SECRET NAMES:

"Of all the people, only we (Ahl al-Bayt) are specifically mentioned in the Qur'an"

(Fourth Imam, Sejad a.s.)

From this hadith (tradition), one can sense the truth whose depths are mostly unknown, unrecognized and unexplored. Tradition suggests that only 14 Pure, meaning cleansed from all sin, Muhammad a.s., Fatima a.s. and 12 Holy Imams a.s. are specifically mentioned in the Holy Book.

As many personal names of God's Messengers (Ibrahim, Musa, Isa... etc.) and other people are mentioned in the Qur'an, the question arises in which way and in what sense only the 14 Pure Ones were mentioned. It certainly does not refer to the proper names of people mentioned on many pages of the Holy Book.

The word "in particular", mentioned in the quoted tradition of the Fourth Imam, answers that question. Only they (the 14 Sinless Ones that is) are mentioned in the Qur'an, as those who are "entrusted with authority". It is the cosmic government (not political, economic or military) to which everything created in the cosmos is subject. The nature of that authority, precisely because of its divine prerogatives, must be completely visible in the Qur'an itself, and the only concrete proof that is not subject to any change (based on different interpretations of the Holy Book, i.e. human opinions) is proof that can be presented mathematically.

Numerology with its logic of strict legality can provide irrefutable proof for the mentioned tradition, a proof that no human opinion or theory can disprove.

THE WORLD OF FOURTEEN PURE ONES:

(The 14 Light Names of the Pure House represented through the 14 "prostration verses" in the Qur'an)

The Qur'an we have in our hands is the same as it was revealed to the Prophet Muhammad, peace be upon him. and what is confirmed by the Qur'anic verse itself - "We indeed reveal the Qur'an, and indeed We will watch over it". As God Himself guarantees the immutability of His Book, it is clear that the present, and for the entirety of time, is the same Book that the angel Jibril delivered to the Noble Prophet. However, the verses in the surahs do not correspond to the original copy, which was copied from a leather scroll only seen by Imam Ali a.s. That Qur'an contains explanations of the reasons for the revelation of the verses and general, special and individual, in one word, "the entirety of the Book" as it was delivered to Muhammad. Imam Ali offered the original copy of the Qur'an, but the people (led by the two caliphs) rejected it, fearing a correct interpretation that would disprove their dishonorable actions and deprive them of the right to the Pure House. Esoterically speaking, humanity was not ripe back then, and it still isn’t now, for the truths that Qur’an would reveal within a man himself.

Only the development of the light man (with the awakening of the 9 spiritual senses) will enable the original Qur'an to be revealed to humanity. This will happen only after the dawn that will be born by the complete darkness of the "dark age" in which we find ourselves in presently. That is precisely why that Qur'an was secretly transmitted from one Imam to the next, and to all 12 of them, and is now hidden with the Timelord, (Sahib el-Emr,) the Twelfth Imam. When He makes it available (which will entail a series of preconditions and circumstances, both external and internal) humanity will experience an unprecedented "evolutionary leap", a spiritual transformation the likes of which it has never dreamed of. However, even in this circumstance it is possible to prove that the Names of the 14 Sinless are the names that are the only ones "specifically" mentioned in the Holy Book.

Out of thousands of verses in the Qur'an, there are 14 of them when we are obliged to do sajdah (prostration to God, i.e. "falling prostrate" on the ground) when reciting them. Of those "14 prostrations", 4 are obligatory. Those 14 "prostration verses" are in accordance with the 14 Sinless Persons. (Muhammad, Fatima and the 12 Holy Imams).

The Sixth Imam, Jafer Sadik a.s. said: "If the Qur'an was read as it was revealed, our names would be written visibly. It is clear from the mentioned tradition that the Qur'an is "not read", as it was revealed since the arrangement of the verses in the surahs has been changed. The compilation of the Qur'an lasted for a long period of time and took place during the time of Caliph Osman. Even then, different copies circulated among people (in Kufa and Basra, for example), which is logical because people wrote verses on skin, papyrus and bones, and we saw that the original Qur'an, that Imam Ali brought to them was rejected by people.

If it were not, the names of the 14 Sinless Ones would be seen inscribed in letters of light that define and determine each of the 14 Holy Persons as the True Path in its own right, the "true path" mentioned in the first Qur'anic surah (Surah "Approach", verse 7). Then, through and with the help of Qur'an, the descent of the Muhammadan Light through the 12 Light Veils into the created worlds would be announced, and the 14 Sinless Ones would, with the proper arrangement of the verses in the Suras, become "visible" in the state of the Pure Word. The time for such a thing is not ripe yet, but numerological and other indications point to the Clean House even in this version of the Holy Book. The strength and degree of their exalted light cannot be hidden, and that light shines from each of the "14 prostrations" that we are obliged to make when reciting the 14 verses of the Qur'an. We have seen that 4 prostrations are obligatory, while the other 10 are recommended. The four obligatory prostrations correspond to the 4 persons we are "duty to love".

When a verse was revealed to the Holy Prophet in which it is said that he does not ask people for any reward except for attention to relatives, a man asked him who are the relatives whom the believers are obliged to love. He replied: "Fatima, Ali, Hasan and Husain". The four of them, therefore, are the four "obligatory prostrations" in particular.

THE FOUR OBLIGATORY SOJUDAS in the Qur'an (AS THE FOUR LIGHT WORLDS WITHOUT SIN)

First Prostration of Light (Fatima a.s.)

Of the 4 earthly principles (water, earth, fire, air), water corresponds to her most. Surah "Falling Prostrate", (As - Sagda), surah 32, Mecca 30 verses. The obligatory prostration verse is verse 15 of the mentioned surah. It begins with the mysterious letters Elif - lam mim.

Verse 15: "Only those who, when reminded of them, fall on their faces to the ground, and who glorify and praise their Lord and who are not proud, believe in our words."

So, the first of the verses of "obligatory prostration" is in Surah "Prostration", the obligatory prostration is identical to the very title of the chapter. Fatima a.s. is designated as the bearer of "double light" (she was the daughter of the Prophet and the mother of the Holy Imams). The order of the surah is number 32, the number of verses is 30, and the "prostration verse" is number 15. While adding up all of the numbers, this gives the number 14 (3+2+3+0+1+5), i.e. Muhammad, Fatima and 12 Imams.

Also, the sum of the ordinal number of the surah (32) and the total number of verses (30) gives "Muhammad's life", that is, the number of years he lived for, since he died at the age of 62 (32+30=62). The sum of all three numbers (the ordinal number of the verse, the number of the verse of the surah and the number of the "prostration verse") gives the number 77 (30+32+15), which in the sum of the digits is again the number 14 (7+7=14).

The verse "obligatory prostration" (15) added together gives the total number of verses of the Surah "Prostrate", which is number 30 (15+15=30). The "other half" is Imam Ali because the Prophet received an order from the Lord before the wedding of Ali and Fatima: "Join the light of the light". When the number of "Fatima's prostration" (15) is joined by another such number (15), the whole "prostration" (30) is obtained. The two of them (Fatima and Ali) are the parents of Imam Hasan and Husein, from whom 9 other Holy descendants were born.

That is why in verse 15 the followers of Fatima and Ali are mentioned as those who "fall facefirst to the ground", in the manner of the triple testimony of faith: "Faith in God, Messengership and Imamate".

"Those who glorify their Lord", their faith in God corresponds to them.

"Those who praise their Lord", their faith in the Messenger corresponds to them.

"Those who are not proud", their belief in the Imamate corresponds to them.

"Words that admonish" represent the 14 Sinless Ones in the state of the Pure Word, and those who are "admonished by them" are the followers arranged in the manner of the triple testimony of faith. We have seen that the verse of Fatima's prostration is the number 15. In the sum of the digits, that number gives the number 6 (1+5), which again added to itself (the light and earthly consideration of the Ahl al-Bayt) gives the number of 12 Holy Imams (6+6= 12). Imam el-Mehdi a.s. was born on the 15th of Sha'ban 869. according to Isa, and the verse "Fatima's prostration" is also numbered 15, because she is the Mother of the Holy Imams a.s.

