate and the mountains of wisdom. The second "man" is the one who is "unjust to himself" which represents the zahir of the denial of the Imam's Vilayet and who is "ignorant" which represents the batin of the denial of that same Vilayet. We have seen the number of verses about the complete purification of the Prophet's Family is 33, while the ordinal number of the verses about the Deposit of Divine Secrets is the ordinal number 72. Their difference is the number 39 (72-33=39), which in the sum of the numbers indicates the Twelve Holy Imams, a.s. (3+9=12).

The sum of the digits of 2 numbers (72 and 33) gives the number 15 (7+2+3+3=15) and Imam al-Mehdi a.s. was born on the 15th of Sha'ban 869 AD. Only that spiritual traveler in whom an Imam is "born" can unite (within himself) the purification of the Prophet's Family with the Deposit of Divine Secrets, i.e. Vilayet of the Holy Imams. All the Messengers received their Mission in the place of the Messenger's message (Ehli - Bayt) and in that (Batin) "reversed" order it is necessary to consider verse 45 (also surah "Allies").

Verse 45: "Oh Messenger of Faith, We have sent you as a witness and as a bearer of glad tidings and as a messenger who warns."

The verse does not say which Prophet it is about, and in this context it is necessary to look at the word in a general sense, which confirms the already mentioned that all the Messengers received their mission within the place of the Messenger's Message. A prophet (as opposed to a prophet) can be sent to a smaller or larger group of people and even (only) to himself (an example is God's Prophet Lut a.s.). However, regardless of the type of Mission, all of them (to a certain degree) were aware of the Right of the Pure House. So Musa a.s. parting the sea, prayed to God j.š. According to the law of the House, Isa a.s. did the same when he was running away from Yehudi, Nuh a.s. when he boarded the ship... and so on.

This is why ta'nzil, the descent and (receiving) of the Revelation is mentioned in verse 45 only in the third place (''and as a Prophet who warns'') and that in the context of warning. Therefore, prophecy is made known first in the context of the witness (of God's existence in the way that God watches Himself through the 14 Sinless), then in the context of the bearer of good news (about the Holy Imams) which is the nature of the Heavenly Ahmed (the original nature of the Prophet Muhammad) and finally in the context of the Prophet who warns that the cycle of the Muhammadan Vilayet (of 12 Imams) of which the Mehdi a.s. the last and he is a wise admonition from verse 12 (surah "Jasin"). The "admonition" which is the first in the Messenger's mission in verse 45 is mentioned last because viewed from the place of the Messenger's message (worldly) the Mission is the last in the descent of the Muhammadan light. Therefore, the sent Prophet corresponds to the heavens of the Vilayet, that is, to the witness within the Muhammadan light during its descent into the real world.

An angel of a higher order corresponds to the Land of Imamate, i.e. the bearer of good news within the Muhammadan light, while the believer whose heart God will test with faith corresponds to the mountains of wisdom, i.e. the Prophet who warns within the Muhammadan light. All manifestations of prophethood occur within the Muhammadan light.

We have seen that the Sent Messenger corresponds to the heavens of the Vilayet Imam, that is, to the witness within the Muhammadan light. There were 313 Prophets (Rasul), just as many as the fighters of Badr, and the same number of Mehdi's friends will swear an oath to him and go with Mehdi to the last battle. These are the ones who got to know the heavens of the Vilayet, and in that context it should be emphasized that today (despite the multi-million Muslim population) such 313 people do not exist on earth. Despite the mass confession of (exoteric) Islam, the number of complete esotericists does not (even) reach the number of 313 people. The fact is not pessimistic (because esotericism has always been transmitted throughout history by a "handful of people"), although it may seem so to all those who believe in "mass support" and in general the human supremacy of Muslims, which is certainly a delusion. It is precisely because of this fact of the "end of time" (with the Mahdi) on earth that the entirety of the Muhammadan Vilayet is indicated at that first stage of the descent of the Muhammadan light which is announced there as a testimony.

We saw that the next stage of the descent of Muhammad's light corresponds to an angel of a higher order, that is, to the bringer of good news (Holy Imams). It is the angelic disposition of the Pure House where the light of the Holy Imams is personified within the Heavenly Ahmed, dividing into 12 Pure Lights that will (later) manifest in human form on Earth (Imamet). Since (as the heavenly Ahmed) the Prophet (on this second stage of the descent of the Muhammadan light) is announced as the bearer of glad tidings, those tidings must be contained in the Qur'an itself. One of the Imams said: "If the Qur'an was read as it was revealed, our Names would be seen." Since Isa a.s. announces the Prophet Ahmed in the surah "Battle Order" and since that surah has 14 verses (with which the 14 Sinless Ones agree), it is a surah of good news (about the 14 Sinless Ones), a surah in which "their Names" are seen. As Isa a.s. before the End of the World, we saw him coming again with Imam Mehdi (and since there is no Prophet between Jesus and Muhammad), he is necessarily the one who announces the Ahl al-Bayt, i.e. Holy Imams.

In verse 6 (which we will see), the Prophet Isa does not announce Muhammad, but uses the word "Ahmed", which clearly indicates the heavenly nature of the Prophet, the proof of which, as we have seen, is the total number of verses of Surah "God's order" (number 14). The "Good News" (about the Imams) from verse 45 of Surah "The Allies" here (in Surah "The Order of Battle") becomes good news (singular) because within the Heavenly Ahmed (so on the second stage of the descent of the Muhammadan Light in created World) Imams "incarnate", the unique light is now no longer (just) news about them, it "turns" into 12 light curtains (Imams) within the heavenly Ahmed. Isa's departure from this world opens a "space" for the last Prophet (and the 12 Imams after him). Isa is (now) in an intermediate state awaiting orders to come again.

Now let's take a closer look!

The difference between the ordinal number of Surah "Battle Order" (61) and the number of verses of the same Surah (14) is the number 47, which represents Ahmed as "good news". The sum of the 2 numbers (61 and 14) is the number 75 (61+14=75), which is precisely the number of the invisible esoteric hierarchies (40 noble priests, 30 spiritual princes, Idris a.s., Ilyas a.s., Isa a.s., Hydra a.s. and Mehdi a.s., a total of 75 people). Those esotericists are now in the tent of Imam Mehdi a.s. That Surah "Battle Order" ends with Mehdi as the seal of the Muhammadan Vilayet is confirmed by the sum of the digits of the ordinal number of Surah "Battle Order" (61) and the number of verses of that surah (14). The number 12 is obtained (6+7+1+4=12), which indicates the Twelfth Imam, Mahdi a.s. The sum of the digits of the difference and the sum (related to the Surah "Battle Order" is the number 23 (4+7+7+5=23), and the word "Isa" is mentioned 23 times in the Qur'an.

The difference of 2 numbers (75 and 47) is the number 28 (75-47=28), which indicates the death of Imam Askeri a.s., Mehdi's father, that is, the beginning of the occultation of Imam Mehdi a.s. Therefore, the difference between the number of invisible esoteric hierarchies that are now with Imam Mehdi and Muhammad (who was on Earth as a Prophet) is the occultation of Imam Mehdi a.s. The sum of the two numbers is 122 (75+47=122). The sum of the digits (numbers 122 and 28) gives the number 15, that is, the birth of Imam Mehdi (1+2+2+2+8=15), and we know that he was born on the 15th of Sha'ban. This is the birth of the Imam within the mystic's heart. Now let's consider all 14 verses of Surah "Battle Order" where each of the verses we have seen corresponds to one of the 14 Ma'sums (Muhammad, Fatima and 12 Imams). Verse 1: "Allah is glorified by all that is in the heavens and all that is on earth, and He is mighty and wise", - the verse corresponds to the light of the Prophet Muhammad.

The heavens of the Vilayet and the Earth of the Imamate are mentioned, and it is precisely on the Earth (the Imamate) that 14 lights are manifested in the earthly sense. The sent prophet (from the place of the messenger's message) merges with the angelic disposition of the Holy Imams, which is the "preparation" for their earthly manifestation. That is why the Divine attributes of Power and Wisdom are mentioned at the end of the verse, because "power" represents the inevitability of the manifestation of the exoteric (which is ta'nzil or the descent of the Revelation), while the attribute of "Wisdom" is the manifestation of the esoteric, internal consideration of the Revelation, which are Holy We have especially. The Prophet is in charge of delivering the Revelation, which in the spiritual sense is a "force" towards the outside world because the Revelation descends whether people want it or not, whether they like it or not ("You shall not omit anything from what is revealed to you" - says God Prophet in the Qur'an because the entirety of the divine revelation from the metaphysical world is necessarily disclosed in an external sense), and therefore the exoteric consideration of the revelation is the "force of descent".

On the other hand, the Attribute of Wisdom refers to the inner depths of the Qur'an that are not accessible to everyone ("We will send you difficult words - says the Qur'an clearly indicating the beating of the Revelation, the difficult and difficult matter of the Vilayet of the Holy Imams that is sent only to the Messenger A prophet, an angel of a higher order or a believer whose heart God will test''). The Messenger of God said: "The Qur'an has 7 levels of meaning, each of which has up to 70 others." This is an inexhaustible sea of ​​"difficult words", the inner depths of the Qur'an that are reached (only) by those who are able to carry a "heavy and burdensome thing" (Wilayah of the Holy Imams) and on which descends the Divine Name "The Wise ''.

Now let's look at verse 2 of Surah "Battle Order".

Verse 2: "Oh believers! Why do you say what you do not do'' - the verse matches the light of Fatima. Since the secret of the vilayet is denied here at the earthly level of the Imamate, the earthly manifestation of that negation is necessary. Life of Fatima a.s. is a living testimony of how believers "say what they do not do". In the time of Fatima (which was extremely difficult despite the attempts to equalize the virtues of all the Companions, which should be a proof of the "harmony" of that time) the support (exactly in accordance with verse 2) of Ahl al-Bayt was verbal (in the sense of recognizing their moral superiority ) and formal (because many witnesses of Ali's proclamation as successor by the Prophet were still alive) but not essential. One verse in Surah "Women" clarifies this "staying on the word" (without action) on the part of believers. Namely, in Surah "Women" verse 58 says: "Allah commands you to hand over important and confidential things to the people to whom they belong!" And when you judge the world, judge with justice!

How beautiful is the advice with which Allah advises you''. "Important and acceptable things" are Ali's caliphate, which was not handed over to him even though it belonged to him by direct order of the Prophet. Then it is ordered (it is not said who; - "believers" or "Muslims", which clearly indicates the whole community - the umma in the age of Ali) to "judge the world according to justice". In order for this to be possible, an Immaculate Imam appointed by Allah (swt) is needed. (through the Prophet). This is precisely why the verse states that it is "good advice", so it is a completely different situation from the one when (only) "saying what is not done". Justice demanded that Ali's rights be respected and that "important and confidential things" (the caliphate) be handed over to him.

Let's look further at verse 59 in Surah "Women".

Verse 59: "Oh believers! Obey Allah, and obey the Messenger, and those of your people who command you! And if you disagree on something, leave it to Allah and the Prophet, If you believe in Allah and the Hereafter! You feel better that way, and the consequences are nicer.''

Returning important and confidential things to Ali a.s. it did not happen in the historical course of time (although he remained an Imam, because the Imamate was granted by God and people cannot even take it away) and this practice of taking away the rights of the Ahl al-Bayt continued (through the lives of the other Holy Imams, a.s.). Since the "nice advice" (of God) about the Right of the House was not obeyed (because most of the Muslims of that time sided with the bearers of the military coup that was carried out against Imam Ali a.s.), God the Most High in verse 59 expressly orders the submission of the Ahl al-Bayt (after submission to Allah and Prophet) and Holy Imams are those people "who command you". Disagreement on the question of the Right of the House is left to Allah and the Prophet because, according to the Qur'an, man is "more ready to argue than anyone else".

Leaving the "disagreement" to God and the Prophet says that the opposition to Imam Ali was strong and great, and leaving Ali's case to God and the Prophet is the "better" one whose "consequences are more beautiful". Certainly so that the spirit of peaceful submission and respect (disagreement itself as intractable on a human level) would prevent "bad consequences", of which the battle of Siffin is one of the most tragic because thousands of Muslims died in mutual combat. If (at least) Ali's case had been left to God and the Prophet, it would certainly have been "better" and "the consequences would have been nicer".

Verse 3 of Surah "Battle Order" follows.

Verse 3: "It is hateful to Allah that you speak what you do not do" - the verse corresponds to the light of Ali. God's Messenger once said to Imam Ali: - "Oh Ali, no one will love you except a believer and no one will hate you except a hypocrite". This hadith clarifies what is "hateful" to Allah, that is, it points to the hypocrisy of (some) Muslims regarding Imam Ali a.s. Verbal support for Ali that remained only in words is clarified in verse 3 as what God hates because it is hypocrisy. However, verse 3 can be viewed differently.

Imam Sadik a.s. once said: "God does not fall into anger or pleasure like we do, but He has people whose anger He made His own and pleasure His pleasure". These are God's people on His earth (14 Sinless) because the earth cannot exist without Imams. Imam is the heart of the created world through which God's love enters into existence. Now it is 12 – you Imam, Mehdi a.s. and he is in hiding. Seen in that context, the man who "hates you to say what you don't do" is certainly Imam Ali. He has been deprived of his right to govern the community of Muslims and he feels an aversion to (only) verbal support for himself that is not accompanied by deeds. The majority of Muslims, due to fear and personal interests, were unwilling to stand behind Imam Ali in action (and not just in words). The first caliph was declared the leader of the Muslims exactly when Imam Ali was busy burying the Prophet Muhammad.

In that situation, it was unthinkable for him to go (to the tribe of Benu - Sekife) and prove his right because the funeral of Muhammad was certainly a priority. There were (only) 5 (or 6) people present at the funeral of the Holy Prophet and this is a fact that cannot be canceled by any justifications (in the sense of coming later to the grave when the question of taking power was already over). Whether you want to admit it or not, taking power was more important than the funeral of Muhammad.

Verse 4 of Surah "The Order of Battle" reads: "Verily, Allah loves those who fight in His Way in ranks as if they were solid buildings" - the verse corresponds to the light of Imam Hasan a.s.

God the Most High points here to His Love for the small group that remained with Imam Hasan a.s. during his conflict with the "Caliph" Muawiya. They are a solid edifice, those who were with the Holy Imams from the very beginning and accepted the Imamate of Ali a.s. The Prophet said: "I am the city of knowledge and Ali is the gate of that city". Those who entered the gate of Imam Ali remained in the city of Muhammad (knowledge) forming a solid edifice around Imam Ali a.s. The Holy Imams are the True Path in particular, and the "orders" are categories of clerics on their path. God is to them. kuna in the sura "Rows" - "Thank you to those in rows" (some interpreters of the external content of the Book claim that it is about "angels", however, that word is not used, but it is said "those" ).

The "strength of the edifice" of those lined up around Imam Hasan is considered to be the most important thing in his (historical) case. The Prophet was looking at Imam Hasan a.s. long ago. said: "Perhaps through his mediation, Allah will reconcile the two large groups of Muslims." It is about the future peace concluded between Muawiyah and Imam Hasan, which prevented a great bloodshed. Namely, by bribing some of Hasan's generals and carrying out constant propaganda and intimidation, Muawiya managed to win some supporters of Hasan a.s. who began to abandon the Imam and go over to Muawiya's side. However, Imamate is an internal property of Infallibility (ismet) which (by people) can neither be given nor taken away, the Imam remains an Imam whether he is recognized or not, known or not. This was alluded to by the Exemplary Prophet when he said of Hasan and Hussein: "These two sons of mine are Imams whether they are standing or sitting." Therefore, whether their exalted position is recognized or not ("standing" in position or "sitting" renouncing the external dimension of Muslim leadership) they remain Imams.

Verse 5 of Surah "Battle Order" reads: "And when Musa said to his people: "Oh my people, why do you disturb me when you know that I am the Messenger of Allah?!"

So when they deviated and Allah diverted their hearts; Indeed, Allah will not guide a divisive people'' - the verse corresponds to the light of Imam Husayn. It is known that about two-thirds of the Qur'an or slightly less talk about the Holy Imams. Viewed in this light, "Musa" is a clear symbol of the law for the physical, that analysis of the exoteric within Imam Hussain a.s. who was disturbed by demands for an oath to the caliphate oppressive (formally "Islamic") government embodied in the image of the "caliph" Yazid, Muawiya's son whom he brought to power. Those who fought against Hussain "went astray" (from the Right Path that the Holy Imams own) so God also turned their hearts (which became insensitive to the suffering of Imam Hussain and his family so much so that some soldiers of Yazid's army were practically "unaware" of the gravity of the crimes in Karbala). The diversion was of such proportions that it resulted in the death of all Yezid's soldiers (in the later Mukhtar's revenge, which the Fourth Imam himself, Hussein's son, did not expressly approve but begged for the commander of the avenger).

After the battle of Karbala, there was a schism among Muslims, the consequences of which are felt even today. In that dramatic schism, the end of verse 5 speaks, emphasizing that God will not send a "divisive people". The verses of the Qur'an need to be interpreted (every time "again") in every time, and without this dynamic (esoteric) perspective, the Qur'an becomes a "telling of stories" from the past whose examples are not found here and now. This danger of historicism was pointed out by the Fifth Imam in a famous hadith. He said: "If a verse was revealed because of a man and he died, the verse would die with him. Thus, the entire Qur'an would be dead by now.'' Endless historical analyzes and "unraveling" of ancient events without any (internal) materialization here and now, only shows how deeply Muslims live in the past.

Let's move on to verse 6 (surah "Battle Order"). Verse 6: "And when Isa, the Son of Mary, said: "Oh children of Israel, I am indeed the Messenger of God to you, to confirm to you the truth of the Torah that was revealed before me, and to convey to you the good news of the Messenger, whose name is Ahmed." – who will come after me''.

So when he came to them with clear evidence, they said: "This is clear sorcery" - the verse matches the light of Imam Sajjad, a.s.