Second Light Prostration

(Imam Ali a.s.)

Of the 4 earthly principles (water, earth, fire, air), earth corresponds to him the most. It is known that Imam Ali was called the "father" of the earth, i.e., the "father of dust". Namely, Ali was sleeping , alongside his friend Amar who was also present, when the Prophet approached them, saying to Imam Ali: "Get up scared one, get up scared one..."

On that occasion he added: "Do you want me to tell you who the 2 worst men on earth are?" "The one who slaughtered Thamud's camel and the one who will kill you" (Imam Ali).

Surah "Explanation" (Fussilat), surah 41, Mecca, verse 54. The verse of obligatory prostration is verse 37 of the surah also begins with mysterious letters (Ha - mim).

Verse 37: "Among His signs are both night and day, and the Sun and the Moon. Do not fall on your face before the Sun or the Moon, but fall on your face before Allah who created them, if you want to worship Him alone".

It is known that Muhammad said that after him "Ali will explain to people", which corresponds to the title of this surah ("Explanation").

The sum of the digits of the ordinal number of the surah (41) and the sum of the digits of the total number of verses (54) give the number 14 (4+1+5+4) of the Sinless Ones, which are the "entire explanation" (of the Qur'an) in particular. If the sum of the digits of the "verse of prostration" (37) is added to this number, the number will be 24 (14+3+7=24), which is in accordance with the sum of the earthly and heavenly consideration of the Holy Imams (12+12=24). If the number of "prostration verses" (37) is subtracted from the total number of verses (54), the number will be 17 (54-37=17), which is the number of years of rule of Imam Mahdi, a.s.

Also, the difference between the number of verses of Surah "Explanation" (54) and the ordinal number of Surah (41) is the number 13 (Muhammad and 12 Imams together).

In verse 37, which is the verse of "Ali's prostration", the Prophet Muhammad, Imam Ali, and Imam al-Mahdi are mentioned as "Signs of God". "Night and day" is Imam Mehdi a.s. which is now hidden in the night of esotericism and the day of its announcement is awaited. The Sun is the Holy Prophet, who is the source of light and the lamp that shines, while the Moon is Imam Ali a.s.

Imam al-Mahdi ("night and day") was mentioned first because he comes last, yet is "announced from the first one". Namely, the Prophet said: "I have been sent as a herald of my son, Imam Mahdi." That announcement in the verse includes the "totality of being" of the Twelfth Imam (the night of esotericism and the day of revelation), which is the seal of the Muhammadan Vilayet. Afterwards, the verse mentions "the Sun" and what it represents, which is the Prophet Muhammad. He is mentioned in the middl,e because as a source of light he illuminates Imam Mehdi (who is the seal of the Muhammadan Vilayet) and Imam Ali ("the Moon") who is the seal of the Absolute Vilayet.

Both Imams, the First and the Last, look to the Sun of the Messenger that embraces them and gives them their original light. One of the Imams said: "He who knows his Imam has known his Lord", which means that knowing the Imam is knowing God. There is no other way to know God except through the Divine man. That is why the Imams said that they are "beautiful names of God". The Divine Essence remains forever unattainable to man, and everything we can know about God is learned by knowing His attributes, i.e., His Name. I have the "Face of God", the Light of God, the Order of God, the face of God.

By falling "face first on the ground" in front of the "Sun and the Moon", it represents the earthly conditioning of the Imam as the "Face of God", (by some people) a conditioning which then, with its externally followed legality, "overthrows" the entire hierarchical sequence (of Messengership and Imamate), which is mentioned in the verse forbids and is represented by moonlight and sunlight, which are Imam Ali and the Holy Prophet.

When "falling face first on the ground" (in front of the Sun and the Moon) is prohibited, "night and day" are omitted, since Imam al-Mahdi a.s. now in the "great hiddenness" and as the spiritual traveler comes to Allah through the knowledge of the man of God (Ali and Muhammad). Every form of fascination with the external form ceases and is weakened. Thus, in the figures of Ali and Muhammad, Allah himself is reflected. ("but fall on your face before Allah who created them!!"). Moreover, God makes himself known in the Muhammadan ("Sun") and Aliyevan ("Moon") characters, which the spiritual traveler observes with the Muhammadan eye under a double vision (of Messengership and Imamate).

"Muhammedan sight" is a specific type of spiritual sense and represents one of the 9 theophanic senses within a light man. During this "dark age" these senses are mostly unknown or stunted and their full development can only be expected during the golden age that is ahead of us. That is why the verse forbids stopping at the knowledge of Muhammad and Ali, which would be exclusively external and exoteric ("Do not fall on your face on the ground neither before the Sun nor before the Moon"), by which knowledge the Divine man as the Face of God would "fall" to the level of purely earthly knowledge. However, so that the correct understanding would not go to its extreme and lead to the dangerous idea of embodying the Divine in a human way, the verse further points to the Creator's Divine power to which nothing joins in its Unity ("but fall on your face before Allah who created them ").

At the end of verse 37, surah "Explanation", that Unity is declared as inviolable, which eliminates the danger of deification, which prevents the Imam as the "Face of God" from being associated with God ("if you want to worship Him alone"). As Imam Ali was designated by the Prophet as the one who will explain to the people after him, the title of the chapter ("Explanation") suggests that clarification in the indestructible unity of the Messengership and the Imamate ("Sun" and "Moon") which in its ultimate consideration is observed (only ) with theophanic sense, Muhammedan eye.

Third Prostration of Light (Imam Hasan a.s.)

It matches the earthly beginning of the air.

Surah "The Star", (An - Nagm) sura 53, Mecca, 62 verses. The verse of obligatory prostration is verse 62. Verse 62: "Better fall on your face before Allah and prostrate."

With number 62, the fullness of Muhammad's life (he died at the age of 62) appears under a double analysis, as the total number of verses of Surah "The Star" and as the number of the verses of obligatory prostration. This refers to Imams Hasan and Husain, who were "the Prophet's life". Muhammed a.s. said: "God placed the children of all God's Messengers in their spines while He placed my children in the spine of Ali." This is wonderfully expressed in the very symbol of the beginning of the ray as an allusion to the immaterial touch, that is, the "Breath of the Merciful", as the descent of the Muhammadan light into the created worlds through 12 light curtains.

The Prophet once placed his hand on the head of Imam Hussein, who was still a child at the time, and said: "There will be nine Imams after him, the last of whom is the Kaim" (Support). If the ordinal number of Surah "The Star" (53) is subtracted from the total number of verses (62), the number 9 will be obtained (62-53=9), the number of Imams who come after Husain. According to the tradition of Imam el-Mehdi a.s. will appear as a shining star and the title of the chapter is "The Star". Also, Imam Ali said about the Holy Imams that they are like stars, "when one sets, another one is born".

Two sons, Hasan and Husein, are represented in the surah "The Star" in the sign of the number 8. Namely, that number is obtained by summing the digits of both the ordinal number of the sura (53, 5+3=8), and the total number of verses of the same surah (62 , 6+2=8). It is an allusion to the 8 doors of paradise, and it is known that the Prophet called Hassan and Husein »the young men of paradise«. Thus, the double analysis of Muhammad's life (number 62) is revealed through the two gates of paradise (number 8).

Speaking of Judgment Day, the Qur'an says that on that Day eight angels will carry God's Throne, while in Buddhism the number of 8 petals represents happiness and bliss.

That Muhammad a.s. is the only Prophet whose children God placed in "someone else's" (Ali's) spine can also be seen from the sum that results when the number 62 is added to itself, i.e. when the verse of prostration (62) is added to the same verse that represents the total number overall, which is also the last verse (62). The number 124 is obtained (62+62=124), and it is known that there were a total of 124,000 Messengers of God. Now it is necessary to consider several verses from Surah "The Star".