Verse 45 of Sura "The Allies" (surah 33) we saw mentioned at the beginning of prophethood, the Prophet who was sent as a witness, and a bearer of glad tidings and as a Prophet who warns. We also know that the considered surah (''Battle Order'') refers to the bearer of good news (which news is directly mentioned in verse 6) to whom the Land of the Imamate corresponds, that is, an angel of a higher order. If we subtract the ordinal number of the surah (33) from verse 45 (surah "Allies"), which, as we know, is exactly the number of years of Jesus - a.s. when he is raised from the earth, we will get the number of 12 Imams (45-33=12), which proves that the "good news" is the Holy Imams a.s. Verse 6 of Surah "Battle Order" mentions the heavenly Nature of the Prophet ("Ahmed" and not "Muhammad"), therefore, that central part of the descent of the Muhammadan Light when the angelic disposition of the Holy Imams appears "divided" within the Heavenly Ahmed . Imams are "good news" from verse 45 (surah "Allies") and in verse 6 (surah "Battle Order") the singular ("good news") is mentioned because Isa a.s. in his time he did not have the duty to announce the Twelve Imams, he announces their light but does not announce it (to the end). As Isa a.a. had 12 students, verse 6 represents a combination of Christology and Imamology as "good news". We have seen the verse number 6. If we add the total number of verses of Surah "Battle Order" (14), the number will be 20. As the Imam to whom verse 6 corresponds is the fourth Imam, the total number is 24 (6+14+ 4=24) which represents the community of Christ's Apostles and Muhammad's Imams (12+12=24), that is, the (future) consideration of the Religion of Love.

Imam Sead a.s. (to which verse 6 corresponds) is the fourth Imam and 4 are the beginnings, 4 are the sides of the world. They are matched by 4 people whom we are "obliged to love". When the verse about relatives was revealed (''Say - for this I do not ask you for any reward except love for relatives'') the Prophet said who they were: "Fatima, Ali, Hassan and Hussein". As Satan approaches a man (according to the Qur'an) "from the front, back, right and left", this corresponds to the 4 Holy Persons whom he cannot approach (since they are Sinless). So, not on either side. With the Fourth Imam, Sead a.s. the descending line of the Imamate (father - son) begins, which is completely in accordance with the Earth of the Imamate, which according to the order of descent of the Muhammadan light comes after the "heavens of the Vilayet". We have already mentioned that Isa a.s. he comes again (before the Day of Judgment) with Imam Mehdi a.s. Surah "Alliances" as well as the verse (in that surah) about "complete purification" are of the ordinal number 33, which is the number of Jesus' years when he was raised from the earth, and analogously the number of years when he descends to the earth again.

Since he comes (together with the Mahdi) opposing the Antichrist, the Antichrist's number (according to the Bible 666) must be in this context indicated by the Qur'an. Namely, we have seen the number 33 mentioned in the surah "Allied" 2 times (numerically linked to Isa - a.s.). The sum of 2 triples is the number 6, and as the number 33 is mentioned 2 times, it is two sixes (3+3=6, 3+3=6). If we add to that number the number of the verse that announces the good news about Ahmed (also number 6 in Surah "Battle Order"), we will get 3 sixes (666), that is, the number of the "Beast" (Antichrist). Isa a.s. will kill the Antichrist thus beginning the golden age of mankind. The sum of the ordinal number of Surah "Battle Order" (61) and the number of verses of that Surah (14) is the number 75. Subtracted from the number of Qur'anic surahs (114), that number gives 39, which in the sum of numbers indicates the Twelfth Imam (3+ 9=12). Also, we have already seen that the sum of the digits of the ordinal number of Surah "Battle Order" (61) and the total number of verses (14) also indicates the Twelfth Imam, a.s. (6+1+1+4=12). The joint arrival of Mehdi a.s. and Isa a.s. is a key event for the confrontation with the Antichrist. If we add the number of Quranic surahs (114) with the sum of the ordinal number of the surah "Battle Order" and the total number of verses of that surah (75), we will get the number 189.

In the sum of the numbers with the number of Mehdi's friends who will give him an oath (313), we get the number of 25 Prophets who are mentioned by name in the Qur'an and whose teachings (esoteric) Mehdi a.s. illuminates (3+1+3+1+8+9=25).

Let's move on to verse 7 (surah "Battle Order").

Verse 7: "Is there anyone more unjust than the one who insinuates falsehoods and lies against Allah and still calls himself to Islam?! Allah, indeed, will not guide a criminal people to the right path'' - the verse matches the light of Imam Bakir a.s. The first three Holy Imams (Ali, Hassan and Hussein) are recognized by all Islamic schools as Great and Leaders (and this status is attributed in a "relative" sense to the other Holy Imams as well).

In the verse, the most unjust people are defined as those who present "falsifications and lies" to Allah, that is, such a person (singular is mentioned - "is there anyone more unjust"). How the Qur'an is interpreted by the Qur'an (that is, one verse after another) in the surah "Light" hides the answer to what kind of plant we are talking about.

Let's look at two verses of that surah!

Verse 11: "Indeed, those who came with the plague are one group among you!

Do not consider it evil for you, moreover, it is good for you!

Each of them will be punished according to the sin earned,

And the one of them who had a big part in it deserves a big punishment.

Verse 12: "And why didn't the believing men and women, when you heard that, think well of yourselves and say: "This is a clear answer!" "The one who brings lies and lies against Allah" from verse 7 (surah "Battle Order") is "the one of them who had a large share in it" (and to whom a great punishment belongs, verse 11, surah "Light" - surah 24).

Historically, it is a plot against one of the Prophet's wives whose camel justifiably fell behind the caravan due to natural necessity. Some used it to blame her (the MP's wife), portraying the whole event in an ugly and untrue light. Esoterically, "woman" is the nafs (soul of the Imam). The "carrier" of that soul is the degree of Immaculate Conception that each of the 14 Holy Persons has. The "natural need" of that soul is its descent from the litter to the level of the nature of ordinary people, while the "deva" is the endurance of that same soul, its devotion exclusively to God. "Potvora" is the retention of the majority on the external (exoteric) one, when the soul's lag is experienced on a purely natural level instead of being interpreted as its return to the people from the world of Perfection. This "petvora" is defined as "good for you" because the secret of Vilajet is not available to the general consciousness and it would be desecrated by such availability.

That is why the "repentance" (in verse 7 of Surah "Battle Order") takes place precisely at the time when "inviting to Islam" is called, that is, in the external, exoteric aspect of faith. And that is precisely why verse 12 (surah "The Light") questionably asks the question about the deepest goodness of the self that manifests itself as a whole only with the Announcer of the Twelfth Imam - "why did the believing men and women not think well of themselves"? which means they remember the time (of Imam Mehdi) when the Secret of the Vilayet will be revealed in its entirety. The ordinal number of the verse from Surah "The Light" (12) clearly indicates the Twelfth Imam.

The backwardness of the soul on a purely natural level is a crime against oneself ("They are like cattle, even worse" - says the Qur'an), which is clearly indicated in verse 7 of Surah "The Order of Battle" at the end - "Allah, In fact, they will not lead a criminal people to the Right Path''. The biggest crime against yourself is not knowing your soul. Keeping the soul at the level of the body will never result in instruction on the Right Path (which Path are the Holy Imams in particular), man remains only an "adapted animal".

Verse 8 of Surah "Battle Order" follows.

Verse 8: "They want to dull the light of Allah with their mouths, and Allah completes His Light, although it is hateful to the disbelievers" - the verse corresponds to the light of Imam Sadiq, a.s.

In the exoteric sense (external history) the "completion of the Light of God" happened precisely in the age of Imam Sadik a.s. He is the founder of the school of the Imami School, which was named after him the "Jaferian Madhhab".

Esoterically, related to the completion of light, the ta'wil of verse 8 is verse 35 in Surah "Light". That verse reads: "Allah is the light of the heavens and the earth!" An example of His light is like the niche in which the lamp is! And the lamp is in the jar, and the jar is like a shining star, which is lit from the blessed olive tree, neither eastern nor western!

His oil almost shines, although the fire has not even touched it!

Light upon light!

Allah guides to His Light whom He wills

And Allah gives His examples to people, a

Indeed Allah knows all things''

Therefore, this verse clarifies what is the light that they "want to numb" and what is the "completion" of that light. Surah "Light" has 64 verses and the ordinal number of the surah is 24. If verse 35 is added to the total number of verses (64), the number of known God's Names (99) will be obtained because 35+64=99. In this way, it is realized that Allah, the Exalted, is "the light of the heavens and the earth" because God can only be known through his Names (Attributes) and the Imams said: "We are the beautiful Names of Allah". The sum of the ordinal number of the Surah "Light" (24) and the verse about "The Lamp" (35) is 59, which in the sum of the digits gives 14 Pure (5+9=14). In verse 8 it is said that they want to numb the Light of God with their mouths, that is, at the level of the speaking soul. The word "go numb" is a clear allusion to the lamp because when (in the physical world) the lamp is turned off, it goes numb.

Verse 8 does not say who are "those" who want to dull the light of God ("unbelievers", "hypocrites", etc.), which means that it can also refer to Muslims who do not accept the Wilayat Imam. Just as they "blow" into a lamp when they want to numb it, so "they" want to numb the Light of the Imamate at the level of the speaking soul. It is impossible otherwise because although the Imamate can be denied, internally it is unattainable and not subject to human powers. And a numb lamp still remains a lamp, the beating light of the Vilayet cannot be extinguished. The manifestation of God's Light takes place through the 14 Sinless and they are the Light of God, the Order of God, the Foreign of God. The "niche" or recess in the wall is the heart of the Prophet Muhammad, while the "lamp" is the Muhammadan Light that descends into the created world through the 12 Light Curtains (Holy Imams). Without a man of God on earth, the Divine Light remains unattainable.

"If it wasn't for you, I wouldn't have created the worlds" - says God to the Prophet, pointing to His Love for the first shadow from which all other (existence) was created. In the manner of the first shadow ("The first thing God created was my light" – says Muhammad), the Muhammadan light is (yet) unmanifested, while its descent into the created world (through the 12 Light Curtains) represents its manifestation. It is precisely this unity of the manifested and the unmanifested that represents the "glass" because the transparent nature of the glass allows seeing both the "outside" and the "inside". This duality determines the Prophet Muhammad as the owner of the external (zahir) and the internal (batin).

Further in the verse, it is said that the greenhouse is "like a shining star, which burns from a blessed olive tree, neither east nor west!"

The full unity of the manifested and the unmanifested, i.e. the whole of the Muhammadan Vilayet takes place through Imam Mehdi a.s. (as the seal of the Muhammadan Vilayet) and he is a shining star. Imam Hasan a.s. is for Imam Mehdi a.s. said that he will appear like a "shining star" while Imam Ali said about the Holy Imams: "Imams are like stars, when one sets, another appears". Precisely the full unity of the manifested and the unmanifested in the age of Imam Mahdi is the "splendour" (of the stars). The "greenhouse" (which is like a shining star) is "lighted from the blessed olive tree, neither east nor west". The unity of the external and the internal is first assumed by Isa a.s. (The "olive tree" is a very clear symbol of Isa's wisdom. The Mount of Olives is the place of his most famous speech) because Isa a.s. batin Mahdi's Announcement (since it comes along with him).

In this way, the greenhouse is "lit" because Mehdi, as the seal of the Muhammadan Vilayet, closes history and illuminates ("lights") all Divine Revelations. This is precisely why the tree (olive tree) is "neither east nor west" because Jesus is now (with his second coming) centered between Prophet Muhammad and Imam al-Mahdi. That is why in some traditions it is said that Isa a.s. (upon his return) to marry, thus centering between the "East" (contemplation and renunciation) and the "West" (material fascination with only the visible). This is precisely why the Qur'an says that Muhammad's followers are a community of the "middle way", because the full balance of spirit and body (absolute moderation) is reached only in the age of the Mahdi (which also means Jesus).

"Oil" is the secret vilayet of the Holy Imams and that secret shines (and) untouched because all the Messengers brought their Mission from the place of the Messenger's Message (Ahli - Bayt). However, the secret of the Vilayet of Imams gets its full glory only by touching the fire (of Imam Mehdi) and because of that the oil "almost glows". It is that "moment" (in the historical but also internal sense) of waiting for Imam Mehdi, a.s., "touching the oil".(with fire) is still waiting, and that is the fullness of the Muhammadan Vilayet, that is, "light over light". In other words, zahir (external) and batin (internal) is the manifestation of the seal of the Muhammadan Vilayet. "Allah directs to His Light whomever He wills" - continues verse 35 of Surah "Light". Here it is not said that God Almighty directs (whoever He wills) to "Islam", "religion" or "The Right Path", but precisely to His Light, that is, to the Ahl al-Bayt. The invitation is addressed to those of their followers who are created from traces of their light and know their exalted Position. The sentence before that ("Light over light") indicates the "separation" of God and the Light of the 14 Sinless Ones in the manner of the announced Mehdi, which prevents any possibility of the incarnation of the Divine in a human way. At the same time, the Divine light is accessible only through (the light of) the 14 Pure Ones and thus it is "light above light".

"And Allah knows all things," says the end of verse 35 of Surah "Light". Imams are sages. Asked who is the sage Ali a.s. said: "He who puts things in their place".

As is known the Imams said: "Our matter is difficult and difficult. Only the Sent Herald can wear it. an angel of a higher order and a believer whose heart God will test''. And the knowledge of each thing presupposes that that thing is put in its "place". This heavy and difficult (thing) is "every thing" that God knows, which means every (individual) load of "heavy and difficult things", and which is the cognitive quantum of everything created because there is no knowledge without a Clean House. it is not the source and center. God (there) knows every thing for real ("really knows"), which is again a confirmation of the original reality of the 14 Pure Ones, the one who was first screened. Therefore, Imam al-Mahdi a.s. is the completion of the light from verse 8 of Surah "Battle Order", which seals the Muhammadan Province. We know that the light of Imam Sadik, a.s., corresponds to that verse. Just as Imam Sadiq completed God's Light at the level of the Sharia (foundation of the Jaferi Madhhab), so Imam al-Mehdi completes the same Light at the level of hakkikat (reality of spiritual truths). This is exactly why Muhammad said that he was sent as the "announcer of his son, Imam Mehdi", with whom the good news is completed, he closes the history of the human race.

Verse 9 of Surah "Battle Order" follows.

Verse 9: "He sent His Messenger with guidance and true faith, to elevate it above all faiths, even though polytheists hate it" - the verse corresponds to the light of Imam Kyazim, a.s.

First of all, the instruction is mentioned, which represents the zahir, the exoteric, and then the "real religion" (not "Islam"), which in the age of Imam Mehdi will be like a batin (an inner dimension whose depths are now hidden and will remain unknown until then) as such elevated above "all religions" (including what we call today "Islam" because in the verse Islam is not singled out from "other religions"). It will represent the overthrow of all forms of idolatry which is clearly indicated at the end of the verse ("although polytheists hate it"). The end of the verse does not address "unbelievers" but precisely those who believe in more than one god. Today, the three greatest false deities have turned the faiths (of all mankind) into a polytheistic religion. Those three deities of modern man are: passions, false "I" and material possession. The existing (institutional religions) today are not capable of canceling the polytheistic religions of the modern age, nor can they (in that sense) respond to the demands of the times. Today's monotheism is a ridiculous anachronism.

Verse 10 of Surah "Battle Order" reads: "Oh believers, do you want me to guide you to a trade that will save you from painful punishments?" - the verse agrees with the Light of Imam Reza, a.s.

One tradition of Imam Sadik, a.s. says: "There are people who serve God out of a desire for paradise, that is serving merchants." There are those who serve because of the fear of hell, that is the service of slaves. And there are those who serve God in gratitude, that is the service of the free." Therefore, the desire for paradise, that is, serving God out of desire for him, is the trade mentioned in verse 10 of Surah "Battle Order". As the degrees of faith are ten (and the verse is number 10), all those degrees can be attained in the light of Imam Reza in the way of saving from "painful punishment" because Imam Ali said about the Holy Imams: "No one will enter paradise except the one who knows them and whom they know, and no one will enter hell except the one who does not know them and whom they do not know''.

Let's move on to verse 11 (surah "Battle Order").

Verse 11: "That you believe in Allah and His Messenger, and that you fight in the way of Allah with your possessions and your lives. It is better for you to know" - the verse is in accordance with the light of Imam Jevad a.s.

In the sense of the Great Holy War (against oneself), the verse perfectly matches the meaning of the Ninth Imam's Name ("Jevad" means generous) because sacrificing property and life implies generosity. "Allah's Way" is the Holy Imams in particular. The "possessions" that are sacrificed are spiritual goods that are the basis of futuvvet (virtue), which means giving "of oneself". "Lives" represent the unfaithful life that is sacrificed in the great Holy War, that animal spirit that needs to be "slaughtered" and that is why the knights of the spiritual path are often called "living sacrifices". Regarding the Great Holy War, the Prophet's saying is known when he returned from a battle; - "We returned from the small to the Great Holy War". Asked what it was, the Prophet answered - "A war against himself".

Verse 12 of Surah "Battle Order" reads: "He will forgive your sins and bring you into the gardens of paradise, under which the rivers flow, and into wonderful dwellings in the gardens of Eden!" It is a great victory'' - the verse is in accordance with the light of Imam Hadi, a.s.

A well-known tradition says that "the one who loves Ehli-Bait has his sins forgiven". As knowledge of themselves is paradise (because "no one will enter paradise except those who know from and whom they know") "great victory" is victory over oneself (in the Great Holy War) and in that sense verse 12 (surah "God's Order") ta'wil of the previous verse (11). "Wonderful Dwellings" is the Clean House itself.

Verse 13 of Surah "Battle Order" follows - "And he will give you another victory that you love: Here is help from Allah and victory is near! So you make the believers happy'' - the verse matches the light of Imam Askeri, a.s.

Verse 12 mentions a "great victory" (in the Great Holy War against oneself), victory over the darkness of ignorance, triumph over the carnal soul. Now, verse 13 also mentions the "second victory" which is the (external) victory of Imam Mehdi a.s. during the last battle (against the Antichrist). This is perfectly consistent with the fact that verse 13 refers to Imam Askari, the eleventh Imam who is Mehdi's father, and Imam el-Mehdi disappeared right after his father's death (and will appear again before the Day of Judgment). The verse is number 13 and the Imam is the eleventh. In total, this gives the number 24 (13+11=24), which represents the 12 Apostles of Christ and the 12 Imams of Muhammad who together form the (future) religion of love in the golden age, and this is the batin aspect of the second victory (of Imam Mahdi), the aspect that emphasizes love (''the victory you love''). "Is faith something other than love" - ​​says an Islamic tradition emphasizing the importance of compassion. Thus, "help from Allah" corresponds to the external aspect of the fight against the Antichrist, and "victory is close" to the internal aspect of the religion of love. It is precisely because of this wholeness that the end of verse 13 announces joy to the faithful ("So you make the believers happy"). The future religion of love is (therefore) joy itself.

The last verse of Surah "Battle Order", verse 14, reads: "Oh believers! Be the helpers of Allah just as Jesus, the son of Mary, said to his disciples: "Who will be my helpers for the sake of Allah?"

And the disciples answered: "We are all Allah's helpers".

So one group of the children of Israel believed and the other group disbelieved!

So We strengthened those who believed against their enemies, and they were victorious'' - the verse matches the light of Imam Mehdi a.s.

We have mentioned several times that Isa a.s. comes to earth (again) together with Imam al-Mahdi a.s. as one of his 313 friends who will give him the oath of allegiance. Those 313 friends of Mehdi are the believers who are asked in verse 14 to be "helpers of Allah". How when God loves His servant "his sight, hearing, hand become..." "God's helpers" here are the helpers of Imam Mehdi a.s. In addition, it is quite clear that God he does not need anyone's help, on the contrary, the whole creation (and all creatures) are dependent on Him. Esoterically, all clerics (through time) who realize within themselves the Announced Imam Mehdi, are his, that is, "God's Helpers". By revealing the internal, inner reality of the Qur'an, they prepare for the (external) revelation of Imam Mehdi and they are helpers. Just as the Ansari were the helpers of the Muhajirim (when crossing from Mecca to Medina) so have the esotericists, the Imam's friends (in all times) help the spiritual emigrants, those who flee from the "lower self" to the realm of the spirit, emigrate from the physical nature by traveling to a higher being (within myself). The verse further does not say "be the helpers of Allah as the helpers of Jesus helped him" but as "what Jesus, the son of Mary, says to his disciples (so in the present time) - "Who will be my helpers for the sake of Allah?" '

In the first case (related to Imam Mehdi) the "helpers of Allah" were mentioned, while in the second case Isa a.s. binds the student's help to himself. Esau was not ordered to fight ("Whoever strikes you on the right cheek, turn to him the left also" - says Jesus, strongly indicating the futility of any resistance to evil in the way that it is metaphysically inseparable from existence). Mehdi's friends are "Allah's helpers" while Isa's disciples are his helpers "for the sake of Allah". Here again comes the unity of Christology and Imamology in the way of the religion of love, which is necessarily realized by combining non-violence with external (justified) force, one could not exist without the other (then). There lies the meaning of the answer of Jesus' disciples that they are all "Allah's helpers", where the answer is not related to helping him (Jesus) but to Allah. Thus the 12 Apostles in the golden age obtain (partially) the status of the Twelve Imams by merging with them (through the religion of love). The duality of good and evil before the golden age cannot be overcome, as evidenced by the end of verse 14; - "Well, one of the sons of Israel believed and the other group disbelieved!"

So we strengthened those who believed against their enemies and they won."

Two groups, the believing one and the denying one, will exist until the golden age, with the fact that belief (strengthened by spirituality) brings (at every time) an essential victory over ignorance (and evil is ignorance in itself). This completes the second stage within the descent of the Muhammadan Light, the "division" of the first-shadowed one into 14 Lights (Muhammad, Fatima and the 12 Imams). They are individually personified as glad tidings at the level of the "Land of Imamate". The level of acceptance is, we know, the angel of the Higher Order, that is, the angelic disposition of the Holy Imams, which is "preparation" for the (complete) earthly manifestation of the 14 Sinless Ones in their pure (physical) bodies.

There remains the third degree of descent of the Muhammadan light, the Prophet as one who warns. This is the ta'nzil (descent) of the Revelation into the Prophet's body (in this world) and the "place" of acceptance in the outer world is the mountains of wisdom, which corresponds to the acceptance (of the secrets of the Vilayet) by believers "whose heart God will try". Such a believer accepts the deposit of the Divine secrets of the Vilayet on the mountains of wisdom, in the esoteric sense it is a wise admonition (from Surah Ja'sin) i.e. Imam el-Mehdi a.s. as the last of the 12 Veils of Light (manifestations of the Muhammadan Light). On this third level, All the Immaculate Ones manifest in their earthly form. In one of the Qur'anic verses, God the Most High says that he "scattered immovable mountains so as not to shake us" on Earth. The mountains of wisdom, that is. Believers with a tested heart therefore accept the Imam as a Great Earthquake in the manner of a secret (internal immobility) that is revealed only to those who are worthy of it.

In verse 72, "man" is mentioned twice. In contrast to the perfect, "man" of rejection, it also indicates that the Wilayat of the Imam (as an "innate" desire) is hidden in every person, and about this Imam Ali beautifully says: "There is not a single living being that will not ultimately find love towards us''. It is precisely the negation of the Vilayet (because during the original contract with God some carried repulsion in their hearts) that is an injustice against oneself from which all other (complete) ignorance (''great ignorance'') stems. We have already seen that the first-mentioned "man" is the perfect (man) who is the confluence of God's Names, and the "other man" (both in verse 72 of Surah "Allies") is a denier of the Vilayet of the Holy Imams.

By the threefold descent of the Muhammadan light - Faith in God corresponds to the heavens of the Vilayet of the Imam, faith in the Prophethood to the land of the Imamate, while Faith in the Imamate corresponds to the mountains of Wisdom. The descent of the Muhammadan Light, we have seen (and it has been discussed) in verse 45 of Surah "The Allies" is stated threefold - a Witness, a bearer of glad tidings and a Prophet who warns. In the cognitive process, these are the lights that descend towards the priest, while in the following verse (46) the lights to which the priest ascends are mentioned after he has realized (in his heart) the triple descent of the Muhammadan light.

Verse 46 in Surah "Allies" says: "that by His command - you call to Allah and like a shining lamp".

After the spiritualist has realized the threefold descent of the Mohammedan light, he now directs himself to the "threefold ascent" guided by that same light. Verse 46 says: "that by His command..."; we know that when God loves a servant "He becomes his hand, foot...", so His order is the Imam's order, the world of Divine power is what the cleric experiences at this fourth level of cognition (that is, the first level of ascension). With this, the mystic's free will is terminated and his will becomes the Divine will. If a part of the verse was only interpreted externally, then it would be read as "by the command of Allah you call upon Allah", which would equate the calling with the one to whom it is called. This consideration is allowed but can only be understood exoterically. Esoterically, it is about the world of Divine Power, from where the cleric is directed towards the world of God's Attributes or Names.

The proof is God's Words in the continuation of verse 46 - "you call to Allah..." The verse does not say that you "invite to Islam" ("faith" and the like) but precisely "to Allah". God is the mystic's goal and orientation, the cleric strives to be "completely God's". However, since the Divine Essence is unattainable to man, we gain knowledge about Him through His Attributes, His Name. The Imams said: "We are the beautiful Names of Allah". As the Imam of Time therefore calls "to Allah", it is actually his call to the Ahl al-Bayt, the Pure House through which God (only) can be known. That's why some traditions say: "Whoever knows the Imam of his time, knows his Lord", because the Imam is the Face of God, the Light of God, the face of God. As the third stage of the journey (that is, the sixth in the downward-ascending spreading of the Muhammadan light) remains reaching the world of the Muhammadan Reality. The end of verse 46 refers to this - "...and like a shining lamp".

Every lamp (in the physical world) remains a lamp and when it is not lit, it is lit for others. After passing through the worlds of Divine Power and God's Names, the cleric, discovering the world of Muhammad's reality, sees "God in everything", that is, he realizes that only He exists in Battle and action, and that is the shining Muhammadan Light (from the already discussed verse about "the deep light) which as such is the basis of existence and the spiritual traveler sees it in everything. With the lamp of Muhammad's reality, the whole existence is now illuminated, it "shines". That a dedicated traveler is capable of reaching all these levels is confirmed, among other things, by the famous Tradition of the Prophet: "The scholars of my community are like the Prophet Benu Israel". Therefore, they do not enact a new law (Book), but in everything else they are equal to the Consciousness of Parliament, possessing its capabilities. What and how much someone will reach depends on many individual (and other) predispositions, because as Ibn - Arebi beautifully says - "You can't cover the whole sea with one pan, but what you cover is the sea".

Verse 3 of Surah Yunus (sura 10, verse 109) says: "Truly your Lord is Allah, Who created the heavens and the earth in six days, and then occupied the Throne, and determined the lives of creatures!" There is no one who will be able to intercede for someone without His permission, That's Allah, your Lord, so serve him! And why don't you wise up?!

This verse is the ta'wil of the entire spiritual journey, which consists of 6 stages (to mekam' - and the soul is "satisfied"), which is indicated in verse 3 as the 6 days of the creation of the heavens and the earth (within man as a perfect form of creation, where the "heavens" are the Vilayet of the Imam and the "earth" the Mission, i.e. the delivery of the Revelation) and there 3 days represent the "descending" and 3 other days the "ascending" path of the Muhammadan light. The verse mentions the 6 days of creation of the heavens and countries. A day has 24 hours which represents the 12 Apostles of Christ and the 12 Imams of Muhammad; - 12+12=24, which are especially every "day", that is, soft in the descending-ascending form of knowing the Muhammadan Light. The fullness of this path will be possible (for all people) in the golden age that is ahead of us, although the unity of Christology and Imamology can be (for exemplary individuals) realized here and now and this is valid for all time. In this context, it should be emphasized that the Islamic Testimony ("There is no God but Allah and Muhammad is the Messenger of God") has exactly 24 letters (harp), which is also the totality of Christ's Apostles and Muhammad's Imams (12+12=24).

At the beginning of the verse, it is immediately specified that the knowledge of the Imam of his time is the knowledge of God. Indeed, "Allah is your Lord", therefore the Lord of Time, Imam is the way to God, the only way to reach him, so on that level the Perfect Man is "equal" to God, in the sense that He "becomes his hand, sight, hearing...''. When Imam Sadik a.s. when asked about seeing God in the other world, he answered: "It is possible to see Allah in this world, and right now you are looking at him." The Imam forbade his interlocutor to convey this further because people would not understand him and "would just go astray". Of course, this is not about the "mixing" of human and divine in the human way (as in Christianity), but about theophanies, about Imams as the Face of God, manifestations of the divine. There is no question of incarnation, such a vision is completely foreign to Islam.

Then there are 6 stages of cognition in descending-ascending consideration (6 days of the creation of the heavens and the earth) within the complete man, who is a perfect form of creation that realizes the heavens of the vilayet and the earth of the Mission, i.e. the 6 degrees of known Muhammadan consciousness. Then the verse continues that God "occupied the throne and determined the lives of the creatures". In the inspired Tradition, God says to the Prophet: "Neither My heavens nor my Earth embrace Me, but the heart of a faithful servant embraces Me". In this way, the priest achieves the greatest possible closeness to God, because his heart has completely integrated the heavens of the Vilayet and the Earth of the Apostleship, they no longer "encompass" him in any external way but are integrated within him, centered in his secret. This is confirmed by another tradition: "The believer's heart is the Throne of God".

The "lives of creatures" that are determined represent the life course into which all living things are drawn, and the basis of which is the Perfect Man, he is the axis of existence. The tasks and roles of creatures become clear to such a (cognizer), his hand becomes God's Hand and there is no longer the possibility of "interfering" with creatures on the scale of existence, as indicated by part of the verse - "There is no one who will be able to intercede for someone without the permission of His '', the priest becomes a sage who puts things in their place. That is why (further on in the verse) the servitude to God is mentioned because it is the greatest form of service. And just as the "slave" does not have his free will (he serves the master in everything he is ordered to do), so the mystic at this level becomes God's sight, hearing, hand... in other words, God acts through him.

Let's briefly return to the "Allies" chapter. We have seen that the surah is numbered 33 and that the verse about the complete purification of the Prophet's family is also numbered 33 (both correspond to the number of Jesus's years at the time of ascension and we have already explained that). In the sum of the digits, those two numbers indicate 12 Holy Imams (3+3+3+3=12). Now let's look at verse 34 of Surah "Allies" which we see comes right after verse 33.

Verse 34: "And remember Allah's verses and wisdom, which are spoken in your homes; Indeed, Allah is good and knows everything''.

As this verse comes immediately after the verse about the complete purity of the House, it clarifies what the followers of the Holy Imams should do or rather how to receive their wisdom and knowledge. The ordinal number of the verse (34) is identical to the number of years of Imam Ali when he was declared the successor of the Prophet and the leader of the Muslims after him. Ali's right was denied and thus began his solitary life where he spent most of his time in his home teaching only a small number of followers. These are those from verse 34 who "remember Allah's verses" (as they were originally revealed) and pass them on to future generations in the manner of secret wisdom. Spiritual travelers lean on the pillars of the House of Representatives ("which are said in your homes"), at the same time re-emphasizing the consideration of secrets because wisdom does not come out of the "framework of the House", that is to say, it is not of a public nature, that is, it does not represent an exoteric but an esoteric consideration Announcements. In verse 34, "Allah's verses" are mentioned first which represents ta'nzil or the descent of the Revelation (its external consideration) and then "wisdom" is mentioned which represents ta'wil or the spiritual hermeneutics of the Revealed. For both, memorization is ordered ("remember Allah's verses and wisdom"), and the purpose of memorization is further transmission and that is the teaching of the saved group. The Prophet of God said: "My community will be divided into 73 groups, all will go into the fire except one".

The Prophet does not say in his testimony that he will remain there forever, and who are the believers of the saved group is explained by a hadith of Imam Ali (whom we have already mentioned) which reads: "No one will enter Paradise except the one who knows the Imams and whom they know and will not no one will enter hell except the one who does not know them and whom they do not know''. Imam (as the Face of God) is everyone's heaven or hell. Remembering the exoteric as well as the esoteric under the auspices of the House of Representatives is the task of the saved group. God the Most High in verse 34 does not say to remember "Qur'anic verses" and the Prophet, Fatima and the 12 Holy Imams are the signs (verse) of God on His earth. How Fatima a.s. she was not an Imam (even though she is Immaculate), she did not perform the external function of the Imamate. Number 13 remains Muhammad and 12 Imams, and that number is obtained by the sum of the digits of the verse about the "complete purity" of the House (33) and the verse about "God's signs and wisdom" (34). Namely, 3+3+3+4=13. The sum of the two numbers (33 and 34) is the number 67 (33+34=67), which in the sum of the digits again gives 13 (6+7=13). Since the follower of the Imam becomes like him in his spiritual progress, the House of Representatives becomes his, the teaching of the Pure House extends to the followers. At the end of verse 34, it is said that God is "truly good and all-knowing".

Kindness corresponds to "Allah's verses" and Omniscience to "wisdom" from the same verse (34).

God Almighty says about Muhammad a.s. (and this extends to the 13 other Innocents) that he was sent as mercy to the worlds, and mercy is the ultimate manifestation of goodness. Omniscience, we have seen, is compatible with wisdom because in order for partial human knowledge to manifest itself and be able to increase, it is necessary for Divine Omniscience to exist. Limited knowledge can be (infinitely increased) precisely because it has an unattainable limit above it ("One day I will glorify You with Names that I do not know now," says Muhammad, peace be upon him, in his address to God, pointing to the utter relativity and insignificance of human knowledge in relation to Divine but underlining that even such human knowledge has no limits. This dynamic aspect of human knowledge has been almost neglected in the Islamic thought of recent centuries).

The Qur'an says that God, His Messenger and the believers are the "protectors of the believers". Against the House of the Pure as protective (and the strongest in terms of knowledge and moral perfection) stands the logical "house of the weakest". What (and what kind) that house is, verse 41 in surah "The Spider" (surah 29, verse 69) explains to us.

Verse 41: "Those who take protectors besides Allah are like a spider that weaves a house for itself, and the weakest house is, indeed, a spider's house, let them know".

The difference between the total number of verses (69) and the ordinal number of the surah (29) is the number 40 (69-29=40), which is the beginning of the Messenger of Muhammad (received the first Annunciation at the age of forty). Also, in the Qur'an there are 29 surahs that begin with "mysterious letters" (elif - lam - mim, ta - ha, etc.). The sum of the ordinal number of Surah "The Spider" (29) and the total number of verses (69) is the number 98, which in the sum of the digits gives the number 17 (9+8=17), therefore, the number of years of rule of Imam Mehdi a.s. (of course his power will not be political, economic or military but cosmic).

Imam al-Mahdi himself said for himself: "I am protection for the inhabitants of the earth", therefore, with his blessed protection (in the statement) including all people. Consequently, "those who take protectors other than Allah" are those who "take protectors other than Imams" because Imams are the representatives of God on his Earth, God's Orders (according to which they are especially Divine "energies") and we know that The "weakest" house stands in the Pure House. A simple analogy would do it can be concluded that compared to the Pure House it is "dirty", however the original fitret is clean in all creatures. In this sense, all ugliness is a subjective appearance, and this is what Jesus alludes to when he says of the dog's carcass that it has wonderful teeth after the disciples noticed the ugliness of the decaying animal. If verse 41 is subtracted from the total number of verses of Surah "Spider" (69), the number will be 28 (69-41=28), which is the number of years of Imam Askeri, Mehdi's father (which begins his Imamate), and we know that Mehdi protection for people on earth. Analogously, all those who do not take him as a protector are further described in verse 41 (the verse says "they", not excluding any category of those who take protectors besides Allah, regardless of whether they are believers or not, just like Imam Mehdi with his protection includes all people). Therefore, all those who do not take the Imams (now Mehdi a.s.) as protectors are "like a spider that weaves a house for itself". The Holy Imams are the interiority, the battering ram of the Divine Revelation.