1. Like the stars when they set.

2. your friend did not deviate from the right path and did not go astray!

3. He does not speak according to his whim

4. It is only the Revelation that is made known to him,

5. He is taught by one of great power and strength,

6. prudent, who appeared in his image

7. on the highest horizon,

8. then he approached, thenhe reached out

9. as near as two arches or nearer

10. and revealed to His servants what He had known.

Some interpreters of the external content of the Qur'an claim that these verses refer to the revelation to the Prophet Muhammad by the angel Jibril. However, their names and functions (Messenger, Prophet, Muhammad, Jibril, etc.) are not mentioned in the verses at all, and based on tradition, we know that "the Qur'an has 7 levels of meaning, and each level has up to 70 depths". Therefore, it is an endless sea, and everyone takes it in according to their abilities. Certainly, the trap of historicism (which today more or less prevails in the Islamic world), which reduces the Qur'anic verses to "stories" of historical character is very dangerous. The verses are valid at any point in time and

in every place. From the inexhaustible source of God's Grace, new meanings constantly spring forth within the unchanging text of Revelation.

Verse 1 of Surah "The Star" clearly speaks about the occultation of Imam Mehdi (a.s.). "By the stars when it sets" God swears by the Holy Personality of the Twelfth Imam, precisely at the hour of His hiding ("when it sets") and we saw that Imam Ali WAS compared the Imams to the stars in the sky ("When one sets, the other appear").

Occultation class of Imam Mehdi a.s. means the moment of introduction into the Sacred Mystery of all those who please God AND who will follow him ascending with the rays of the Lunar Vilayet, which the Personality of the Imam radiates. This introduction by the very legality of joining the first and the last (all 12 Imams) refers back to the First Imam Ali, who is announced in verse 2 on the earthly level of existence, existence that suggests closeness to the world of creation through which he becomes the Right Path. "He did not deviate from the right path" -that path, as the path of the Guide and Interpreter, necessarily becomes the path of the Sinless ("and he did not go astray", says verse 2 of Surah "The Star").

This excludes any arbitrariness of thought or action characteristic of fallen human nature. "He does not speak according to his whim" - verse 3. More precisely, the action of the Perfect Imam is the Batin of Revelation itself, its interiority in the form of Awareness. Verse 4 of Surah "The Star" just mentions this disclosure of Ta'wil to the Perfect Imam without mentioning "Revelation" (which would be a clear allusion to receiving the Revelation from the Prophet Muhammad).

Angel Jibril did not "teach" Muhammad (but "only" delivered the Revelation to him), from which it is clear that verse 5 ("he is taught by one of great strength") speaks of the teaching of Aliyah by Muhammad a.s. "Immense power" is the "place of the Messenger's Message", or rather the Pure House through which God was prayed to and all God's Messengers addressed Him. "Prudent, who appeared in his image", "on the highest horizon", continue verses 6 and 7. It is quite clear that "prudence" is a human and not an angelic quality, that Imam Ali receives from the Prophet Muhammad from the position of "his image", the image of the Muhammadan light that resides on the "highest horizon".

As the Prophet and Ali are "one and the same light" (Muhammad's statement) on the earthly level of separation, one light (the Messenger's) "approaches" the other (Ali's) light and "rises" above it, "as close as two arcs or even closer". which represents the further outflow of the Imamate from the entirety of the Muhammadan light. This also refers to Imams Hasan and Hussein, who on the earthly level continue to carry and make that light more serious after the Prophet's death. That is why the verse "Hasan's prostration" is numbered 62, the number of the Prophet's years at the time of his death. This is the "revelation" that Imam Ali receives in his position of servitude to God. ("And He revealed to His servants what He had revealed"). The Qur'an does not say "what" was revealed, but uses an indefinite pronoun ("that") to indicate the weight of the secret of the Vilayet of the Holy Imams, a.s.

Fourth Light Prostration - It matches the earthly beginning of fire (Imam Hussein a.s.)

Surah "The Clot" (Al – Alaq) surah 96, Mecca, verse 19. The obligatory prostration verse is verse 19. Verse 19: "It is not right! Don't listen to him, but pray and try to get closer to your Lord."

This is the last of the 4 obligatory prostrations and combines the symbolism of the heavenly bodies (in the previous surahs) as the largest one with the symbolism of the clot as the smallest one. Imam Ali said: "You think you are a small body, yet a big world is created in you". A man as the crown of creation is the meeting point of the worlds, their adder in the manner of metaphysical centering. Historically, it is known that Imam Husain's martyrdom (at Karbala) resulted from his refusal to swear an oath to and submit to an oppressive (formally "Islamic") government.

Verse 19 defines that violent attempt at Husayn's conversion as something that "doesn't work", and the words "you don't listen to him" certainly refer to Yazid, Muawiya's son who ordered the massacre at Karbala. After Husain's refusal to obey (which is a historically confirmed fact) the verse goes on to suggest "performing prayer" and "coming closer to the Lord". Both can be seen as vertical (cognitive) ascent and seeking refuge in the Transcendent since horizontal (terrestrial) paths are blocked. If the verse of prostration (19) is subtracted from the ordinal number of this urah (96), the number 77 will be obtained, a number that in total gives 14 Sinless Ones (7+7=14). Also, there are 7 gates of hell (while there are 8 gates of paradise), and we already saw how Hussein is matched by the earthly beginning of fire.

The number 19 is indivisible, which is a clear allusion to the indivisibility (inseparability) of Hussein from the Qur'an, which he showed with his martyrdom. The sun moves 19 km per second. As the "sun" is the Prophet Muhammad, the "second" is the smallest fraction of time, which here corresponds to the smallest fraction of a human (a lump). In both Hassan's and Hussein's case, the verses of (their) light prostration are the last verses in the suras (Imam Hasan, verse 62 of Surah "The Star" and Imam Hussein, verse 19 of Surah "The Lump").

While in Hasan's case "from verse 62 we read the entirety of Muhammad's (physical) life, in Hussein's case we observe the "slightest movement" of the Sun (which is a very clear symbol of the Prophet Muhammad). The sum of the ordinal number of the sura (96) indicates the birth of Imam Mehdi (9+6 =15).The "last place" in the mentioned suras is Hasan's and Husein's "sameness", since they were (and) physical brothers and since only after Husein follows the descending line of Imamate (father - son). two verses (19 and 62) whose sum of digits gives 9 (Imams after Hussein), namely 19+62=81, 8+1=9.

Parts of Surah "The Clot" were the first verses revealed to the Prophet, peace be upon him, so the Surah of "luminous prostration" (of Hussein) is considered the First Revelation, since all Imams came from "Hussein's crosses" and since he is the greatest martyr, the Prince of Martyrs.

This concludes the 4 obligatory prostrations (verses where it is obligatory to prostrate during their recitation), which we have seen, correspond to the four persons "whom we are obliged to love" (Fatima, Ali, Hasan and Hussein a.s.).

If the ordinal numbers of the four already mentioned surahs ("Prostration", "Explanation", "Star" and "Clump" are added, the number 225 will be obtained, 32+44+53+96=225), a number which in the sum of the digits again gives 9 ( Imams after Hussein), 2+2+5=9. If all the verses mentioned are added up to the surah itself, the number 165 (30+54+62+19) is obtained, which in the sum of the digits gives the number 12 (Holy Imams), 1+6+5=12.