Batin is derived from the word batn which literally means "womb". In order for the spiderlings to see the light of day, they kill their mother (biting her insides) in order to get out into the outside world. As the word "community" and "mother" have the same root (umma), those who take others as protectors other than Allah (in this context, that is - the Imam) are those who violently treat the spiritual (beating, i.e. "womb") which ultimately kills the spirit of the community (umma, i.e. "mother"). It is not by chance that the Prophet’s wives are called mothers of believers. Therefore, the house of spiders is the weakest. In a deeper sense, the negation of the spiritual aspect of the Revelation (and let's not forget that the violence against that aspect of the Revelation often included the killing of clerics by the official ulema) is the killing of the primordial (own) nature (fitret), that nature which is the primordial "mother". of every being. That primordial nature is inextricably linked to the Ahl al-Bayt, about which Imam Ali wonderfully says: "There is not a single living being that will not ultimately find love for us". That's why verse 43 of Surah "The Spider" goes on to say that these are examples that God gives to people, but "only the learned understand".

When asked who are the people mentioned in one verse ("ask the scholars") Imam Reza a.s. said that these are the Holy Imams a.s. Only the Imams understand that primordial nature of every being (directed towards them) and the various "examples" of that love at the level of symbols. This is exactly why Imam Ali once said: "The man who does not know his worth is lost", which means his primordial nature (fitret) which ultimately carries within him love for the Pure House. There is no greater downfall (consequently also weakness and that's why the "house of spiders is the weakest") than not knowing one's own primordial nature, in which (ultimately of every being) love for Ehla - Beit is woven. That's why the Qur'an says in one place that we should not be like the one who "unraveled her thread as soon as she had washed it". The exoteric account of the verse points to a crazy woman who would knit during the day and then knit it all at night. Esoterically, it is about "madness" (moving in circles) due to ignorance of one's own primordial nature ("Mad is the one who sins against God" – says the Prophet).

The Qur'an says in one place that "everything but His Face will perish". Esoterically, it is clear that only God the Exalted is Eternal. Esoterically, the Imam is the Face of God facing people, and that is why the knowledge of the Imam of his time is the knowledge of God. In this sense, the downfall of not knowing one's own value (primordial nature) is identical to the downfall of any other knowledge apart from the knowledge of the Imam as the Face of God. And that is exactly why it was a metaphysical necessity that Imam Ali appeared secretly with every Prophet and with Muhammad a.s. publicly. In this time (although Hidden) the Twelfth Imam, al-Mahdi a.s. is the Face of God, the Light of God, the Side of God, the Order of God. The pole of the world by which that world exists.

COLLECTION OF HIDDEN TREASURE

Karun, a man from the people of Musa, is mentioned in the Qur'an as a symbol of greed and accumulation of wealth, as well as arrogance and pride. Historical events related to that person are of secondary importance and falling into the trap of historicism would prevent us from seeing those events here and now. In connection with this, it should be emphasized right at the beginning that God's Book (Qur'an) and his own name (Karun) have the same root (K - R, which means - addition, add up). And just as the Qur'an gathers the wisdom of all previous Revelations into one whole, so the Qur'an (as a real symbol of greed and arrogance) gathers (gathers) material goods (wealth). In this sense, "Karuna" can (as well as all the verses of the Book) be viewed from two sides; external (zahir) and internal (batin). The external interpretation refers to the collector of worldly wealth, the one who collects the treasures of this world. Internally, it is about the one (spiritual traveler) who reaches the hidden treasure according to the Holy Tradition in which God says: "I was a hidden treasure, I wanted to be known, so I created the world". It is therefore about the two-sided nature of collecting; - To the Karunic, worldly, and Qur'anic nature of gathering knowledge and wisdom. Both are (as an urge) implanted in a man. The first, as an innate desire of the lustful soul (nefs), the second as an impulse of the primordial nature (fitret), that deepest part of the heart that "according to the nature of things" strives to return to the Source, its Creator. This is why the Prophet, peace be upon him. said that "every child is born in natural faith".

The story of Karun is given in several verses of the surah "The Telling" (surah 28, 88 verses). Let's look at those verses.

Verse 76: "And Qarun was from Musa's people, so he oppressed them."

And we were the treasures he gave so much

To even carry his keys

Exhausted group of strong people!

And when his people told him: "Don't be lazy!

Indeed, Allah does not like the hanged!''

Verse 77: "And with what Allah has given you

that world is looking for

and don't forget your share in this world,

and as Allah has done good to you - he also does good to you,

and don't make a mess on Earth!

Allah indeed those who cause disorder

He doesn't like''.

Verse 78: "He said: "This was given to me only for my knowledge".

And does he not know that even before him, Allah destroyed generations that were stronger than him and that accumulated more treasures?

And criminals will not even be asked about their sins.''

Verse 79: "And he went out before his people in his splendor,

So those who want this world said:

"Eh, if we were given what was given to Karun!

He is truly very happy.''

Verse 80: "And those to whom knowledge would be given said: Woe to you! Allah's reward is better for those who believe and do good deeds! And only the patient will meet her!''

Verse 81: "So We drove both him and his house into the ground

And he does not have any group that was chosen by Allah,

And he couldn't help himself either."

Verse 82: "And those who wanted Karun's position yesterday,

They stopped saying: "Well, don't you see that Allah gives and withholds from His servants!

If Allah had not showered us with his gifts, he would have driven us into the ground!

Don't you see that the disbelievers really will not succeed''.

The exoteric analysis of the beginning of verse 76 immediately emphasizes the oppression (of others) by the one who has wealth because it is in the very attitude of the hoarding spirit to subjugate those below him and impose his superiority on them. Esoterically, "Musa" should be seen as a symbol of the law for the physical (Sharia, i.e. zahir) while "his people" is the general awareness of that consideration. From this consideration grows the collection of knowledge, which in relation to external (knowledge) has an "oppressive" character because it subordinates it (in order to reach the fruit, it is necessary to break the shell). Batin is always "superior" to zahir, but without zahir there is no batin, first external and then internal.

The rest of the verse mentions great treasures and keys, the mere carrying of which would exhaust a group of strong men. Externally, it is a clarification of the oppressive relationship (Karun's) towards the outside world, because wealth gives birth to and strengthens arrogance that alienates a person from others. In addition, material superiority always gives the illusion of supremacy (in relation to ordinary people) by seemingly "equalizing" the possessor of wealth with all that is greater than him. Internally, for the one who "lives the Qur'an" (the internal "Karun", that is, the collector of knowledge), the "treasures" are the "treasures beyond measure" mentioned in the Qur'an ("And to him to whom knowledge given, he is gifted with treasures immeasurable'').

Regarding this verse, the Sixth Imam said: "It is faith in Allah and knowledge of the Imam."

According to the testimony of Imam Ali, the Imams are also the treasures of God's knowledge, therefore the keys to that knowledge because there is no treasure without a key. Carrying the keys (those treasures of God's knowledge, i.e. the Holy Imams), therefore (exactly) that carrying would "exhaust a group of strong people". One Qur'anic verse says that God Almighty "to the keys of heaven and earth belong". The key of Islam is the Vilayet of the Holy Imams, with the help of that key the gate of Divine knowledge is opened, the knowledge of Imam Ali, because the Prophet, peace be upon him. said: "I am the city of knowledge and Ali is the gate of that city". Every gate needs a key, and here that key is the Vilayet of the 12 Imams a.s. and that is why the verse mentions the plural ("keys"), and "carrying" those keys is what the Imams intended when they said: "Our matter is difficult and difficult." It can only be worn by a Sent Messenger, an angel of a higher order or a believer whose heart God will test.''

Carrying the "keys" of a difficult and burdensome matter (Wilayat of the Imam) would "exhaust a group of strong people". "Strong people" are spiritual knights, those who use strength against themselves, and the "matter of the Vilayet" is so difficult that even "carrying" the keys (12 Imams) to the gates of their knowledge exhausts the spiritual seeker. The word "people" is used in the verse (and not "believers", "non-believers", etc.) because in (every) human soul love for Ahl - Beyt a.s. is instilled. This is what Imam Ali was aiming for when he said: "There is not a single living being that will not ultimately find love for us".

In Surah "The Cave" the Qur'an says of the spiritual knights that they were awakened from sleep to see which group would "better judge" the nature of that dream (of this world). The Prophet, referring to this unreal yet essential nature of this worldly life, said: "People sleep and when they die, they wake up." But since esoteric "death" is the numbing of the physical soul and victory over it ("Die before death" – says Muhammad, peace be upon him, suggesting victory in the Great Holy War against one's own soul, whose domination is actually its "death") they those who achieve this also gain vigilance in relation to worldly life whose reality is imagination. That is why such (vigilant) knights (in the verse "strong men" and there is no chivalry without strength) carry the burden of the "heavy and burdensome matter" of the Holy Imams, i.e. the keys to the gates of their knowledge.

And so, in verse 76, "the people of Karun" tell him not to be hung up and that God does not like hanging up. Externally, "obesity" is a sin of pride because the possessor of worldly treasures feels independent both of God and of other people, which God, of course, does not like. However, internal "obesity" is an overflow of knowledge, an overtaking of the internal in relation to the external, which often results in a fatal split (the process of a kind of schizophrenia so often occurs with false clergy). Then in verse 77 Karun is suggested to seek the next world with what God has given him without forgetting his share in this world. Externally, in relation to the sin of debauchery, rational moderation, a balance of the material and the spiritual is advised. Internally, after "carrying" the keys (gates) of the Holy Imams, their (light) world is sought, while the exoteric consideration of Revelation is simultaneously "not forgotten". It is impossible otherwise, there is no internal without external, no core without membrane. The inner (batin) is sought in the totality of spiritual possibilities, while the outer "only" is not forgotten because it is the basis. Then Karuna is reminded to "do good" as God has done to him and not to make a mess on Earth because God does not like those who make a mess. Externally, when the balance of the material and the spiritual is achieved, a person is capable of charity because (so focused) sees that all good things originate from God and come from Him. The ordinal number of the verse (77) in the sum of the digits indicates the 14 Sinless, 7+7=14 (Muhammad, Fatima and 12 Imams).

"We sent you as a mercy to the worlds" - says God to Muhammad, peace be upon him. pointing to this good (which God has done to Karuna) and he does "return good" (that is, passes it on) with his Love for the Pure House ("Oh, Ali, whoever loves you, loves me too, and whoever loves me loves and Allah'' - says the Prophet to Imam Ali, pointing to the Imam as the Face of God facing the people). The end of verse 77 says: "and do not make disorder on Earth... Allah does not love those who make disorder". The Qur'an says: "... and do not cause disorder on earth when order has been established on it..." suggesting that the internal order (Imam as the Pole of the World) is already established and that it is "even" ' metaphysical worlds. The external aspect of "disorder" in the moral sense is very clear, abstinence from evil and disorder, keeping and ruling according to the Law, not harming or hurting anyone.

Verse 78 continues: "He said: 'This was given to me only for my knowledge.'

The one who takes the cause-and-effect world as a deity (considering it one and final) does not know any given outside the visible world, and in that context, the practical mind is the greatest possible reach, and this is the "knowledge" mentioned in verse 78, "collective spirit" in its fullness. Internally, "this" ie. the knowledge of the hidden treasure as a cause has (already existing knowledge at the level of the law for the physical) and in that context zahir leads the fight. The reverse process is impossible, there is no hakkikat without Sharia.

"And doesn't he know that before him, Allah destroyed generations that were stronger than him and that accumulated more treasures?

And the criminals will not even be asked about their sins" - ends verse 78 in the surah "The Telling". The external aspect of the verse instructs the possessors of wealth to view the material world through the prism of its inevitable transience. In death, everything is left and nothing was ever ours. Underscoring the strength (of those in the past) contributes to a true understanding of independence. The criminals, on the other hand, judged themselves here.

Internally, the verse dedicates to the spiritual traveler an oath of fidelity (be'jat) to the teacher. "Destroyed" meant to annihilate (them) in Himself (Fena) while the word "destroy" refers to the very act of swearing (Be'yat) when teacher and student touch their knees. In this sense, "generations" represent the power of spiritual genealogy (silsilah), the power that enabled (former) sheikhs and pirs (spiritual chivalry) to collect "hidden treasures". Verse 79 further states that Karun appears before his people in his splendor, which is envied by those who desire this world. A Qur'anic verse instructs believers "not to be blinded by this world". Dazzling the power of this world produces self-aggrandizement and exaltation, and it appears to man that he has obtained everything by his own efforts, because he ignores the world of essence (in which there is only God's action) and orients himself exclusively to causes. Causes acquire the character of Divine greatness while selfishness reaches its extreme limits.

Internally, the "splendor is full" is the fullness of the Vilayet of the Holy Imams, which the spiritual traveler now realizes in his own, greatness (in this sense, it should be emphasized that Imam al-Mahdi will appear as a "shining star").

Verse 80 follows: "And those to whom knowledge would be given, said: "Woe to you..." and in the end, linking God's reward with patience.

Externally, learned people point to the perniciousness of wealth, tying it not only to Karun but (in the plural) and to those around him (''woe to you...'' hence the plural) and thus pointing to the (already largely) formed materialistic consciousness which is clearly predominant there (similar "infections" such as the obsession with "buying power" can be remarkably observed in our age).

Internally, "those who have been given knowledge" are the Holy Imams and they warn spiritual travelers about a "difficult and difficult thing" (Vilajeta), which is clearly seen from the above words ("... woe betide you", i.e. . the matter is difficult and difficult). It is difficult for you to carry the wilayat of the Imam - as if he is about to say a verse.

In the verse, God's reward (which is the Secret of Vilayet itself) is attached to those who "believe and do good deeds". In another surah it is said: "And those who believe and do good deeds, they are truly the best of creatures." Muhammed a.s. (on the occasion of this verse) said to Imam Ali: "Oh Ali, this applies to you and your followers and you are saved on the Judgment Day". Belief and charity are inevitably linked, and in this sense the Prophet said: "There is no faith without deeds and no deeds without faith". That reward from verse 80 is met by the patient. The Prophet said: ''Belief is divided into two halves; one is patience and the other is gratitude''. In the context of the discussed verse, "patience" refers to Imam Ali (and all Imams, because the plural is used - "the patient ones"), while "gratitude" refers to the followers of Imam Ali. The sixth Imam said that there are 3 types of service to God: service from the desire for paradise and that is the service of merchants, service from the fear of hell and that is the service of slaves. And service in gratitude and that is service of the free.

"Serving in gratitude" therefore refers to the followers of the Holy Imams a.s.

Verse 81 goes on to say that God "drove both him and his house into the ground", and that no group could help him. The external interpretation of the verse suggests "returning to the earth" what is also "of the earth" because all materiality (and therefore also material wealth) according to the laws of this world is perishable, decaying and subject to disappearing. Karun's self (which clung to materially) as well as his "house" (the visible account of that accumulation of wealth), both return to the "earth" (the original nothingness of dissolution) in such a way that they are "driven" (by force) into that state, which will to say by the inevitable passage of time that violently returns them to their original state precisely because the mind is defiant and carried away all the time and the lesson does not reach it ("They are not blind eyes, but hearts in the chest" - says the Qur'an, alluding to this inability to activate the primordial abilities of perception without which reason is incapable of grasping the truth because it refers exclusively to utility. In this sense, reason is "dead" if it is not integrated into the whole of the Spirit). The "Karun" (ego) was first driven into the earth because the work in the outside world usually outlives the person (like the "house").

Esoterically, verse 81 says something completely different. Imam Sadik a.s. said: "But he is the sovereign of that which is above and that which is below the earth". As the "house" is the esoteric Pure House, "driving" into the land where the sovereignty of Imam Ali (both the House and the "Karun" himself - the gatherer of knowledge) actually represents reaching the position of Imam Ali (in the sense of his knowledge ) because Imam Ali as the Seal of the Absolute Vilayet gathers all the Friends of God. This is exactly why (according to Muhammad's famous hadith) Imam Ali was "sent secretly with every Prophet and publicly with Muhammad". It is the Eternal Imam who possesses sovereignty over the worlds.

"No group" can defend against the perishability of the world and its transience, nor can man himself help himself, all beings are doomed to disappear. Internally, the cleric who met Ali a.s. as the seal of the Absolute Vilayet, he realizes the solitude of Battle, the very Beginning, which is unnecessary for anything (in the verse "help"). The Divine Essence remains forever unattainable to man. After that, in verse 82, those who only yesterday wanted Karun's position see God's giving and withholding provision.

The awareness of transience separates the spiritual forces in a person, the life of a clergyman then takes place between fear ("deprivation") and hope ("giving") because the Exemplary Prophet said: "If the hope and fear of believers were weighed, they would be would be in balance''. Esoterically, it all gives birth to a narrowing down from the mecca of complete gathering of knowledge ("...which were just yesterday Karun's mecca to desire...") and to concentration in knowledge which represents one's own maximum. These are the "spilled gifts" from verse 82, after which there is no re-intervention into the world of the Sovereignty of Imam Ali a.s. ("and he would drive us into the ground..."). Those who deny Imam Ali "will not succeed" (end of the verse). Karun (along with Pharaoh and Haman) is also mentioned in Surah "The Believer".

Let's look at some verses of that surah!

Verse 23: "And We also sent Musa with Our Signs and Clear Evidence''

Verse 24: "to Pharaoh, and to Haman, and to Karun, and they said:

"The Magician and the Real Liar".

Verse 36: "And Pharaoh shouted: "O Haman! Build me a tower so I can get to the roads'',

Verse 37: "the ways of the heavens,

And in order to ascend to the god of Moses, and I really consider him a liar''!

That's how his ugly parts seemed beautiful to Pharaoh,

And he was diverted from the Straight Path''.

And the plot of the pharaohs only came to ruin''.

In verse 23, "Our Signs" and "Clear Evidence" are mentioned. Externally, it refers to Musa a.s. the signs (given by God), the transformation of the snake into a staff and the "white hand" (under the armpit) which he shows to Pharaoh. Internally, "Our Signs" are the Holy Imams (11 of them) while the "Clear Proof" is Imam el-Mehdi a.s. especially. The proof for this is God's Words in the verse that follows (24) that "Signs" and "Clear Evidence" were sent to Pharaoh, Haman, and Karun, thus to the entire hierarchical structure while (external) Musa a.s. discloses "signs and clear Evidence" only to Pharaoh. This is again a reference to the Eternal Imam (here with Musa - a) who is manifested by Imam Ali a.s.

This kind of struggle between good and evil (at that level) and between light and darkness takes place to this day as a conflict between invisible esoteric (that is, spiritual) hierarchies. The Illuminati, as a secret society, inherits all the symbolism from the pharaonic times and it is hard to resist the impression that such an unbroken thread continues throughout history.

In verse 36, the pharaoh orders Hamam to "build him a tower" in order not to "make it to the roads".

Verse 37: "the ways of the heavens,

And in order to climb to the god of Musa, and I really consider him a liar''.

It should be noted right away that the pharaoh does not deny the existence of God, but only takes away his transcendence by reducing the Divine to what (later the freemasons took over) could be called the "supreme power" of the cosmos, but it is a power that lacks divine attributes. Throughout history, the "tower" has been a symbol of that "blind force", and the very aspiration of the pharaohs to reach the paths of heaven "through the tower" speaks of the absence of the metaphysical, everything is here (on earth) and here they "come together" "heavenly and earthly."

The "roads of the heavens" can be reached from the obelisk (it is not a question of "pyramid" nor is that word mentioned in the text of the Qur'an. In addition, pharaoh Mereptah did not leave behind a pyramid, and today it is known for sure that Mereptah was the pharaoh from of the time of Moses); therefore, the "tower", which should certainly be seen as a conductor of different energies, a "nodal point", itself the source of the "divine". We have seen how "god" is understood in this way, fished out of everything transcendent (although as a Supreme Being in the way of "blind force" it exists, which even Pharaoh does not deny), Pharaoh wants to "climb" to Him. There is an unbridgeable gap between the natural and transcendental understanding of the divine principle, and the pharaoh falls into a kind of confusion, so Musa - a.s. "considers a liar". He does not consider him a "liar" regarding the (very) existence of God, which he himself seeks (through the "tower"), but considers him a "liar" regarding God's transcendence (Names and Attributes), which does not fit into Pharaoh's vision of the Supreme Being. That's why the continuation of the verse says that Pharaoh "his ugly deeds seemed beautiful and he was turned away from the Right Path".

The Divine Inscrutability was completely unimaginable for the pharaoh (as a believer in the Supreme "natural" Being of the Cosmos) and in this sense there was a "reversed perception" ("ugly acts" of a completely "natural" search for the divine are thus inevitably presented as "beautiful" because nothing outside the causal-consequential, visible world can be understood). This is exactly why (as the verse continues) Pharaoh was "turned away from the Right Path" (and not from the faith he had), that is, from the right path that includes the knowledge of God's Attributes (Names) and which are the Holy Imams in particular. At the end of verse 37 (surah "The Believer"), it is said that "Pharaoh's plot only ended in destruction". Before that, let's emphasize that Mereptah is 13 - you are the son of Ramses, which points to the 13 degrees of Freemasonry, but also the 13 Pure Ones (Muhammad and 12 Imams). Externally, verse 37 speaks of the persecution of the Jews (led by Moses) when Pharaoh's army found itself submerged in the sea.

Esoterically however, all that we can call "natural laws" fell on Pharaoh's head because the main aspiration of every being (to return to the Source) remained unsatisfied. The Qur'an says about the pharaoh of Moses' time: "Today we will preserve only your body so that it will be a lesson for those after..." and this is a historically confirmed fact. Pharaoh Mereptah (it is proven) died by drowning and his body has been preserved to this day. The mummy was found in the position of "worshiping God", i.e. prostration (picture) which verifies God's verse that "everything obeys Him, willingly or unwillingly" and that what he denied lay (in a primordial form) in the depths of his being. The image may indicate (but not necessarily) that the pharaoh died as a believer. The Qur'an confirms this by emphasizing that Pharaoh and those around him denied God's Signs "even though they were convinced of them in themselves". ("Today we will preserve only your body"). Because, when God asked for the testimony of the human (yet unborn) race, all souls testified to God's Oneness ("You are - we testify") and in this sense (of their primordial state) all people are "believers". Differences appear in this world according to the way of saying the one - "You are" (from every individual of the human order). The pharaoh's body is preserved, and we see it in the "prostration" position.

Now let's look at the verses of Surah "Kewetnik" (surah 104) which clarify the discovery of the "Hidden Treasure" and the summation which (like every verse in the Qur'an) can be seen as double-sided.

Verse 1: "Woe to every slanderer, scoffer"

Verse 2: "Who gathers up treasure and counts it"

Verse 3: "thinking that his treasure will make him eternal".

Verse 4: "It's not right - he will be thrown into hell!"

Verse 5: "And what is hell - do you know?"

Verse 6: "The Fire of Allah kindled"

Verse 7: "Which will reach the heart"

Verse 8: "Which will be closed above them"

Verse 9: "spread across the pillars".

Slander and mockery are (externally viewed) inevitable companions of collecting worldly treasures, because the feeling of superiority that wealth gives gives birth to an uncritical attitude towards others ("slander") and evaluative arrogance ("mockery") and both are the result of "crowding and counting'' treasures. This dulls the mind and numbs the heart, and man is hardly aware of his own transience ("thinking that his treasure will make him eternal").

However, from an internal point of view, the "slanderer and scoffer" are those who collect "treasure beyond measure" (and that is the one who is given knowledge - the Qur'an). "To accumulate" means to make a pile (of knowledge) and "to count" is a spiritual focus that gives birth to the very "immortality" of knowledge because God, as a revealed (eternal) treasure in "Himself", makes the owner of knowledge eternal as well. How everything "except His Face will perish" and as we know I have the face of God (turned to people) "blessed forever" is Faith in God and knowledge of the Imam. "Defamation and mockery" therefore, on the part of the possessor of knowledge, refer precisely to this world's transitoriness.

Verse 4 ("It's not right!") points to the non-existence of "eternity" of knowledge without the Imam as the Face of God, and that is why hell is threatened because the Imam is everyone's heaven or hell.

Verse 5 asks the question to the spiritual seeker ("and what is hell - do you know?") because here we are dealing with a metaphysical fire (separation from God) that will "reach the heart" since in the next world every person will to realize their indirect and eternal connection with God. If man has not (yet in this world) voluntarily recognized his connection with God in the next world, he will recognize it by the necessity of separation that he has imposed on himself. The fire of separation from God reaches the very center of the human primordial being ("heart"), and that is why this fire is "closed above them", which means that the very "object" of the fire is the self that is imprisoned by that forced cognition.

The fire of purification (because purification is the whole meaning of the torments of hell since human suffering in itself cannot possibly be God's goal in man) is "spread out in pillars". This is about the 12 Pillars of the World (Poles), i.e. the Twelve Holy Imams, a.s. which are everyone's heaven or hell in their own right and therefore the fire on those pillars (of the world) is "spread", it has a metaphysical width that enables salvation (at the end of the purification cycle) for all beings. It is known that the Prophet said that "hell will one day be empty".

Speaking about hell, verse 16 of Surah "Groups" says:

"Above them there will be darkness from the fire, and below them darkness too!"

This is how Allah intimidates His servants.

"Oh my slaves! They are afraid of me''.

This verse clarifies the two-sided nature of hellfire by mentioning first the metaphysical one ("above them") and then the sensory one ("and also below them"), and this sensory suffering will again be in accordance with the "acquired body" on that to the world (which is formed by our works) and which will not be of this world. The "sensitivity" of that suffering is incomprehensible in this world (and far from any possibility of visualizing the real state) because the acquired body will be the result of a "new creation". That is why the verse goes on to say that God "frightens His slaves" because the nature (both metaphysical and sensory) of fire in this world is unknowable, and "frightening" itself tells us that the consequences of everything we do (in this world ) imminent. From an internal point of view, only the "slaves of God" are intimidated, that is, only those who are at the level of slavery, from where they can (partially) still in this world know the nature of hell fire. Externally, "slaves of God" are all creatures because "all obey Him in the heavens and on earth" and even the greatest denier fulfills the Will of God since he was made so.

In the verse, the term darkness (from fire) is used, and a hadith of the Prophet tells us that "violence represents the darkness of the Day of Judgment". In the light of this hadith, violence towards one's original nature is a metaphysical hellfire, while violence towards one's soul and other beings is a sensory hellfire. Both concern the next world, that is, the new cycle of existence.

Let's go back to Surah "Telling".

As we have already mentioned, the ordinal number of the surah (28) corresponds to the death of Imam Askeri, a.s. and which is also the beginning of the hiding of his son, Imam Mehdi a.s. How Mehdi disappeared in the fifth year of his life, let's look at verses 5 and 6 of Surah "The Telling". Verse 5: "And We want to shower blessings on those who are oppressed on Earth, and to make them leaders, and to make them heirs."

Verse 6: "And to make them powerful on Earth and to show Pharaoh, and Haman, and their armies what they were afraid of."

Verse 5 speaks in the present tense ("we will") because the occultation of Imam Mehdi continues and through him "bounties are showered" on those who are "oppressed". In the internal sense, the "oppressed" are those who are subordinate (to the authority of the Imam or sheikh) and God's blessings are poured out on them. Externally, that part of the verse certainly indicates the difficult position of the Holy Imams and their followers, who throughout history were constantly oppressed and lived in very difficult conditions. The continuation of the verse (''and to make them leaders, and to make them successors'') speaks of "establishing" the Holy Imams in their (spiritual) position (the "leaders" are the Imams). They are the inheritors (of Muhammad's knowledge) and it is said again in the present time because during the entire occultation of Imam Mahdi, all 12 Imams are the leaders of the "oppressed", that is, the teachers of those who are subordinate to them (lower in position).

Prophet a.s. said: "We, the Messengers of God, do not inherit dinars or dirhams, but we inherit knowledge", and that inheritance is mentioned in verse 5.

Verse 6, goes on to speak of power because throughout the occultation, it is Imam Mahdi's power (though hidden) that sustains the earth since the Imam is the heart of the created world, the manifestation of God's love for humanity. Without the Imam, the earth would not have survived. Then verse 6 continues: "...and to show Pharaoh and Haman and their armies what they were afraid of". The verse does not say to "defeat them", "win" and the like, but precisely to show them (Imam Mehdi) in his full size, it is about the Revealing of the Pole from the world of veiling. We are not interested in the literal historicity of the text here, because there are "pharaohs" in all times. Precisely during the life of the 10th and 11th Imams, and the birth of Imam Mehdi himself, the "Islamic" caliph, Mutevekil and Mutesim were the pharaohs of that time (in this way, the Antichrist can be seen as the pharaoh of Mehdi's historical moment).

And just as Pharaoh slaughtered the male children of the Israelites (in order to kill Musa - a.s.) so these two "caliphs" did everything to prevent the birth of Imam Mehdi. Because of this danger, Muhammad a.s. a long time ago said about Imam Mehdi: "There is no other option for that child but to go into veiling". When asked why, the Prophet answered: "So that he would not be killed". Even the mother of Imam Mehdi a.s. detained and interrogated, but since they did not notice any signs of pregnancy (because the very pure bodies of Imams are born from the sides of their mothers, which is a special topic that hides countless depths), they released her. Mehdi a.s. therefore shows himself to the pharaoh, but not to the pharaoh of that time, but of his time. This is precisely why Pharaoh's own name is not mentioned anywhere in the Qur'an, the principle of "deification" is important.

We have already discussed several verses (in Surah "The Narration") that speak of Karun. When the digits of the 7 verses that speak about him are added, the number 85 is obtained (7+6+7+7+7+8+7+9+8+0+8+1+8+2=85). In the sum of the numbers, it indicates Muhammad and the 12 Imams (8+5=13). Surah 85 is the "Constellations" surah and has 22 verses. In the sum of the numbers, this indicates the power of Imam Mehdi - 8+5+2+2=17 (we know that he will rule for 17 years and it is of course a cosmic and not an earthly, "political" power).

Since we have seen the verses about Karun (internally) talking about gathering knowledge, let's look at some verses from Surah "Constellations".

Verse 1: "By heaven full of constellations and the promised day".

Verse 17: "Has the news of the armies come to you?"

Verse 18: "about Pharaoh and Thamud?"

"The sky from verse 1 is the heavenly Ahmed, the heavenly nature of the Prophet, the Muhammadan light that contains (more) 13 "constellations" (Fatima and 12 Imams).

Verse 17 (the number of which is identical to the number of years of Imam Mahdi's rule - 17) questions the question about "armies". The verse does not address anyone individually (it says "do you...") and since the ordinal number of the verse is identical to the number of years of Imam Mehdi's rule, it is about Mehdi's armies. The news about them ("armies") was mentioned in all the Holy Books (before the Qur'an) and the Holy Imams themselves (in the Injil) were mentioned by name (and this is the whole of the collected knowledge; we saw that K - R has the meaning of addition and that this root is also the basis for the words Karun and Qur'an).

Verse 18 further does not mention any armies but (only) says - "about Pharaoh and Thamud". Semud is an ancient nation that refused to obey its Prophet and was destroyed. But internally, "Thamud" has the same root as the word "Samed" which is only mentioned once in the Qur'an (in Surah "Ikhlas") and has the meaning of "absolute completeness". As the pharaoh says of himself that he is the "greatest god", then he is (in relation to the outside world) "complete" (as a master). It is the authority of Imam Mehdi that ends the pharaonic principle of "absolute" completeness (individual) which is placed above others by the power of ruling. And that is exactly the significance of every "gathering of knowledge". To create a free man, one who is devoted only to One.

YUSUF'S SHIRT

The word "poverty" is mentioned 13 times in the Qur'an, which is consistent with (wearing patches and poverty) Muhammad and the 12 Imams. Namely, during his spiritual success (mirage), God gave the Prophet what was "most dear to him", a shirt of patches and poverty, which the Prophet put on Imam Ali after his descent (from the Night Journey) and which was then worn by all the Holy Imams afterwards is with Mehdi a.s. (the topic is covered in detail in the book "Gates of the Pure" by the same author). Putting on the shirt therefore has the initiation character of introduction into the sacred mystery, changing clothes symbolizes the change of degree (mekam) and state (hal) of the spiritual traveler and the symbolism of (different) colors presents us with those degrees and states in accordance with the current position of the salik.

In surah "Yusuf" (surah 12, verse 111), the word "shirt" is mentioned 6 times, which corresponds to the 6 stages of the soul's journey on the spiritual path. Those stages are:

1 – A SOUL INCLUDED TO EVIL

2 – THE SOUL THAT REPROVES ITSELF

3 – SOUL INSPIRED

4 – SOUL COMPLETE

5 – CALM SOUL

6 – SOUL SATISFIED

To each of these mekam - a "shirt" from Surah "Yusuf" corresponds, putting away old clothes and putting on new clothes is always in accordance with the newly achieved degree, during the ascent to perfection. There is also a seventh degree - PERFECT SOUL when a spiritual traveler becomes a sheikh with permission to direct (irshad) and educate (terbiyat) spiritual travelers (murida). The one who reaches the mekam - a "satisfied soul" is also a Manevian shaykh but without permission for irshad. It is the ultimate level of that type of cleric. Surah "Yusuf" has the serial number 12, which points to the 12 tariqat orders (all of which lead to Imam Ali) and the 12 Holy Imams who are the source and basis of all knowledge. The twelve Imams are clothed in shirts of light and the spiritual seeker who knows this realizes the Imams in their state of pure light. Any other realization of the Twelve is insufficient. The total number of verses of Surah "Yusuf" (111) is also marked with 100 Beautiful Names of God and 11 Holy Imams (while the Twelfth is now in hiding), because 100+11=111.

Now let's look at some verses from Surah Yusuf.

"My father! I really dreamed of eleven stars, and the Sun, and the Moon, I saw them falling prostrate to me''. Verse 18: "And they brought Yusuf's shirt, soaked in fake blood. And Jakub said: "Your souls bow down to that, and I only have beautiful patience left!"

Allah will grant me help against everything you are saying.''

Verse 25: "So the two of them ran to the door, and she tore his shirt in the back, and aimed at her husband by the door."

"What is the punishment" - she shouted - "to the one who dreamed evil of your wife, if not imprisonment or painful suffering?!"

Verse 26: "She seduced me," he said, and a witness from her family began to testify:

"If his shirt is torn in the front, she is telling the truth and he is a liar!"

Verse 27: "And if his shirt is torn in the back, then she is lying and he is telling the truth."

Verse 28: "And when he saw that his shirt was torn in the back, he said: "This is the act of your women's scheming, your women's scheming is really great!"

Verse 96: "And when the bearer of good news came, he put a shirt over his face, and Jacob saw. So he said: "Didn't I tell you that I know from Allah that which you do not know?"

Verse 99: "And when they came to Yusuf, he hugged his parents to his chest and said: "Enter Egypt, with the will of Allah, safe".

Verse 100: "And he raised his parents to the throne, and they fell on their faces because of him, and Yusuf said: "Oh my father! This is the meaning of my dream before, my Lord made it come true for me, my Lord was good to me, when he rescued me from the dungeon and brought you from the desert,

After Shaytan put trouble between me and my brothers! My Lord is indeed gentle to whom He wills.

He is indeed all-knowing and wise.''

Verse 108: "You say: "This is my Path, I call to Allah with a Clear Proof, I and those who follow me.

And all praise belongs to Allah alone, I am not one of those who attribute others to Him."

Verse 4 contains the entirety of the spiritual path. It is known that many salic first revelations and instructions come through dreams as signs and indications (to a certain shaykh). In this context, "Yakub" is a spiritual teacher (sheykh) while "Yusuf" is a seeker (murid). It is known that the Prophet Yusuf was of extraordinary (physical) beauty, and as the Prophet saw his Lord "under the most beautiful opportunity" during his spiritual success, that Yusuf's beauty can be seen as the beauty of the unadulterated, primordial nature (of every being) but also as all opulence is soft - and the soul is perfect, which is the "Jusuf's face" of every spiritual seeker. In his dream, "Jusuf" sees "ahead" the whole of his (future) journey, from one stage to another, all the way to a satisfied soul. The journey takes place in stages according to the spiritual capabilities of the travelers.

In the dream, the student is first presented with 11 stars, i.e. 11 Holy Imams, then the "Sun" i.e. the Holy Prophet and finally the "Moon" i.e. Imam Ali as the Seal of the Absolute Vilayet. They "fall prostrate towards him" looking (in him) at the perfect man who is the goal and meaning of God's Creation of the world. At the same time, it means Salik's approach to them (Muhammad and the Twelve Imams) and that passionate love is reversed here in the way of interpenetration. The Most High God says: "Whoever approaches Me by an inch, I approach him by a cubit." He who comes to me walking, I hasten to him running'' which indicates that in the interpenetration of love (between) the divine and the human, the Divine (approaching) is far greater, which is clear from the very nature of things where God's lack of need for anything is dominant, but together with Grace which includes everything and which is the greatest precisely according to man as God's Representative on earth. The world was created out of love, this fact is as Islamic as it is Christian.