If the number of Quranic surahs (114) is subtracted from the total number (ordinal numbers of the surahs, their sum) of 225, the number 111 will be deducted, which is the number of verses of the surah "Night Journey", surah 17, verse 111. Since the ordinal number of the surah (17) corresponds to the number of years of the reign of Imam Mehdi (a.s.), the "Night Journey" is the dream of every spiritual traveler, who, during the night of esotericism realizes something of the secret of his wilayat. That is why the sum of the Qur'an and that night journey gives a total of 4 light prostrations of persons whom we are obliged to love. Love for them is the basis and result of a night journey through the mountains of esotericism, a path that rests on the Qur'an (111+114=225, which we have already seen).

The sum of the ordinal numbers of the surahs (225) and the verses of those same surahs (165) is the number 390 (225+165=390). If the number of participants in the Battle of Badr is subtracted from that number, the number will be (again) 77 (390-31=77), and what we have seen is the difference between the ordinal number of Surah Clot" (96) and the verse of prostration (19, because 96-19=77). The number 390 in the sum of digits also indicates 12 Imams (3+9+0=12).

Now let's look at the remaining 10 "prostration verses" (recommended) during the study of which it is recommended to make a prostration, and which added together with the previously mentioned 4, we have seen, gives a total of 14 Sinless Persons.

Fifth Prostration of Light (Prophet Muhammed a.s.)

Surah "The Ramparts", (Al-A'raf) sura 7, Mecca 206 verses.

Elif – lam – mim – sad

The recommended prostration verse is verse 206.

Verse 206: "those who are close to your Lord do not hesitate to bow down to Him, they only praise Him and only fall on their faces before Him".

When taking into consideration the previous 4 light (obligatory) prostrations, we saw the descent of the Muhammadan light into the created worlds and the various aspects of the fullness of Muhammad, peace be upon him. life (number 62). Verse 206 of Surah "Almonds" designates the Pure House (Muhammad, Fatima and the 12 Imams) as those "close to God". Their characteristic of "not shying away" (from worshiping their Lord) indicates the perfection of the soul which in its submission does not feel any resistance, the soul which is not in opposition to the spirit.

An ordinary man, on the other hand, on his spiritual path must overcome a threefold enemy – the lustful soul, Satan and the "low self" in order to reject any form of "shyness" presented in the figures of the aforementioned enemies, which are obstacles on the way to self-realization. Such a thing requires enormous effort and, above all, Divine help, while those "close to the Lord" become Sinless Ones even in the wombs of their mothers. From that quality comes the praise that is only for God. Muhammad is the Praiser and the one who praises (the root of the name Ahmed indicates this). Muhammadan praise gives birth to the Imam as the 'Face of God', i.e. Ali as the other half of the Muhammadan light. The knowledge of God is the knowledge of the Imam of his time, God is known through the Imam who is the Face of God, through whom one "falls" on one's knees (knows the Majesty of the Lord). Surah "Rampartsi" is number 7, while Muhammad's light prostration is the fifth in order of prostrations. Their sum gives the number of 12 Holy Imams (5+7=12).

This is because the Imams are the "People of the Ramparts", those who are the divider of the worlds, which is what some verses of Surah "The Ramparts" talk about.

Verse 46: "Between them will be a rampart, and on the top of them will be people who will know each one by their characteristics. And they will shout to the inhabitants of Paradise: "Peace be with you" - until they enter it, and they will hardly wait".

Verse 48: "Those who will be on the top of the ramparts will call some people who will be known by their characteristics and will say: "What good is that which you huddled and that which you haughtily held on to?" Imam Ali said about the Holy Imams: " No one will enter paradise except the one who knows us and whom we know, and no one will enter hell except the one who does not know us and whom we do not know". This attraction and repulsion (that is, recognition or non-recognition) is clearly seen in verse 46. because the inhabitants of Paradise enter it only after receiving the blessing and greetings of the Holy Imams.

Namely, as the verse says, they address the inhabitants of paradise ("Peace be upon you") before they enter paradise ("until they enter it..."), which clearly indicates the fact that Imam is everyone's paradise (or hell). . In both verses, the Imams are on the tops of the ramparts, which represents the pinnacle of knowledge where every being faces itself.

Verse 46 confirms this with an explicit statement ("who will know each one by his mark"). After the lucky ones are singled out from the totality, those to whom the Holy Imams wish peace and salvation (before entering paradise), verse 48 goes on to talk about the unfortunate, those who did not meet their Imam because the tradition says: "Whoever dies without meeting the Imam of his time has died an ungodly death". The number 48 indicates 12 Imams (4+8=12).

Unlike the group of the saved whom the Imams themselves address (because they recognize them), and what can be seen in verse 46, ("And they will shout to the inhabitants of Paradise..."), the group of the damned are "forced" to call out ("they will call some people" ).

This is because they (speaking about the Imams) do not know them, and we have seen how the Holy Imams are the divider of the worlds, everyone's heaven or hell.

That is why verse 48 in the sum of the numbers gives the number of 12 Imams (4+8=12), while verse 46 in the sum of the numbers gives the number 10 (4+6=10), the number that indicates the ultimate reach of knowledge. Imam Sadik a.s. said: "Faith has 10 degrees that rise one above the other like stairs". Those who have achieved all these levels are the inhabitants of paradise, those to whom the Imams themselves wish peace and salvation (verse 46).

On one occasion, Imam Ali said: "Greed, arrogance and envy are incentives for sins, while avarice is the sum of all the shortcomings of the bad." In verse 48, 2 of the 3 listed bad qualities are mentioned, greed and arrogance ("what you have gathered" and what you have "haughtily held on to")of the soul. (dressing her in her own image, be it virtues or vices).

Verse 49 (Surah "The Walls") goes on to say: "Are not these those whom you swore to Allah's mercy will not reach" - and Allah said to them: "Enter Paradise, there will be no fear for you, and you will not grieve for anything".

With this verse, the Holy Imams indicate the salvation of believers to those who were "blind" to the knowledge of the Imams of their time (as well as any other period of time). They (in the verse) deny even God's Mercy to the believers ("sworn that Allah's mercy will not reach them") and this in the form of an oath which (as opposed to "the tops of the ramparts which is the pinnacle of knowledge, M'arif) is the pinnacle of ignorance since God's Mercy (in in the broadest sense) includes everything, which is what the Qur'anic verse also talks about ("With My Punishment I punish whom I will and My Mercy covers everything").

Then it is stated that God himself told the saved ones to enter paradise.

This happens only after their settlement, i.e. only after they recognized the Imams as "their own paradise". The result of this is God's address, which provides believers with the absence of fear and sadness, which are the two fundamental determinations of "conditioned humanity", man as such while living on earth. The sum of the digits of the mentioned verse gives the number 13 (4+9=13), Muhammad and 12 Imams. Now it is necessary to analyze verse 47 of Surah "The Walls".

Verse 47: "And when their eyes turn towards the inhabitants of Hell, they will exclaim: "Our Lord, do not let us be with or near sinful people".

This occurs between the blessing already given (by the Imam) to the inhabitants of Paradise and the address to the inhabitants of Hell (verses 46 and 48).

Verse 17 of Surah "The Star" (in which we saw Imam Hasan's light prostration in verse 62) reads: "His gaze did not deviate, he did not exceed creation«) during his spiritual success (Miraj).

The views of the Innocent Ones "do not turn", because their heart's focus is exclusively "forward" since they see God in everything, and that is why turning is impossible. Since they remain within the human limits of creation, the dangerous vision of the incarnation of the Divine in the human path that the Qur'an emphasizes ("did not exceed") is avoided. They (Holy Imams) are the Right Path mentioned in the first Qur'anic chapter, ("Fatiha") they themselves are the path of their own and that is why any deviation (either "right" or "left") is impossible.

This righteousness will encompass all of humanity with the arrival of Imam al-Mahdi a.s. and that is precisely why the verse is numbered 17, which is in accordance with the number of years of Mehdi's rule (he will rule for 17 years). As Imam al-Mahdi is the last, the Twelfth in order, "not looking away" refers to all of them viewed on the earthly level. On the eschatological level, we have seen (verse 47) their gazes turn (toward the inhabitants of hell). This "turning" (since it can no longer be of an earthly character) is an ethical correction, their demand for wholeness which comes from the logic of perfection itself which wants to "encompass all things" (as they are).