Certainly, 11 stars, the Sun and the Moon can be viewed as 12 tariqats (11 stars of the tariqat paths and the twelfth row to which the traveler himself belongs, and in this sense the "Moon" symbolizes the Pir and the "Sun" the Holy Prophet), e.g. in the Nakšibendi Tariqat, the "Moon" would be Behaudin Nakšibend, in the Qadiri sect, Abdul – Kadir, etc. After the message received in the dream (which directs him to the spiritual authorities), the salik puts on (one by one) six shirts, i.e. conquers the 6 degrees of the soul, one after the other, his small wave is attracted by a larger one towards the return to the sea of ​​the Divine. The shirt is mentioned in verses 18, 25, 26, 27, 28 and 96, all in Surah Yusuf.

The sum of those numbers is 220 (18+25+26+27+28+29+96=220) while the sum of the digits (of those same numbers) is 58 (1+8+2+5+2+6+2+7+2 +8+2+9+9+6=58). The sum of the digits of these two numbers gives the number 17 (2+2+0+5+8=17), which is the number of years of rule of Imam Mehdi a.s. Only in his age 6 mekam - and souls will be experienced collectively by all of humanity. Of course, his rule is cosmic (not political or military) in nature and encompasses the entire universe. Putting on the first shirt of the spiritual traveler is in verse 18, surah "Yusuf".

Historically, Yusuf had eleven brothers, who threw him into a well out of envy. It is about the "fraternal" elements of the soul that feel "envy" towards the primordial nature that "instinctively" strives for God, and that is why this consideration (of the spiritual traveler) is imprisoned in the creative world, where he finds himself. The spiritual traveler thus becomes an "orphan", an exile abandoned by everyone. Yusuf finds a "caravan" in the well, which represents a chain of spiritual genealogy (silssilah) which (in one way or another) is inevitably united with the destiny of the clergy, he "finds" it in the darkness (of worldly and material conditioning) that would not bring him out into the light of day. He was sold for "small amounts of money". The prophet said: "Spiritual poverty is my glory" - indicating man's independence from the world, and accordingly "an empty heart", the nakedness of battle. The transformation of the spiritual traveler is so great that the (former) related parts of the soul no longer even recognize him at the end of the Way ("You will indeed inform them of their deed, they will not even recognize you then" - verse 15 - "Yusuf") . Before Yusuf's sale, his brothers (opposing parts of the salik's soul) come to the "father" (sheykh) in the evening (so in their own darkness) "crying", i.e. imitating crying in a fake way. The Prophet said: "When a man's hypocrisy reaches its maximum, he controls his eyes so much that he can cry when he wants."

Duplicity (as a rebellion within the soul) is further reflected in the "running competition" (which they falsely represent to Jacob) and that race (of different elements of the soul) takes place within every spiritual traveler and the nature of that race is deception (by the disobedient, duplicity inclined elements of the soul). "Yusuf" (spiritual traveler) was left with "their belongings" and was "eaten by a wolf", says the Qur'anic text. "Our things" represent a heavy and burdensome thing" (Vilayat of the Holy Imams) that can be carried by "only the Messenger of Faith, an angel of a higher order and a believer whose heart God will test". The "wolf" that "ate" the spiritual traveler ("Yusuf") (in their false statement) represents the animal dimension within man (ruh - hajvani) composed of anger and lust. The rebellious elements of the soul try to present all that falsely to the teacher (sheykh - here it is "Jacob"), or rather, to them, what is actually true from the outside appears as false to them, since "mutual truth" implies the harmony of Sharia and Hakkikat.

Then in verse 18, the "shirt" is mentioned for the first time, it is the first clothing of the spiritual traveler or the mekkam of the soul prone to evil. It is a soul full of mental (unsettled) images where reason is completely subordinated. "False blood" indicates a lie (the defeat of the spiritual traveler in the great holy War against Himself) and the Prophet said that "a lie is incompatible with belief". At this level, the battle of lies and truth is constantly taking place.

Salik's shirt is "drenched in fake blood", which clearly indicates that the true victim (himself as a living sacrifice in the Great Holy War) does not exist in the soft - in the souls prone to evil, the spirit is constantly tormented by the contradictory aspirations of the soul even though it has (already) begun the struggle to subdue her. The spiritual teacher ("Jakub") clearly sees this state and transfers to the rebellious elements of the soul levity, which, along with lying, is also one of the great sins. Since according to the hadith of Imam Ali, a believer who sees someone else's trial should be overcome with thanksgiving to God (which is exempt from that trials) the logical complement of that gratitude (from "Jacob") is "beautiful patience" because the Exemplary Prophet said: "Belief is divided into two halves - one is patience and the other is gratitude". The "beauty" of patience is certainly Jakub's inner insight that enables him to predict the future. The teacher ("Jakub") protects himself from the student's destructive aspirations (lies and levity) by seeking God's help, lies and levity of the apprentice himself. The spiritual traveler is still imprisoned by the material energies of the obscuration of the soul (the "well"), but the chain of spiritual genealogy (the "caravan") sends its emissary, the one who seeks knowledge in terms of feeding the entire caravan of spiritual travelers (the "water bearer"). ).

The water is a clear symbol of the knowledge that descends towards the (still imprisoned) traveler in the "evil-prone" state of the soul. Seeking knowledge (already an advanced traveler) he finds the lower-ranking one (''Yusuf'') who has not yet come to the light of day. That "advanced traveler" can certainly be seen as a vekil or even a pir of the tariqat. We have already mentioned that he was bought for "cheap money" and continues to stay with the manager and his wife (reason and somewhat already cultivated densa) where he will put on his second shirt, i.e. to move to the level of the soul "which chastises itself". Remorse and insight into one's own evil already occupy considerable strength in the murid's soul.

Verse 22 of Surah "Yusuf" says: "And when he girded himself with strength, We gave him wisdom and knowledge..."

It is known that Muhammad a.s. girded Imam Ali with a kemer, a belt that has the meaning of initiation and spiritual influence (and Ali girded 17 more companions with it, which is a sign of the 17 years of Imam Mahdi's rule). That's why camber is inseparable from futuvet. "Strength" is spiritual chivalry and the spiritual traveler is now (coming out of the "evil-prone" state of the soul) surrounded by that power, after which he is given wisdom and knowledge. But since the soul is not yet imbued with inspirations of truth (ilham), the possibility of slipping is still considerable. That's why the symbol of seduction is given afterwards (by a "woman", i.e. she is "married" to reason, i.e. a "manager"). At the stage of the "self-chastising" soul, reason already intervenes in the way of union with the (traveling) soul that has not yet attained the stage of inspiration. The traveler and the seductive intoxication of the world confront each other and the priest flees towards the door of the spiritual world, where the "woman" (soul) still catches up with him. The soul still strives for dominance, which is represented by the call to the "fornication" of the priest, moreover, it is a kind of attempt to "rape" the murid who has (already) left the softness of the soul "prone to evil" and that irreversibly. This irreversibility is clearly indicated in the text of the Qur'an when Zuleiha, admitting her sin of seduction, clearly refers to the softness of the soul "inclined to evil" ("that soul is inclined to evil...").

Yusuf's shirt is torn in the back. In contrast to the "evil-prone" mekam of the soul when the shirt was brought to the spiritual master ("bloodied with false blood") it is now on the mekama of the soul "who chastises herself" shirt torn. It is the second putting on the shirt (initiation level) on the mekam - in souls that "rebuke themselves". The traveler turns his back on evil, trying to escape it to the end. Regarding the ripping of the shirt at the back, it is necessary to analyze verse 47 of Surah "Women", which clarifies it. This is precisely the method of Ahl al-Bayt, the interpretation of the Qur'an by the Qur'an itself, one verse after another.

Surah "Women" is surah numbered 4 and has 176 verses.

Verse 47: "Oh you who have been given the Book, believe in what We reveal, and it confirms what you have, before we erase their faces and turn them backwards, or before we curse them as we cursed the people of the Sabbath! And Allah's command is being carried out.''

This verse outwardly admonishes the People of the Book to accept the Qur'an which confirms what they already have and warns of certain consequences of non-acceptance. We will not comment further on this consideration. Esoterically, on the soft side - in the souls "who chastise themselves", the "shirt of the Book" is completely "dressed". So, that exoteric consideration (law for the physical) that is no longer violated because the soul has left the degree of "tendency to evil". Now, the level of the soul that "chastises itself" is strengthened in a certain way because that mekam "confirms what you already have", i.e. what you have already mastered (which is the level of the "evil-prone" soul). It then points to the spiritual consequences of "going back" (a degree that has already been mastered).

We know that the Imam (each of the 12) is the Face of God facing the people. In verse 47, "what We reveal" announces the next mekam, the level of the inspired soul. If it does not move forward, it comes to a standstill, the Faces (of the Holy Imams) and in the broader sense of the pirs and great sheikhs are erased from the Manevian memory (silsila) and then it remains in the mekam of the soul that "reprimands itself". The faces (to which the disciples are facing) are "turned backwards" just as Yusuf's shirt is torn in the back. The spirit tries to escape the soul that is still "breaking" between good and evil, confirmation and repentance, direction towards the Face of God or "twisting backwards" of what should be transformed into an "inspired soul" on the upward path. That is why the Spirit ("Yusuf" - who runs away) is attributed only "dreaming" but not the execution of evil, because he has already experienced the second transformation and rushes to the third ("What is the punishment" - she shouted - " to the one who dreamed evil of your wife...'', verse 25, ''Yusuf''). The result is a dilemma, imprisonment or painful suffering. Both are still attached to this world because the Prophet said: "This world is a prison for a believer and a paradise for an unbeliever." And more – "This world is a house of temptation" (thus suffering). "Jusuf" (spiritual traveler) voluntarily chooses imprisonment, i.e. remains in the prison of this world. The well-known Sufi phenomenon of "arrest of the soul" is presented here, when the narrowness of the soul is inevitably tested and then God's Will is carried out by mercy or force.

The spiritual traveler realizes all the power of seduction and intoxicating power of the outside world, which is stepping into the third meccam, the meccam of the inspired soul, that is, the third "putting on a shirt" in verse 26. In that verse, a "witness" appears (from the woman's family), which could be considered a mind directed towards a strict monitoring of the soul in its layered movement, the proof of which is only the question of the witness - from where and how Yusuf's shirt was torn. This "arbitration of the mind" indicates the world of Divine inspirations (ilham) which position the cleric in the world of the heart because the heart is in the middle just like Yusuf's shirt from the point of view of approaching it, ie. front and back (relative to the parts of the shirt that are next to the body and the front and back of the chest (i.e. the heart) are in the middle).

Verse 26 mentions that front side (torn shirt) because the Ilhams are what comes first, thus "spatially" in front (of the mind). Meleksa, nefsan and satanic inspirations are always secondary, the first is always divine, and that is why in Sufism the rule applies that the first experienced (whether in a dream or awake) is in principle true.

Then verse 27, as we have seen, says: "And if his shirt is torn in the back, then she is lying and he is telling the truth."

It is about the fourth "putting on a shirt", that is, about mekam - into complete souls. In this mekam, the spiritual traveler is already completely focused, now in the secret of the heart in such a way as to "speak the truth". The "witness" (mind) still arbitrates in the conflict of light and darkness (which in the traveler now almost does not exist because he becomes the one who "speaks the truth"). Truthfulness (states and experiences) is a dominant consideration for spiritualists.

Verse 29 represents the fifth "putting on a shirt" (by the spiritual traveler), that is, the softness of the humble soul. The mind (the "witness") is now deeply convinced of the outcome of weighing good and evil, and that's why the soul is calm, there is no longer any desire for evil (nor resistance to good) and it becomes quite certain that "this is the act of a woman your plots, your female plots are really big''. The educational path of a soft soul - and a calm soul is now measured from a position of strength (because where there is no strength there can be no calm either), seeing that it is also about pretending, the obsession of this world (''female intrigue'') which was strong precisely to the extent that the soul is restless. A calm soul is strong and it is (no longer) impossible to move it from that peaceful balance ("Only that their plots cannot be changed by the mountains" - says a Quranic verse, representing all the power of concentration that creates immobility towards the outside world).

In verse 96 (surah "Yusuf"), there is the last mention of the word "shirt", it is the sixth clothing of the spiritual traveler, that is, the meccam of the contented soul.

The traveler is clothed in the shirt of light and he is at the level of a teacher (sheikh), he has arrived where he started. That is why the shirt is now handed over to the shaykh (''Yakub'') by bringing it to the bearer of good news and putting it on his face. The "bearer" is the first in the chain of spiritual genealogy, the one who is next to Imam Ali, the pir or the founder of the order (there are 12 orders of Tarikat exactly as there are Holy Imams). He (the pir) is the one who places the disciple on the final stage (satisfied souls) and he does so through the glad tidings (of the heavenly Ahmed), the "water bearer" becomes the announcer, both in "one" person. Namely, one verse (through the words of Isa - a.s.) announces the Prophet Ahmed ("and to bring you good news about the Prophet who will come after me and who will be called Ahmed..." - surah "Battle Order" '). Surah "Battle Order" has 14 verses, which is in accordance with the 14 Masum (Muhammad, Fatima and 12 Imams). Thus, from the perspective (cognition) of the Muhammadan light, the eyes of the heart are opened ("and Jacob saw").

The "water seeker" who finds Yusuf in the well becomes the bearer of "joyful news" (that's the pir). Through the world of Heavenly Ahmed (who can only be known through the Imam who is the Face of God and that is why the shirt is put on Yakub's face) the traveler closes the circle, he arrives where he started. From "fake blood" to facing his teacher's heart-wrenching gaze, the whole road has been covered. We know that Jusuf spent several years in prison (voluntarily). Tariqatically, it was his halvet (holy eight) and during that period his shaykh ("Yakub") had gone blind for him, i.e. (inwardly) he closed his heart-eyes to him (letting him prosper) until their meeting again. The imams in some traditions praise a melancholic heart (Jakub's "sorrow" for his lost son) whose aura is deep by the nature of things, in contrast to the superficial playfulness in a state of joy. With the reunion of son and father (murid and shaykh), the circle is closed, the traveler returns to where he started.

Having passed the six mekam - and the soul in its perfection (changing the six shirts of initiation strength and power), the student becomes like the teacher, and that is the purpose of returning to him. The student (truly) saw, while the teacher (''only'') opened his heart's eyes to him. That is why the circle is a symbol of the Sufi path, creatures travel along the circumference and are attracted to the Center. The line of connection is completely unrepeatable for every being, and in this sense the Holy Prophet said: "There are as many ways to God as there are human breaths".

The pir (founder) of the Tariqat order is therefore the "voice-bearer" of the good news (about the realization of the Muhammadan light as the first shadow and its descent into the created worlds) and this is exactly why (after many years of spiritual journey) the murid and the sheikh are looking face to face again. The teacher "saw" by opening his heart's eyes to the end of the road even though it is whole time followed his condition, the proof of which is God's Words through the mouth of Jacob, a.s. ("Didn't I tell you that I know from Allah what is not known to you?") and that is precisely the feeling of the smell of "Yusuf's", (murid's) soul during his absence. The Prophet said: "Souls are recognized by smell" indicating the aspect of spiritual differences.

Here we have outlined some aspects of the path that can be encompassed by both Sunni and Shia Sufism. Esoterically, it is a matter of unity, not only of these two forms of Sufism, but of all religions. Haidar Amuli, the great Shiite theosophist and Sufi, is known to have said: "Every Shiite is a Sufi and every Sufi is a Shiite." Unfortunately, in this dark age of all kinds of confrontations and ignorance and the strengthening of sectarian divisions, that truth is hardly visible. Muslims live in a past that is already a "sealed" future.

In verse 100 of Surah Yusuf, his parents ("Spirit" and "Nefs"), since they are now "married" in the light of the heart, rise to that level when the heart becomes the throne of God. Then the parents (of the spiritual traveler), the Spirit and the soul, "fall prostrate" before the throne of the heart, while "Yusuf" (spiritual) ending his journey fully realizes the original indication with which everything began ("This is the meaning of my dream from before...'') emphasizing the goodness of God which is inevitable for getting out of the dungeon (of this world) and bringing the "parents" (soul and Spirit) from the desert of complete seriousness, the world of pleasure which is completely spiritual (symbol of the "hermit" as a man of God is too clear). Then in verse 100 Satan's trouble is mentioned, because only the soul is satisfied and can attribute the trouble to him (the devil) since it is (now) protected from its own evil. At the end of the verse, Divine tenderness is mentioned (a form of grace or tenderness that descends on the heart of a "satisfied soul") and Divine omniscience and wisdom, two attributes that a perfect man cultivates in himself. As the verse is numbered 100, we should remember here the famous saying of the Prophet: "God has 100 Beautiful Names, whoever achieves them will enter heaven". The spiritual path (up to 6 mekam - a) that is described is the "achievement" of all (so far) known God's Names, with the fact that it should be emphasized that God's manifestations are infinite ("One day I will glorify You with Names that I do not know now" ' – the Prophet addresses God, pointing to the infinite consideration of Divine manifestations).

The one who gets serious (within himself) 6 mekam - a soul (finally with a satisfied soul) becomes a shaykh of knowledge but does not have permission to refer others (irshad). Only the spiritualist who has reached (i) the seventh mekkam, the mekkam of the perfect soul, has that. Then, he instructs and educates others (terbiyat) for their good. That mekam (which indicates a perfect man - which in Shia Sufism is the Twelfth Imam and in Sunni Qutb or Pole) is presented in verse 108 of Surah Yusuf.

Verse 108: "You say: "This is my Path, I call to Allah with a Clear Proof, I and those who follow me.

And all praise belongs to Allah alone, I am not one of those who attribute others to Him."

The beginning of the verse ("You say") addresses the shaykh in the mekam - in "perfect souls" because at that level he is the one who "speaks" (who instructs others) and what is it that he speaks (" My Path'') another verse tells us: "Say Allah and let them amuse themselves with their lies" - which indicates the Path of "Remembering God" (zikrullah). "Here is my path" - says the teacher about his journey, which at the stage of referral (irshad) is no longer a secret and becomes clearly known (the sheikh is handed a diploma - ijazet nama which confirms him as such). The rank itself does not have to be "public", but the status is confirmed by the diploma.