Light prostration (Muhammad's) is the fifth in order, which is a clear allusion to the "5 persons under the cloak". Namely, on one occasion the Prophet covered himself with a Yemeni cloak and then (with his permission) 4 more Holy Persons came under the cloak, one by one, which was Fatima, Ali, Hassan and Hussein. Then the verse about the "complete purity" of the Prophet's family was revealed. They are designated as "the best creatures". If the verse of Hasan's prostration (62) is added to the regular number of surah "Star" (53) will give the number 115 (62+53). If they are added together, the verse of Muhammad's prostration (206) and the ordinal number of surah "Ramparts" (7) will result in the number 213 (206+7).

The difference between those two numbers, "Totality" (Muhammad's and Hasan's) is the number 98 (213-115-98), which is the ordinal number of Surah "Clear Proof", where again verse 7 (which is the ordinal number of Surah "Bandemi") says about Ahl-Bayt as the best creatures.

Verse 7: "And those who believe and do good deeds, they are indeed the best of creatures". For this verse, Muhammad a.s. said to Imam Ali: "This verse applies to you and your followers and you are saved during Judgment Day".

Of the five considered light prostrations (Fatima, Ali, Hassan, Hussein and Muhammad a.s.), the prostrations of Hassan (62), Hussein (19) and Muhammad (206) in all three cases are the last verses of the surah ("The Star", "The Clot" and " Ramparts"). This is because Hasan and Husain, as Muhammad's children, were placed in Ali's backbone (hadith). They are the beginning and the end of everything. The last verses mean (among other things) that their word is the last one (in the interpretation of the Qur'an).

Now let's take a closer look. If from the number of Muhammed a.s. prostrations (206) subtract the number of Hasan's prostrations (62) and the number will be 44. If the number of Hussein's prostrations (19) is subtracted from it, the number 25 is obtained, the number of Prophetic Logos (names of the aforementioned Prophets) in the Qur'an.

This is because they (Ahli-Bayt) are "the place of the Messenger's message".

That is why the Prophet Muhammad and Imam Hasan (through light prostrations) carry the same numerical value, the numbers 2 and 6. Namely, we have seen that Muhammad's prostration is verse 206 (surah "The Walls") while Hassan's prostration is verse 62 (surah "The Star"). So, in both cases, the numbers 6 and 2 are only reversed, first 62 and then 206.

According to the "Pure Brothers", the characteristic of the number 2 is that it is the first number that is complete. He counts half of the numbers, ie. even and not odd numbers. According to the same source, the number 6 is the first complete number. And the number 6 has a half (3), a third (2) and a sixth (1). When these are added, the same value is obtained (1+2+3=6).

In the sum of the digits, 6 and 2 give the number 8 (6+2=8), which is the first number of bodies because there are no bodies without unified surfaces. The surface is not without lines, the lines are not without points. The smallest line is of two parts, two thirds, and the narrowest surface is of two lines. The smallest body is of two surfaces. So, the smallest body is made of 8 parts. Therefore, Muhammad a.s. and Hasan a.s. are a common body, which is what the already quoted famous hadith of Muhammad speaks of: "God placed the children of all the Prophets in their spines, while he placed my children in Ali's spine". When it is added that the verse of Huseyn a.s. prostration, verse 19 (in Surah "Clump"), thus the number of "all mathematics" (1 and 9 are the beginning and end of everything) and the number that is indivisible and also the number of the Sun's movement (the Sun moves 19 km per second) and " the placement" of Muhammad's children in Ali's backbone becomes clearer. The "Sun" is a very clear symbol of the Prophet Muhammad, and he showed special attention to Hussein (following even the slightest "his movement").

With this light prostration, the 5 cloaked persons ascend to the "top of the rampart" (Ma'rifa) assuming their eschatological role as the divider of the worlds. Everything started with them and everything will return to them.

Light prostration that belonged to Muhammad is the fifth in order, and we saw the verse of prostration in 206. In total, this gives 13 (5+2+0+6=13) Pure Ones free from sin (Muhammad and 12 Holy Imams).

Let us now look at the numerological indications of the Five Holy Persons at the hour when they become the divider of the worlds (at the peaks of Ma'rifah).

The total number of "prostration verses" is 309 (206+19+62+37+15). Their difference gives Muhammad's life, which is, the number 62 (371-309=62).

When subtracting the number of verses of the surah from the one that precedes it by numerical value, "surah sajdah" (one from the other by the total number of digits) moves towards obtaining the final number, which is number 41. The number will be obtained, as the serial number of Surah "Explanation" in which we saw verse 37, the verse of Ali's prostration, (206-19-62-54-30-41).

If the "prostration verses" (by numerical value) are subtracted from each other, the number 73 will be obtained (206-19-62-37-15=73).

Their difference is the number 32 (73-41=32), which is the total number of verses of the Surah "Sajda" in which we saw it, verse 15, the verse "Fatimina a.s. Sajda".

Sixth Prostration of Light (Imam Sejad a.s.)

Surah "Thunder" (Am - Ra'd), surah 13, Medina 43 verses.

Elif - lam - mim - ra

The recommended prostration verse is verse 15.

Verse 15: "All that is in the heavens and on the earth obeys Allah, willingly or unwillingly, and their shadows in the morning and at dusk."

According to the order of the "mysterious letters" (given at the beginning of some surahs, here Elif – lam – mim · ra),

Surah "Thunder" is the seventh (7). As Imam Sejad a.s. fourth, the sum of those two numbers is the number 11 (7+4). According to the order of "light prostrations", we have seen this prostration the sixth (6). The order of that prostration (6) added to the order of the "mysterious letters" (7) gives the number 13 (6+7=13), which is the group of Muhammad a.s. and 12 Imams. Verse 15 begins with submission to God. which is first given in its complete totality ("Allah obeys all that is in the heavens and on the earth..."), then followed by the absoluteness of the Divine Will, which refers to the entire creation ("wanted it or not) and which includes human "free will" because "you cannot will anything unless Allah, the Lord of the Worlds, wills it" - the Qur'an. 1+3+4=17). The authority of Imam Mehdi (as) will be discussed later. Let's note that this "authority of the Imam" is not political or cosmic The absoluteness of God's Will is based on the subjugation of "their shadows" (in the morning and at dusk).

The people "without a shadow" (which is non-existent precisely because it is completely submissive) are the Holy Sinless Ones, all 14 of them (Muhammad, Fatima and the 12 Imams). They have innate knowledge and innate Innocence (given by God) and their own "shadow" is not opposed to them, which is the case with other people. All people (with the exception of God's Prophets and Holy Imams) have their own shadow, that "dark part" of the soul composed of the "threefold enemy" (ego, Satan and passions, i.e. the material world in a broader sense, its seductive intoxication), so that enemy on the spiritual path (ta'rikat) must be mastered. Messengers and Imams (who are at the rank of Sinlessness) do not have all the shadow nor is their Spirit darkened by the vices of the soul precisely because of the property of complete purification (from sin), they are people whose "shadows obey God". If from the total number of verses of Surah "Thunder" (439) the "sajdah verse" of Imam Sajjad a.s. is subtracted. (15) the number 28 (43-15-28) will be obtained, which is the number of years of Imam Askeri, a.s. (the eleventh Imam) at the time of his death, which is the beginning of the occultation of Imam Mehdi a.s.

The verse "Prostration of Prostration" (15) is numerically identical to "Prostration of Fatima" (also 15) in Surah "Prostration" (which we have already seen), and it also indicates the birth of Imam Mahdi (born on 15 - that Sha'ban).

That verse reads: "Only those believe in our words who, when they are reminded of them, fall face down on the ground and who glorify and praise their Lord and who are not arrogant".

We have seen that this corresponds to the triple testimony of faith, faith in God, faith in the Messengership, and faith in the Imamate.

"Who glorify their Lord" – faith in God.

"Who praise their Lord" - faith in the Mission

"Who are not proud" – faith in the Imamate.

We saw this when talking about Fatimah (a.s.). prostration (first light prostration). Now the triple testimony of faith (by verse 15 of Sajjad's prostration, which verse is numerically identical to Fatima's prostration) is given as the True Path of the followers of the Holy Imams, who, starting from the Absoluteness of the Divine Will, strive to become people "without a shadow". They are those who, having overcome the three already mentioned enemies (ego, satanic seductions and passions) become like the Imams themselves.

This is how the "whole of prostration" is obtained, i.e. the completeness of knowledge, the self-realization of a human being. Namely, the sum of Fatima's (15) and Sejad's (15) prostrations gives the total number of verses of Surah "Sajda", number 30 (15+15=30). The whole of obedience therefore consists in faith in God and knowledge of the Imam, because it has been said that the knowledge of God is the knowledge of the Imams of their time. The Holy Imams are the True Path in particular, and without them (as the strongholds of God's Attributes and Names) any knowledge carries the danger of metaphysical idolatry. Since the Divine Essence is unknowable and unattainable to man, without the Holy Imams (who are the confluence of the Names), any other knowledge becomes a fundamental desanctification of the Divine, which, »floating" between the inaccessibility and limited possibilities of man himself, inevitably becomes shrouded in Anthropomorphism. Very often, these are the most severe forms of idolatry.

In the sura "Ramparts" (which we saw, the sura of Muhammad's "luminous prostrations") verse 180 says: "Allah has the most beautiful names and you call Him by them, and stay away from those who distort His names - as they do, they will be punished." . The "most beautiful names" mentioned in this verse are the Holy Imams. Namely, they said: "We are the beautiful names of Allah". Of the beautiful names, the "most beautiful" ones stand out, which are the 5 Holy Persons, for whose sake everything was created (Muhammad, Ali, Fatima, Hasan and Hussein).

God further orders us in the verse to "call Him to them", to pray to Him by calling them, their Right (Clean Houses). It is known that Noah, Musa and Isa (among others) invoked the Law of the Pure House in times of trouble and their prayers were answered, through intercession and blessings.

Then God Almighty orders us to "stay away from those who pervert His Names". The verse does not mention believers or non-believers, but only His Most Beautiful Names and their distortion, which means that the opposite of "the most beautiful names" are those who "distort them", and as the category of deniers (we have seen) was not mentioned at all, those who distort God's Names can therefore to be also believers of an incorrect understanding. This implies the already mentioned metaphysical idolatry. Since the Holy Imams are the Right Path, in particular, any deviation ("deviation") from that path is something that should be avoided. More precisely, this advises to stay away from such people, people of metaphysical idolatry, because following them is at the same time a deviation (from the right path), a deviation whose fruit is work that deserves punishment ("as they work, so they will be punished"). The Holy Tradition says: "What your leaders will be, you will be also", as well as "A man is on the faith of his brother".

If the teacher is on the Right Path, the student will follow. If the teacher deviates, the student will follow, otherwise it is impossible.

The difference between the verse "Muhammad's prostration" from Surah "The Walls" (206) and the verse about "the most beautiful names of God" (180), also in the Surah "The Walls" is the number 26 (206-180-26), which is the serial number of the Surah "Poets " (sura 26, Mecca verse 227).

Ta— son — mim.

Speaking about the Messenger of Musa, peace be upon him. and his sending to Pharaoh's people, "would you not fear Allah" verse 12 says: "he said, "My Lord, I fear lest they should make me lie," followed by verses 13 and 14.

13: "so that it does not become difficult in my soul and my tongue does not stumble, therefore give the message to Harun, 14: "and I am also responsible for them, so I am afraid that they will kill me".

The number of the first verse we are analyzing (12) is the number of Holy Imams. With this verse Musa a.s. expresses the fear of being "made to tell a lie". The external consideration of the verse points to the possibility of Pharaoh's rejection of the truth. Internally, it is about the awareness of the position of the 12 Imams (on the part of Musa), an awareness that in the time of Musa, peace be upon him, was certainly only partial. That is why verse 13 (Muhammad and the 12 Imams) "drops" that partiality into the place of the Messenger's message (the Clean House). In that verse Musa a.s. expresses a double form of apprehension, difficulty in the soul and stumbling of the tongue. Both refer to the batin of Revelation, its Ta'vil and spiritual hermeneutics. "Heaviness in the soul" is a well-known Sufi and so often meditated state, the state of Kabd, constriction. Opposite him is the state of Bast - a, the spread of which

In another verse, Musa begs God to "expand his chest«.

"Language stumbling" is seen by some interpreters of external consideration as Musa's "stuttering", a speech defect that he allegedly had and which made speech difficult. Esoterically, it is about the impossibility of communicating Divine truths through physical means. As the Prophet is in charge of ta'nzil (i.e. revealing the Revelation) he does not exceed that limit. An Imam is needed for ta'wil (spiritual interpretation). That's why Musa asks God to give the mission to Harun, his brother, in order to prevent the aforementioned state of constriction and inability to communicate the inner truths of the Revelation.

This is exactly why Prophet Muhammad said to Imam Ali: "You are to me the same as Harun was to Musa, except that after me there is no Prophet". Imamology is the spiritual consideration of the Revelation, its inner interpretation. That's why from the "place of the ambassador's message" that ta'wil is raised to the level (i.e. turns back) of the Muhammadan light, i.e. the 14 Sinless Ones, in verse 14. In that verse Musa a.s. he says that he is "responsibility to them, so he is afraid that they will kill him". Outwardly, Musa even earlier killed an Egyptian by siding with a man from his own people, after which he fled to Medjen. However, verse 14 does not mention Pharaoh or the Israelites.

"Responsibility to them" means responsibility to the 14 Pure Ones, because they are the place of the prophet's message and because each prophet brought a part of "Muhammad's soul" through his prophethood. "Killing him" would mean annihilating the ego (fe'n) to the level of incomprehensibility (to other people), which keeps Musa (by his "fear") at the level to which his mission is compatible without exceeding the limits thus set.

For the mystic, the state of kabda (difficulty in the soul) is always positive (according to the knowledge he leaves behind), while for the Prophetic consciousness, this difficulty would represent a "narrowing" of the dimension of Revelation, which would cause Imamology (as an integral part of faith) to suffer. It would be the transmission of ta'wil (spiritual hermeneutics) to the Prophet, who is in charge (only) of ta'nzil (the descent and reception of the Revealed).

This is why Musa's fear is present (lest it be difficult in his soul and lest his tongue stumble), because spiritual truths cannot be communicated through the physical senses. Muhammed a.s. said: "Ali was sent with every Prophet secretly while he was sent with me publicly". That's why Musa asked his brother Harun for an assistant (who is Ali's dimension within the Eternal Imam who was sent secretly with every Prophet and also with Musa), and why Muhammad himself identified (already quoted) Harun's status and degree in relation to Musa with Ali's status in relation to oneself. (of Muhammad).

Let's return to verse 15 of Surah "Thunder", i.e. the light prostration of Imam Sajjad a.s. We have seen that the verse of his prostration is identical to the verse of Fatima's prostration in the numerical sense. We have seen that there are people "without a shadow" (the 14 Sinless Ones and Messengers of God) and accordingly, their followers who strive to cancel the shadow by fighting against their own souls. Physically speaking, a person's shadow appears due to the refraction of light, that is, the sun's influence on the earth's atmosphere ("We made the sun affect it (shadow) and we bring it closer to us little by little" - Qur'an). The "Sun" is the Holy Prophet who affects (by the power of his influence – baʼrakah) the shadows of the followers, their dark parts in the souls, clearing that obscuration and leading them to the light of knowledge. We have seen that Surah "Thunder" is serially numbered 13 (Prophet + 12 Imams), that it has 43 verses, and that the verse of Sejad, a.s. prostration verse 15. In the sum of these numbers we get the number 18, which is the life of h. Fatima (1+3+4+3+1+5=18).