Therefore, when it is said: "You say: Here is my Path" - this indicates the public acceptance of the title of shaykh and the announcement that he can do irshad (guide others). And that guidance and the goal of the journey is further clearly indicated in the verse: "I call to Allah (therefore - I guide) with a Clear Proof (i.e. the Twelfth Imam or the Qutb, depending on the direction and order that is followed) and that call is also made by "they who follow me'' which indicates the participation of the entire spiritual genealogy (silsilah) in helping the spiritual teacher (every sheikh has his own sheikh until the Prophet, peace be upon him). The chain is unbroken in all tariqat orders.

In the verse, it is not said - "I call to faith", "Islam" and the like, but to Allah, which is the hakkikat reality of Imam Ali, according to which an advanced cleric must be determined. Then it is emphasized that "all praise belongs to Allah alone" and the renunciation of polytheism (shirk), and what the words of the Most High refer to: "I am not one of those who attribute others to Him". The verse is numbered 108, and it should be remembered that it is a sacred number in Buddhism, which reinforces the contemplative focus on the Pole ("Clear Evidence") as the one around which the world "revolves". The wheel in Buddhism has similar symbolism.

The part of the verse that says that "all praise belongs to Allah alone" removes any possibility of the incarnation of the divine in a human way, which is wonderfully described by one of the Prophet's statements. He, in fact, said to Imam Ali: "If I were not afraid that a group of my followers would commit the same sin against you that the Christians committed against Jesus, I would say something about you after which they would buy the dust under your feet by searching in it medicine. But it is enough that you are a part of me and I am a part of you. You are to me the same as Harun was to Musa, except that after me there is no Prophet''.

As is known, Isa (Jesus) was declared God's "son" and this is the fear that the Prophet emphasizes; the danger of mixing the divine and the human on the earthly plane, the danger of incarnation which Islam has always considered extremely blasphemous. Because of this, the Prophet does not reveal until the end the light position of Imam Ali as the Face of God, the Side of God, The order of God, because a full disclosure would necessarily lead to misunderstanding (by part of the community) and the declaration of Ali as a deity. Throughout history there have been several individuals and groups (extremely marginal) who attributed the divine to the Holy Imams. Thus, on one occasion, Ali a.s. a couple of people came and told him: "You are who you are". When Imam Ali asked them the meaning of those words, they replied: "You are a god", after which the Imam ordered them to be punished.

Such groups were insignificant and represented extremes that the Muslim community did not follow. On this occasion, one should remember the meaning of the holy feet in Hinduism (as a form of avatar worship) in order to fully understand the meaning of the Prophet's words ("they would buy the dust under your feet, looking for a cure in it"), and it was Imam Ali who was called the father of dust, which is an allusion to the state of being "like the earth". Seeing Imam Ali and his friend Amar sleeping on the ground one day, the Prophet approached and said to Imam Ali: "Get up scared, get up scared". Being humble like the earth (which endures everything) and having the same strength and patience (which carries all the good and evil of this world), these are the virtues of Imam Ali that the Holy Prophet wanted to highlight in his address. There is certainly medicine in such "dust" (for blind hearts, careless souls and polluted minds). At the end of the statement, the Prophet clearly defines Ali's position (towards the Prophet) as Harun's position to Musa - a. It is known that Harun was Musa's proxy and representative (and God's Messenger without Revelation).

The preceding sentence ("but it is enough that you are a part of me and I of you") is fully explained in some of the Prophet's traditions; - "I and Ali are one and the same light", - "I and Ali were one and the same light 14000 years before God created the earthly Adam".

That unity is the basis of every spiritual genealogy (sillsilah) because all Sufi orders lead to Imam Ali a.s. And every "shirt of Yusuf" is part of his cloak of light, and every degree that the spiritual traveler conquers is of his degree.

FIANCÉE

Her beauty is a reflection, only a shadow of His beauty, and whatever suffering is silent in the golden reflection in the distance, all the rays are the light of the Sun and they all return to Him. What exists, everything flows with the same Breath, through the river of life flow creatures all immersed in the spirit of the unknown, in the magic of deciphering their own meaning, and everyone longs for the lost son of their heart.

The Secret is hidden in love, the riddle of the worlds that everyone invents and unravels in a unique way that destroys and hurts. On the spindle of Life, all the threads are together, although each sings the secret of beauty for itself, on the loom, the threads are woven differently, although all together form the carpet of the Universe.

The universe trembles at the touch of close souls, "He creates love and compassion among you" because everything is permeated by the Breath of one. The strings of the harp speak eloquently and when it rests quietly, the heavenly composition is in every being because "they answered: You are, let us testify" and it echoes in us, melting like a shadow on the snow.

Out of a hundred parts of Grace, only one has descended into all the worlds. And when a cub nurses milk in the protective warmth of a dark cave, that too is part of God's love. Because everything that exists is within the circle of Unity, within the circle that unites the separated parts.

Both saint and sinner speak the language of love. The difference is confusing because the first one remembers the Ancient Agreement while the second one still searches and listens, both in the inevitability of their own destiny, because "We did not create the heavens and the earth for the sake of play".

All particles dance in an unimaginable spin, embraced by the language of love. I lost myself in the pink twilight on a desolate shore one day long ago, and every spark is part of the tribe of the Greater, and that makes our fire better.

Because the lamp has always been lit in us and "Mercy has overtaken His wrath". The foam of overtaking flows in all rivers, returning us to our Source, whether we like it or not, no one has yet escaped from the waves of Proximity.

In the trap of existence, only love is the guide of salvation, self-forgetfulness by the river, only silence in the shade of an old fig tree, a tekke or a church bell, it doesn't matter, "wherever you turn there is God's side".

(PICTURE – LITTLE BOY)

THE FACE OF JUDAS

"But I'm telling you the truth: it's better for you that I go, because if I don't go, the Defender won't come to you."

(IVAN, 16)

In addition to the 4 Gospels (today) accepted by the official church, there were many others that were venerated and read in the early Gnostic communities. Thus, the Gospels according to Barnabas, Thomas, Mary Magdalene and many others were in circulation, the number of which was around 200 and even more as some think. The Gospel according to Barnabas (who was a disciple of Jesus and thus had a direct insight into the events related to Jesus' mission) was accepted until the year 325, until the Council of Nicaea, when it was ordered that numerous Gospels (in the Hebrew script) be destroyed, under threat by death.

In 478, the remains of Saint Barnabas were discovered and the original Gospel written by his hand was found on his chest. Pope Siskto had it in his private library, but it was later banned by Pope Innocent in 465 and by the Decree of the Western Churches in 382.

In 1907, the Gospel was translated from Latin into English and published by Oxford University Press. It is not known how the book was withdrawn from the market, but it "disappeared" overnight because the content obviously did not suit some power centers. Today, the Gospel of Barnabas exists in the museum of Great Britain and the Library of Congress in Washington (in the text we will use Esed Bosniak's translation into our language, 1995). This Gospel represents the continuity of monotheistic thought from Jesus to Muhammad, a book that reflects the uninterrupted flow of God's Revelations as they really were.

The Qur'an confirms the basic facts of the Gospel of Barnabas, the crucifixion of Judas (not Jesus), the human nature of Christ, and the absence of resurrection from the grave. In order to bridge the gap (in the souls of people) between the exoteric and the esoteric (in Christianity), today we come across a flood of various literature on Judas where his "gnostic" role in Christ's betrayal is "revealed". It is (mostly) quasi-spiritualism which basically aims to justify the terrible death on the cross, make it bearable for the average consciousness. It should be emphasized that Judas really betrayed Jesus in the most bizarre way - for money.

In chapter 214 of the Gospel according to Barnabas, it is written: "Judas, knowing where Jesus was with his disciples, went to the high priest and said: "If you give me what was promised, this night I will deliver into your hands Jesus whom you are looking for...

The high priest answered: "How much do you ask?"

Judas said: "Thirty pieces of gold."

Then the high priest immediately counted the money for him...''

Not only did Judas betray Jesus (which is confirmed by all 4 New Testament Gospels), but he was crucified instead of Jesus, as we will see later.

The Qur'an says about Isa - and a.s. (Jesus) that "they neither crucified him nor killed him, but God raised him to Himself". This ascension is described in detail in chapter 215 of the Gospel of Barnabas.

"When the soldiers with Judas drew near to the place where Jesus was, Jesus heard the crowd of people approaching, so he retreated into the house with fear. And eleven were asleep.

Then God, seeing his servant in danger, ordered Gabriel, Michael, Raphael and Uriel, his emissaries, to take Jesus from the world.

The holy angels came and took Jesus out through the window facing the South. They discovered him and placed him in the third heaven in the company of angels who eternally glorify God''.

This perfectly coincides with the Quranic teaching where Jesus, "Allah exalts Himself" and we have seen the very manner of ascension, that is, the historical account of the event as described in the "Gospel of Barnabas".

"North" in psychocosmological terms represents perfect people. Analogously, the angels take Jesus out through the window "facing the South" which symbolizes all the imperfection of what will follow on the part of the people as an illusion because it will appear to the people that they crucified Jesus when it was actually Judas. The four angels symbolize the 4 corners of the world, but also 4 people whom we are "obliged to love" (Fatima, Ali, Hasan and Hussein) because all the Messengers received their mission from the "place of the Messenger's Message" (Ahli - Bayt) and it is ( esoterically speaking) the "House" from which Jesus was raised is the Pure House (Muhammad, Fatima and the 12 Imams) because Jesus has not finished his Mission (in the esoteric sense) and will come again, together with Imam Mehdi a.s. That is why Jesus was raised to the third (and not another) heaven, witnessing in his intermediate state the triple testimony of faith (Only Allah is God, Muhammad is the Messenger of God, Ali is the Friend of God).

The Qur'an further says that Jesus was not crucified (or killed) "but it was done to them". This "reason" (the appearance of the crucifixion) is interpreted differently in Islamic Gnostic (and Sufi) thought, but the Gospel of Barnabas gives a detailed insight into the character of this delusion of those who believed that Jesus was indeed crucified.

Chapter 216 says: "Judas entered quickly into the room from which Jesus had been lifted up." And the students were sleeping. On this, the miraculous God acted miraculously so that Judas was so changed into a speech and a face like Jesus that we believed that he was Jesus. And he, waking us up, asked where the Master was. We were surprised and answered: "You, my lord, you are our lord, have you forgotten us now?"

And he, smiling, said: "Are you crazy and don't know that I am Judas Iscariot!"

And while he was saying this, the soldiers entered and laid their hands on Judas, because he was like Jesus in everything...''

The described transformation (of the image of Judas into Jesus) is the "making" mentioned in the Qur'an. So we see that Judas' character was so changed that he completely resembled Jesus, and the disciples really believed that he was Jesus. Judas tries in vain to explain to the soldiers that he is not Jesus, which they see only as a manifestation of his madness and pretense to save himself from punishment.

In chapter 217 of the Gospel according to Barnabas, it is written: "The soldiers took Judas and bound him, not without mocking him." He truly denied that he was Jesus¸and the soldiers, mocking him, said: "Lord, do not be afraid, for we have come to make you king of Israel..."

Judas answered: "Have you lost your mind?" You have come to take Jesus of Nazareth with weapons and lanterns as (against) thieves; and you have bound me who led you to make me king...''

After that, Judas tells the high priest that he is not Jesus and then they lead him to the governor, whom the Gospel of Barnabas says is " "secretly loved Jesus".

Judas tells Pontius Pilate that "he would not believe him if he told him the truth" and adds: "Lord, believe me, if you punish me with death you will make a big mistake, because you will kill an innocent person, seeing that I am Judas Iscariot, and not Jesus who is a healer and with his skill transformed me like that''. The governor was surprised by this and is thinking of releasing him. Chapter 217 continues: "The governor therefore went outside and smilingly said: "In one case this man is not worthy of death but rather of pity".

This man says, said Pilate, that he is not Jesus, but a certain Judas who led the soldiers to take Jesus, and he says that Jesus, with his magic skill, transformed him thus. Therefore - if this is true - it would be a big mistake to kill him since he is innocent. But if he is Jesus, and he denies that he is, he must have lost his mind and it would be impious to kill a madman.''

At these words of Pilate, the priest leaders and the elders of the people shout that he is indeed Jesus, whereupon the governor sends him to Herod, who again returns him to the Romans. Then (according to the Gospel of Barnabas) the scribes and priestly leaders give Pontius Pilate a monetary gift which he receives (this fact is not mentioned in any of the 4 recognized Gospels). Only then does the governor hand over Judas (thought to be Jesus all along) to be executed (along with two other thieves). Judas was crucified naked (for greater shame) and he exclaimed on the cross: "God, why have you forsaken me; since the criminal escaped and I die unjustly?''

The first sentence ("God, why have you forsaken me?") is found identically in the two New Testament Gospels, Mark (15) and Matthew (27).

In the Gospel according to Mark it is written: "About the ninth hour, Jesus cried out in a loud voice: "Eloi, Eloi, lema sabahthani?, which means: "My God, my God, why have you forsaken me?"

We find an identical presentation in Matthew, which means that the two New Testament Gospels (just like the Gospel of Barnabas) describe the revolt of man on the cross, his rebellion against the Divinely determined destiny. This feeling of being abandoned by God and the factic rising up against His decision represented a difficult puzzle for Christian theologians throughout the ages and they (each in their own way) tried to diminish and relativize the significance of "Jesus'" (in reality Judas') words.

The Qur'an says that the Messengers of God were killed and Yahia himself. John the Baptist, who was beheaded, stoically submitted to God's decision without batting an eye. He died calm and satisfied with God's decree. It is also common knowledge that Abraham (Ibrahim) was ready to kill his son while serving God. Why then would Jesus stand up against God's Decision, especially since he is one of the greatest Messengers of God!? It is certain that he would not oppose God's Will, but Judas would, as he did.

The Gospel of Barnabas reveals the truth of those words ("God, why have you forsaken me...") in their true light. Judas who ends up being crucified on the cross (instead of Jesus) (in that context) really feels abandoned by God, since he suffered the exact same fate that he prepared for another (i.e. Jesus), and since he suffers instead of Jesus, he feels completely logical left behind. It is unthinkable that Isa a.s. (Jesus) rebelled and stood up against God's Decree, whatever it was. But since Judas was on the cross (in the person of Jesus), the opposition to God's Will and the feeling of abandonment are completely logical.

Now let's look at the truth about the "resurrection" from chapter 218 of the Gospel of Barnabas.

It is written: "Those disciples who did not fear God, went at night (and) stole the body of Judas and hid it, spreading the news that Jesus had risen again, hence the great confusion." The high priest then ordered that no one should speak about Jesus of Nazareth, under threat of anathema. And so there was a great persecution and many were stoned, and many were beaten, and many were exiled from the country, because they could not remain calm about such a thing.

From this passage it becomes clear the absolute simplicity of the "consecration", some disciples simply hid the body, which was followed by great riots, on which the New Testament Gospels are also silent. These great riots certainly indicate all the ferocity of different opinions on the atmosphere which was brought to a fever pitch. It is known that the four Evangelists (Matthew, Mark, Luke and John) were not contemporaries of Jesus but lived after him. Barnabas, on the other hand, was Jesus' (direct) disciple and ally. The description of the great riots (after the hiding of Judas' body) undoubtedly reveals the nature of the various beliefs that arose about the disappearance of Judas' body, and the fact that any doubt about the "resurrection" resulted in persecutions, beatings and being stoned. After this, Jesus appears to his mother and some other disciples, then Martha and Mary Magdalene.

Then (chapter 220) Jesus says to his mother: "Believe me mother, I truly tell you that I was not dead at all; because God has left me to the end of the world''.

Then 4 angels appear and talk to the Virgin Mary and (some) Apostles.

After this address, Barnabas asks Jesus: "Oh Lord, since God is merciful, why us tortured like that, letting us believe that you were dead, and your mother wept for you so much that she was close to death, and you who are holy of God, God allowed the slander to fall on you that you were killed among thieves on the hill of Calvary?''

Jesus answered: "Believe me, Barnabas, that every sin, no matter how small, God punishes with great punishment, since sin offends God." Since my mother and my faithful disciples who are were with me loved me a little with earthly love, the righteous God wanted to punish this love with the present sorrow so that it would not be punished in the flames of hell. And although I was innocent in the world since people called me "God" and "son of God", God - so that the demons would not mock me on the Day of Judgment - wanted people to mock me on this the world by the death of Judas, making all men believe that I died on the cross. And this mockery will continue until the coming of Muhammad, the Messenger of God, who, when he comes, will reveal this deception to those who believe in God's Law.''

From this paragraph, it becomes clear that earthly love, although permitted (if it exceeds certain limits, which is different for everyone), is punished by its opposite - mockery. Jesus emphasizes the grace of earthly punishment as a substitute for hellfire, which is also said in numerous Islamic traditions ("When a man has many sins, God tempts him with worry and sorrow," says Muhammad, peace be upon him, emphasizing the compensatory role of earthly suffering). Jesus emphasizes that only Muhammed a.s. to reveal the deception (to those who believe in God's Law) which has come true (we have already quoted verses about this).

(PICTURE – Jesus of Nazareth).

In chapter 221 Jesus addresses Barnabas: "And Jesus turned to the one who is writing and said: "Look Barnabas that you must write my Gospel about everything that happened during my stay in the world. And describe in the same way what happened to Judas, so that the believers are not deceived and that everyone believes the truth. Saint Barnabas obeyed this order, and that's how that Gospel was created, the only (preserved) one written directly by the hand of a disciple of Jesus (the 4 New Testament Gospels were written by people who were not contemporaries of Jesus). The last chapter (222) summarizes what happened after Jesus' departure by categorizing the people according to their beliefs about Jesus' departure.

"After the departure of Jesus, the disciples were scattered through different parts of Israel and the world, and the truth - hated by Satan - was persecuted, as always, by a lie. For some wicked men, pretending to be disciples, preached that he had really died, but had not risen. Some preached and still preach that Jesus is the son of God, among whom Paul was deceived. But we, as I wrote, so we preach to those who fear God, so that they may be saved on the Last Day from God's Judgment. Amen''.

This divergence continues to this day.

We have already seen that Pontius Pilate was secretly in favor of Jesus and that at a certain moment he succumbed to greed (receiving a valuable monetary gift) after which he had Judas ("Jesus") executed. There is another extraordinary testimony of the governor's affection for Jesus. It is a letter about Jesus that Pilate sent to Emperor Tiberius, the ruler of Rome at the time. The original letter is in the Vatican Library, and copies can be obtained from the Library of Congress in Washington. By the way, the letter is also in one book (Pegez Mason and run laing sathya sai baba the embodiment of love).

The letter reads:

Emperor Tiberius.

A young man appeared in Galilee and in the name of God who sent him, he preached a new law, humility. At first I thought his intention was to raise a revolt against the Romans. My doubts were soon dispelled. Jesus of Nazareth spoke more as a friend of the Romans than as a friend of the Jews. One day I observed a young man, among a group of people, leaning against a tree trunk and calmly speaking to the crowd that surrounded him. They told me it was Jesus. The great difference between him and those around him was obvious. His fair hair and beard gave him a divine appearance. He was about thirty years old, and I had never seen such a pleasant, kind face before. What a difference there was between him, fair-skinned, and those with black beards, who listened to him. Not wanting to disturb him, I went on my way, telling my secretary, however, to join the group and listen.

Later the secretary told me that he had never read anything in the works of a philosopher that could be compared to the teachings of Jesus, and that he does not lead people astray, nor incite them to rebellion. That's why we decided to protect it. He could act freely, speak, call for gatherings. This unrestricted freedom provoked the Jews, who became indignant, it did not disturb the poor, but it bothered the rich and powerful. I wrote a letter to Jesus, asking him to talk in the Forum. He came. When the Nazarene appeared, I was on my morning walk and looking at him, I was petrified. My feet seemed to be bound by iron shackles to the marble floor; I was shaking all over like which would make the guilty person tremble, even though he was calm. Without moving, I assessed this remarkable man for some time.

There was nothing unpleasant about his appearance or character. In his presence I felt a deep respect for him. I told him that he had an aura about him and that his personality possessed an infectious simplicity that placed him above contemporary philosophers and teachers. He left a deep impression on all of us thanks to his pleasant demeanor, simplicity, humility and love. These, honorable rulers, are the works concerning Jesus of Nazareth, so I decided to inform you about them in detail. In my opinion, a man who can turn water into wine, who heals the sick, who raises the dead and calms stormy seas is not guilty of any criminal act. As others have said, we must admit that he really is the son of God.''

Your faithful servant Pontius Pilate

The letter clearly shows the assessment of Jesus' humility and the preaching of the new law, to which nothing before is similar.

As the enemies accused Jesus of rebellion against the Romans, Pilate clearly says that Jesus spoke more as a friend of the Romans than of the Jews, and that is why he was taken under protection and enabled to preach and act freely. The governor further describes the well-known phenomenon of "paralysis", i.e. losing control over oneself when meeting the Holy Man. Historically, such numerous cases of spiritual influence (himmet) have been recorded, and in accordance with the well-known Muhammad's a.s. tradition that says: "When someone fears God, He makes everything else fear him. And when someone fears someone (or something) other than God, He makes him fear everything else''. This interdependence is well known to anyone who has ever met even a pious man, awe is the main and inevitable impression attached to the clergy as Pontius Pilate points out in his letter. He further indicates that according to him Jesus cannot be guilty of any criminal act, and the New Testament Gospels also point to the fact that the governor intended to release Jesus. But he succumbed to greed, about which the 4 New Testament Gospels say nothing, but attribute Jesus' sentence to death to the pressure of the crowd and Pilate's fear of rebellion and his indecision.

It is quite clear that the "insurrection" against Roman rule was not Jesus' goal. He was sent (as God's Messenger) to the tribes of Israel (and not to the whole of humanity, like later Muhammad) and his mission did not even refer to the Romans. In addition, his strict preaching of non-violence is known ("Whoever hits you on the right cheek, turn the left too", he says, pointing out the futility of external resistance to evil). Jesus (according to Islamic teaching) was a mazahar, the embodiment of compassion, and besides, the Kingdom of Heaven (which he taught) was far from any worldly pretensions and worldly understood authority.

Fierce resistance to his restored monotheism, which encroached on the privileges of the ruling priestly class, had its cause precisely in the "loss of support" by priests and scribes, Jesus' mission was a threat to the "old order of things". Every Prophet of God was persecuted in his own midst, by his own people and "his" clergy, which as a rule (as a formed caste) did not allow the loss of its own privileges. Physical closeness without spiritual warmth always results in contempt and hatred, at the very least great estrangement, and so often the closest is also the farthest and vice versa. And that is the destiny of every man of God in every time.

A FOUNTAIN OF WISDOM

The word "stick" is mentioned fourteen times in the Qur'an, which corresponds to the 14 Sinless Ones (Muhammad, Fatima and the 12 Imams). The "rod" symbolically represents power, here it is the spiritual, or cosmic power of the Pure House. In thirteen verses, the "stick" is associated with Musa - and a.s. and in one verse for Suleiman a.s., which represents the inner reality of hermeneutic symbolism, the affirmation of the dominant principle of each individual. Now let us analyze these verses which (batinically) indicate the spiritual authority over creation by the Ahl al-Bayt (Pure House), that authority which is not subject to any external influence or change. The "stick" is mentioned for the first time in verse 60 of the surah "The Cow" (surah 2, 286 verses). We will consider the verses in their internal (not external) order.

Verse 60: "And when Musa asked his people for water, We ordered: "Strike the rock with your staff! Twelve springs gushed out of the rock, each brotherhood knew its source'' - the verse is matched by the spiritual authority of Imam Ali a.s.

In all the verses (related to the "stick") "Musa" symbolizes Sharia (law for the physical) and "stick" the spiritual reality of hakkikat truths, the inner sense of the cosmic authority of Ahli - Beyta a.s. His "people", who seek the water of knowledge, represent the multiplicity of systematic parts of the human spirit that is made known in its threefold nature (through shariat, marifet and hakkikat). "Twelve springs" represent the 12 Holy Imams, their dimension of spiritual authority over all knowledge. "Brotherhoods" represent groups of souls that group (cognitively) around each of the Twelve in a specific (characteristic) way. When the stick of spiritual authority (which already "holds" the sharia in its hands like a mastered step) is struck on the "rock" (weight) of the Vilayet of the Holy Imams from the entirety of the pleroma, 12 directions of knowledge are "percolated" (revealed) of which each corresponds to one of the Holy Imams. Also, it is in accordance with the 12 tariqat orders, and we know that the progenitor of all (those orders) is Imam Ali. Regarding the "rock", it should be remembered that Jesus, expressing the trust he had gained in Peter, called him a rock. The "cornerstone" (or pillar) in all religions symbolizes a great spiritual leader, usually the successor of the Prophet, the first in the esoteric hierarchy.

Surah "Walls" (surah 7, 206 verses).

Verse 107: "And Musa threw down his staff when the staff - read - the snake bit". The verse is matched by the spiritual authority of Imam Hasan a.s. and Hussein a.s. The "stick" is mentioned twice in this verse, and we know that Hassan and Hussein were (also) physically brothers.

After the light of Ali (as the Eternal Imam) "seemed" through the 12 springs (of all the Holy Imams) and determined them as the sources of (each) knowledge, now the spiritual authority of the Holy Imams (in an external way) is opposed by hostile efforts (which is "snake" too clear a symbol). It is known that (external, earthly) power was taken away from the two Imams, Hasan a.s. and then Hussein a.s. More precisely, Imam Hasan himself handed over power to the "caliph" Muawiya in order to avoid the shedding of Muslim blood, while Imam Hussain, as we know, was killed in the battle of Karbala. In an internal sense, the authority of the Holy Imams is cosmic and as such (by humans) it can neither be given nor taken away, and all the atoms of creation are subject to that authority.

Surah "Walls" (surah 7, 206 verses).

Verse 117: "And to Musa We ordered: "Throw down your staff!" He then swallowed all that they had prepared with a lie."

The verse is matched by the spiritual authority of Imam Sead a.s. Here, the rod of spiritual authority "swallows" all the magic of external causes, various forms of idolatry (in today's time, this is everything that falls under scientism and the harnessed "power" of materialization as the very meaning of life). This "swallowing" is a clear symbol of beatings, and we know that it is with the Fourth Imam that the "descending" line of the Imamate (father-son; up to Imam Mahdi a.s.) begins. Not by chance, the verse is numbered 117, which represents the 100 Beautiful Names of God and the number of years of rule of Imam Mehdi, with which the "descending" line of the Imamate ends (100+17=117). If we subtract verse 117 from the total number of verses of surah “Ramparts" (206), we will get the number 98 (206-117=98), which also indicates the authority of Imam Mehdi a.s. (9+8=17).

Surah "Walls" (surah 7, 206 verses).

Verse 160: "And We divided them into twelve tribes into communities. And to Musa, when his people asked him for water, We announced: "Strike the rock with your staff"! and from the rock twelve springs flowed. And over them we cast the shadow of the clouds and gave them manna and quails. Eat of the beauties we have provided you with!''

They didn't do us any violence, but they did violence to themselves." The verse is matched by the spiritual authority of Imam Bakir a.s. In verse 60 (surah "The Cow"), which corresponds to the spiritual authority of Imam Ali, "Musa" (law for the physical) asks for water for his people, while in verse 160 (surah "Zidine") "the people of Musa" he is looking for water, therefore (those) integral parts of the human spirit whose diversity ("divided into communities") manifests itself as a triple testimony of faith (Only Allah is God, Muhammad is God's Messenger, Ali is God's Friend).

In verse 60 (surah "The Cow") the springs (the 12 Holy Imams) boiled (from the reality of Ali as the Eternal Imam) while in verse 160 (surah "The Walls") the springs flowed, which represents the flow (secrets) of the Vilayet of the Saints Imam, the holy spirit (SPIRIT - UL - KUDUS) which passes into another Imam upon the death of one. "Shadow from the clouds" represents the burden of that secret that covers and overhangs the spiritual traveler, making his journey pleasant. "Manna" represents spiritual states (hal) because it is known that hal descends on the heart of the priest suddenly and unannounced just as food (manna) descended to the Israelites without their participation (effort).

The very word "mana" indicates spiritual inspirations (maneviates), a spiritual pregnancy that needs to be made known.

"Quails" are "messengers of the soul", messengers of the Spirit that represent the degrees of the spiritual traveler (mekam), that is, the stations (menzile) that "land" on the heart from the spiritual heavens. The "violence" mentioned in the verse is polytheism, because in Surah Luqman God Almighty says that "polytheism is the greatest violence" and it stands against spiritual pregnancy.

Sura TA – HA (surah 20, verse 135)

Verse 18: "This is my staff!" - he answered - I lean on it, I remove the leaves from my sheep with it, and it also serves me for other purposes.

The verse is matched by the spiritual authority of Imam Sadik a.s. It is known that in the age of Imam Sadiq, a complete law for physical education was formed from the truth of spiritual truths and in an external way (the Jaerian Madhhab was founded) and learning according to the rules of that school is "stripping the leaves of the sheep", because it is known that the Prophet of God, a.s. said: "Each of you is a shepherd in his own flock, an imam in a mosque, the head of a family in a family, and each one is responsible for his own flock". Everyone, therefore, according to their level and role vis-à-vis others, "removes leaves" (of religious truths) from the tree of knowledge. "Other purposes" are the "branches" of that tree, all the variety of physical regulations in their full richness, and the transmission of knowledge to others, teaching in the broadest sense of the word.

Sura TA – HA (surah 20, verse 135).

Verse 66: "He said: "Throw you!" So it seemed to him that their ropes and their staffs were crawling because of their sorcery."

The verse is matched by the spiritual authority of Imam Kyazim a.s. We have already indicated the sorcery of materialization (which is all-pervading in this age) and belief in the omnipotence of facts. Unlike the rope (spirituality) "creeping" which indicates immaturity and degrading consciousness, the rope of Ahli - Bayta is the link between heaven and earth, the rope about which the Qur'an says: "All of you hold fast to the rope of Allah and do not be disunited by any means''. Imam Sadik a.s. has confirmed that this rope is the Clean House.

Surah "Poets" (surah 26, verse 227).

Verse 32: "So Musa threw down his staff when he saw the snake."

The verse is matched by the spiritual authority of Imam Reza a.s. Imam Reza a.s. is the eighth Imam and the number 8 is the first number of the geometric body, and signifies the Temple of Light (heavenly archetype of the Kyaba), i.e. the Perfect Man who is the meeting point of the Divine Names against whom every imperfection ("enmity") is evident in the sense of exemplification ("when he the snake reads'').

Surah "Poets" (surah 26, verse 227).

Verse 44: "And they threw down their ropes and their staffs and said: "So to us, the majesty of the Pharaohs, we will be victorious indeed!"

The verse is matched by the spiritual authority of Imam Jevad a.s. The verses of the spiritual authority of the eighth and ninth Imams are found, we see, in the surah "The Poets". The difference in the numbers of the two verses indicates a total of 12 Holy Imams (44-32=12). It is known that Caliph Memun married his daughter to Imam Javad a.s. (which poisoned him in the prime of his youth) and that is the "majesty of the pharaoh" from verse 44, because all formal Islamic "caliphs" were the pharaohs of those times and their oppression of people was tyrannical (this especially applies to supporters of the teachings of the Pure House). We have already mentioned the symbolism of "ropes" and "sticks" and we will not return to this topic.

Surah "Poets" (surah 26, verse 227).

Verse 45: "And Musa threw down his staff - then he suddenly swallowed what they had come up with".

The verse is matched by the spiritual authority of Imam Hadi a.s. The death of Imam Hadi (the number of years of his life) is consistent with the number of the verse, verse 45 and the Imam died in the forty-fifth year of his life. Both he and his son, Imam Askeri a.s. lived in very difficult conditions and spent most of their lives imprisoned in the Samara camp (on the territory of today's Iraq).

Surah "Poets" (surah 26, verse 227).

Verse 63: "And We revealed to Musa: "Strike the sea with your rod!" And it melted and every side became like a great hill." The verse is matched by the spiritual authority of Imam Mehdi a.s. The verse is numbered 63, which is the number of years of Muhammad's reign. of life (died at the age of sixty-three) which in this context is the announcement of Imam Mehdi because the Prophet said: "I am sent as the announcer of my son, Imam Mehdi".

During this part the staff of Imam Mehdi's spiritual authority makes a perfect division of the sea of ​​knowledge into the external (shari'at) and the internal (hakkikat) and that is the separation of the sea of ​​knowledge into 2 parts, each side (zahir and batin) becomes like a big hill which is a symbol of the scholar, the learned man. "Separation", i.e. the fullness of knowledge (divided into the perfection of separation of external and internal) will be possible only in the age of Imam Mehdi a.s. His teaching will unite all faiths through the religion of love, and until then every spiritual master can separate his "sea of ​​knowledge" into 2 parts.

Surah "Ants" (surah 27, verse 93).

Verse 10: "And throw down your staff! So when he saw that it was crawling like a snake; turn your back and don't come back''.

The verse is matched by the spiritual authority of Fatimah a.s. "Turning one's back" (Ahl al-Bayt) is characteristic in the age of Fatimah a.s. Her right was violated and the property that the Prophet personally gave her was unlawfully taken away. Fatima a.s. proved her right over Fedek (as the piece of land rich in palm trees was called) and gave arguments in her favor to the two caliphs, but to no avail. They did not respect her Right even though she cited (and) the Qur'anic text in support of her claim (that God's Messengers inherit) ("And Suleiman succeeded David..."). The fact is that Fatima never forgave the two caliphs and that she died angry with them (this is confirmed by all relevant sources, regardless of the direction of ritual confession of Islam).

Surah "Speaking" (sura 28, verse 88).

Verse 31: "And throw down your staff! So when he saw him crawling like a snake, he turned and did not come back. Come and don't be afraid! You are one of those safe ones''.

The verse is matched by the spiritual authority of Imam Askeri, a.s. We emphasized that "Musa" represents Sharia (law for the physical) and that law is harmonized here with the realities of spiritual truths (hakkikat) which are approached without fear (in the light of Imam Askeri a.s.). Imam Akseri died at the age of twenty-eight, which perfectly corresponds to the ordinal number of Surah "Speaking" (28). Part of the verse ("turn back and do not return") refers to the departure (occultation) of his son, Imam Mahdi who is (still) in veiling until his exalted Return.

Surah "Saba" (surah 34, verse 54).

Verse 14: "And when We appointed Him to die, no one pointed out His death except a worm from the earth, which melted His staff! So when he fell, the jinn realized that if they had known the future, they would not have remained in despicable suffering.

The verse is matched by the spiritual authority of the Prophet Muhammad, peace be upon him. The verse is numbered 14 and we know that the Immaculate Ones (Muhammad, Fatima and the 12 Imams) are also numbered fourteen. This is the only verse in which the word "stick" is related to Suleiman a.s. (in all other verses, the "stick" is related to Musa - a.s.). It represents the analysis of Suleiman's authority over men and jinn, which will be exercised by Muhammad's child (Imam al-Mahdi) as the fourteenth (last) sinless one.

Esoterically, the verse speaks of mystical death, the death in the physical soul, which is strongly indicated by the famous saying of the Prophet meditated for centuries by clerics and Sufis ("Die before death" - says the Holy Prophet, indicating the importance of numbness towards the external world and its manifestations). That death is invisible to the outside world and is indicated by the worm from the earth (which melted his staff). The "dissolving" of the staff of spiritual authority is the distribution of that consideration to all 14 Holy Persons, and the "worm" represents that figure of external (parasitic) hatred and hostility (toward the Ahl - Beyt) which, with that contempt (in a twisted way), point to the significance of mystical death.

When the clergyman (who takes seriously the Suleimanian-Muhammadan consideration of spiritual authority) "falls", i.e. cancels itself to the end (fe'na) "jinni" (which here does not represent spiritual beings but the force of opposition on the spiritual path) realize that they do not know the end of the spiritual path themselves (in the verse "the future"). Because, no matter how strong it is, the consideration of opposition on the road is always secondary.

This concludes the story of the springs of wisdom (Non-Sinful One). The springs themselves and the extraction from these springs are the temptation and happiness of every period of time.