When the verse of prostration (15) is added together with the ordinal number of Surah "Thunder" (13) and the total number of verses of that Surah (43), we get the number 71 (15+13+43=71), which is the number of invisible esoteric hierarchies headed by Imam al-Mahdi a.s. (40 noble priests + 30 spiritual princes + Imam = 71).

If that number is subtracted from the total number of Qur'anic surahs (114), the total number of verses of Surah "Thunder" will be obtained again (114-71-43). The total number of verses of that surah (43) added together with the ordinal number of the same surah (13) gives the number 56 (43+13=56), the number of years of life of Imam Bakir a.s., the next Imam (after Prostration), to which the Seventh Prostration of Light belongs.

Seventh Prostration of Light (Imam Bakir a.s.)

Surah "Bees" (An - Nahl), sura 16, Mecca 128 verses.

The recommended prostration verse is verse 49.

Verse 49: "Allah is worshipped by all living things, in the heavens and on earth; first of them all the angels and they are not proud".

Imam is the fifth (5) and light prostration is the seventh (7) in order. In total, they give a number of 12 Imams (5+7=12). The total number of verses of Surah "Bees" is 128, which are 100 Beautiful Names of God and the beginning of Ghaybet 12 - that Imam al-Mahdi a.s. (he disappeared at the age of five and his father was 28 years old at the time of his death, so the number that "leans" on the 100 Beautiful Names of God).

The verse of prostration is verse 49, which adds up to 13 (4+9=13), the Prophet Muhammad and 12 Imams.

If from the total number of verses of Surah "Bees" (128) the "verse of prostration" (Imam Bakir) is subtracted, which is number 49, we will get 79 (128-49=79), which is the ordinal number of Surah "Those who pluck

roughly"

2: "and those who bring out the treasure"

3: "and those who sail fast"

4: "so orders are carried out in a hurry"

5: "and they put in order what was not put in order".

So, the first five verses (and the Imam is the fifth), according to exoteric interpreters, talk about angels. Since that word was not mentioned at all, we will not dwell further on understanding the external content of these verses.

The Holy Imams said: "Our matter is heavy and burdensome. It can only be carried by an angel of a higher order, a Messenger of Faith sent or a believer whose heart will be tested by God". However, one tradition (specifically from the Fifth Imam) tells us that "that thing" cannot be carried even by an angel of a higher order, nor by a Messenger of Faith nor by a believer whose heart will be tested by God.

"Then who can carry it?" - the Fifth Imam was asked.

"The one whom We choose," he answered. Those who "are chosen" by the Imam to carry the heavy and burdensome thing (the Pure House) are those who live in the light of the spirit. They are people who have annulled their own shadow, so the part of verse 49 that mentions "all living things" ( in the heavens and the earth) that worships God the Most High. Of course, the external interpretation of the verse speaks of the Absolute Divine Will to which everything is subject, and creation as such obeys God since it cannot go beyond His laws. But the internal interpretation includes "all those who live" in the light of the spirit. Muhammed a.s. said: "Die before death". This is the "death" of the corporeal soul, its gradual submission on the way to its own perfection, which is precisely "life in the spirit", birth after "death".

Let's go back to the verses from Surah "Those who pluck". Those who "pluck the rough" and those who "take the treasure" according to external interpretations are angels who, according to the person's lifestyle, take the treasure of their souls. Esoterically, the Imam is the "soul of all souls", and harshness or gentleness refers to the approach of each soul to him (the Imam of his time). When the soul is "pulled" out of its shell (body), it can certainly experience the first stage of cognition andharshness, if it is not already cultivated and spiritualized to some extent. Then, at the first stage of approach it tries gentleness.

Verse 3 goes on to say that they "sail swiftly."

The Prophet said: "My Ahl al-Bayt is like Noah's Ark, whoever climbs it is saved, whoever misses it is sunk." Those who climb, they therefore "sail fast" because the waves of materiality and limited (egoistic) aspirations of this world can no longer sink them. This has the result that they "execute orders in a hurry". The Qur'an speaks of those who "hurry" (to do charity) who "can hardly wait" etc., which clearly indicates the various manifestations of the "inspired soul".

Verse 5 goes on to say that they "fix what is not fixed". This refers to "arranging what is not arranged" in the Qur'an itself.

It is a well-known fact that Imam Ali was the only one who copied from a scroll of skin Melek's interpretations of the Qur'an (general, special and individual, reasons for the revelation of certain verses, etc.) during Jibril's descent to Muhammad a.s. During this occasion the angel asked the Prophet to recite the entire Qur'an in front of him twice. It is the only original Quran that Imam Ali brought in a yellow cover (to the mosque) to a group of Muslims where the first two caliphs were also present. They refused, after which Imam Ali said: "By God, you will never see him again". That Qur'an was secretly transmitted from one Imam to another and is now with the Twelfth. Of course, the Qur'an that mankind has with it is, in terms of content, the same one revealed to the Noble Prophet, but the arrangement of the verses (in suras) is not identical to the original. Those who "arrange what is unarranged" (from the Qur'an) are on the basis of a perfect soul, they are initiated (followers of the Holy Imams), initiated into the consecration mystery.

Because the time of the light man within ourselves has not yet come, they keep their knowledge only to themselves or a narrow circle of people.

Since they become (due to the proximity of the Pole) like the Imam himself, they "lose" their own free will, a will that would surely lead an ordinary person into a labyrinth of arbitrariness and self-assessments, which would make the secret unsanctified. Because of this, one who has not been there can never and in any way understand the laws and secrets of that world. But even the one who was has no way to communicate what he is obliged to keep silent about, nor can he ever return to that world unless he is invited by the Imam of Time. Everything related to the Imaginal World belongs to the Sacred Geography of the Soul, a "geography" that has the vastness of the interworld as its reality. It should be emphasized that there are surahs where the shifting of verses is minimal or completely absent.

Eighth Prostration of Light (Imam Sadik a.s.)

Surah "The Night Journey" (Al-Isra), surah 17, Mecca, verse 111.

The recommended prostration verse is verse 107.

Verse 107: "Say: "Believe in it or not, those who were given knowledge even before its publication fall on their faces when it is read to them".

Surah "Night Journey" is the surah of Imam al-Mahdi (a.s.). The ordinal number of that surah (17) is the number of years of the Imam's rule, and the total number of verses indicates 100 Beautiful Names of God and 11 Holy Imams (the sura has 111 verses, 100+11). This is because the Twelfth Imam is presently in hiding and he, as a perfect man, is the confluence of God's Attributes (and Names), that are manifested through him. As the Imam is in hiding, the "day of his announcement" is awaited, which indicates that the present, and every other point in time until the Announcement, is a "night of esotericism", a night of spiritual communications and revelations emitted by the Moon (Imam) Vilayet, which perfectly corresponds to the very title of the surah ("Night Journey").

The time of the Imam's concealment does not represent the mere disappearance of his physical visage, because the Pole of the World operates from the world of concealment and is the sustainer of life on earth, and humanity benefits from him just like the "sun hidden behind the clouds" (hadith of Imam Sadiq, a.s.). Light prostration is the eighth Imam while Sadik a.s. the sixth Imam, which in total indicates 14 Pure Ones (8+6=14). The part of the verse that talks about "those who were given knowledge even before publication" refers to them. Some interpreters of the external content claim that this refers to the followers of the previous Books who knew about the Qur'an even before its Revelation, since it was mentioned in the previous Books. There is no mention of it in the verse, and those who were given knowledge (even before the revelation of the Qur'an) are the Ahl al-Bayt, the Pure House, whose knowledge was innate and who were sinless even in the wombs of their mothers. They made a mysterious walk around God's Throne before the creation of the heavens and the earth, through them everything began and through them everything will return. Twelve lights were lined up beside God's Throne before anything was created.

If the ordinal number of Surah "Night Journey" (17) is added to the verse of Sadik’s prostrations (107), the number will be 124 (107+17), and according to the hadith, the total number of God's Messengers is 124,000. This is because Imam al-Mahdi, whose surah this ultimately is, sheds light on the teachings of all God's Messengers and interprets all God's Books ever published . Tradition says that the Twelfth Imam (leaning his back against the wall of the Kaaba) will say to the people: "Whoever wants to ask about Adam, let him know that I am Adam. Whoever wants to ask about Musa (Moses), let him know that I am Musa, who wants to ask about Isa, let them know that I am Isa (Jesus)..."

It is completely clear that the Savior will make himself known to all people and not just Muslims who are ignorant, often harshly reducing the role of the Twelfth Imam to the level of social justice (of that time) and punishment of criminals. Through the religion of love, all faiths will then become one. Such an evolutionary and spiritual leap implies the affirmation of 9 spiritual senses, the full development of a light man. Until the conditions are ripe for it, the Imam will dwell in secrecy since we are unable to see him.

Verse 26 of Surah "Night Journey" also talks about the right of the Pure House.

Verse 26: "Give your neighbor his due, and the poor, and the wayfarer, but do not squander much."

The "neighbor" is Imam Ali who was deprived of "his right" (to rule the community) (in the external course of history). However, as the Divine Imamate is a certain function, people can neither give nor take it away, and the power of the Holy Imams is cosmic (not economic, social or political) and therefore cannot be taken away. "Restoring the right" (to Ali) is here given as a whole esoterically - the acceptance of him as the Right Way in his own right. "The poor" are the other 11 Imams are "poor in spirit" (Jesus), because the Prophet, peace be upon him. said: "Spiritual poverty is my glory".

It is about the "bareness of the battle", the emptying of the heart only for God, the lack of need for creation. "Intentional travelers" are the followers of the Holy Imams, their students in the "night of esotericism", spiritual travelers who are initiated into their secrets. They know their degree and "resting" stations on the spiritual journey and they are "those close" (to the Holy Imams). For the rest, only the external form of religion is valid ("do not waste much" - end of the verse), the literal letter of the Law (for the physical) and what is in accordance with their capabilities (because they cannot reach beyond the literal content of the Book).

Any coercion that intends to cross their (cognitive) threshold would necessarily manifest itself as "extravagance" ("Do not cast pearls before swine" - says Jesus, pointing to the perdition of revealing divine Truths which by the nature of things belong to a select few and never become property of "everyone"). As Imam Ali was the first to accept Islam, "intentional travelers" followed Muhammad a.s. from the very beginning of his mission. If it is so, we will see if we add the number 40 (in the fortieth year Muhammad received the Mission) to the number 26 (the number of the verse about the right of the Pure House). The number 66 (40+26=66) will be obtained, so it is necessary to see what that verse in the sura "Night Journey" says.

Verse 66: "For your sake, your Lord sets ships on the sea so that you may seek His bounties because He is merciful to you."

Esoterically speaking, this is speaking about the Holy Imams that only God can move (since they are sinless) across the sea of created worlds so that people can benefit from their blessed presence. We have already seen that Muhammad a.s. said: "My Ahli - Bayt is like Noah's ark, whoever climbs it is saved, whoever misses it is sunk".

Therefore, the "lads" mentioned in verse 66 are the Imams, peace be upon them. They are initiated "for our sake", because the Imamate is a vital part of the faith and because they are the "side of God", the "order of God", the "language of God", the meeting place of the Divine secrets, the treasury of knowledge. "Seeking God's favors" takes place precisely through them, which results in God's grace (for the seeker), as it says at the end of verse 66.

Now let's look at verse 6, Surah "Night Journey".

Verse 6: "Then We will give you victory over them and We will help you with sons and daughters and We will make you more numerous". According to some interpreters of the external content, the preceding verses (1 - 5) speak of the destruction of Jerusalem by Nebuchadnezzar several thousand years ago, but the Qur'an does not directly mention the names. It should be noted that the trap of historicism (in the Holy Book) is one of the most pernicious and dangerous. In this sense, the famous hadith of the fifth Imam should be quoted: "If a Qur'anic verse was revealed because of a person and that person died, that verse would die with him. In that way, the Holy Book would be dead."

This best reflects the historical consciousness that reduced the inexhaustible Source of the Divine to "telling stories", the literal content of the text "captured" by the specific occasion of the Revelation. Let's go back to verse 6. He announces the authority of Imam al-Mahdi. Light prostration is Sadikova a.s. and he is the sixth Imam which also corresponds to the number of verses. In this context, it is extremely important because Imam Sadik is the founder of the school of Imami. The victory mentioned in verse 6 is the victory of the "end time", the victory of Imam al-Mahdi over the Antichrist. We have seen the verse about "ships that sail" (Imami a.s.) with the ordinal number 66. If we "combine" that number with verse 6, we will get the number of the Antichrist in the sum of digits (66 and 6=666). "Helping riches and sons" (after the victory of knowledge) is mastery of the material universe in the age of Mehdi a.s. "And We will make you more numerous", ends verse 6 which means (for the first time in history) the victory of knowledge over ignorance where "the number of the learned" exceeds the number of the ignorant. Now, in the dark ages it is the exact opposite. The Antichrist (Dajjal) will do the exact opposite. To strive that the ships of faith do not unfurl their flag on the mast, (Ehli - Bayt) to fight with all their might against knowledge, against the Truth.

The Antichrist is the embodiment of evil in the Last Time. But, according to him, for the first time "those who know" are prevailing, they are becoming "more numerous".

If from the verse of prostration (17) the verse "about ships" (66) (Ahli - Bayt) is subtracted, the number 41 (107-66-41) is obtained, which is the ordinal number of Surah "Explanation" (in which the light prostration of Imam Ali a.s.). In the sum of the numbers, verse 107 gives the number 8, (1+0+7=8) and if we exclude the "zero" it remains as number 17. Zero is in the form of a circle, the circle between the numbers 1 and 7. We have seen that the Authority of Imam al-Mahdi a.s. lasts 17 years. A circle as a geometric body represents the joining of two points as a whole, where the second point returns to the first and thus becomes the last. The return of Imam al-Mahdi (from concealment) unites the Seal of the Absolute Vilayet (Imam Ali) with the Seal of the Muhammadan Vilayet (Imam al-Mahdi himself). With Mehdi, the cycle of 12 Imams was closed, with him the circle of Imamate and Vilayet was formed.

The two Imams (Ali and Mehdi) therefore join with the prostration of Imam Sadiq a.s. (verse 107). The difference in the total number of verses of the Surah "Night Journey" (111) and the verse of Sadik's "Light Prostration" (107) is the number 4 (111-107-4), which again indicates Ahli - Bayt, i.e. 4 "persons we are obliged to love"

(Fatima, Ali, Hasan and Hussein). We have seen that in the collection, the ordinal number of Surah "Explanation" (41), in which Ali's "Light Prostration" and the ordinal number of the verse about "ships" (Ahli - Bayt). This gives us the number 66, the number of Sadik's a.s. prostration (107), and the number we have seen joins Ali and Mehdi forming a circle, a whole of 12 Holy Imams and that according to the rule of Imam al-Mahdi (number 17 and which is the number of years of his rule).

However, as his power is not political or social (in the current understanding of those words), but the cosmic number 17, it is necessary to consider it in that context, which in itself exceeds several years of earthly time. The number 17 consists of 1 and 7. Annemarie Schimmel writes: "The number 1 is a number that contains all numbers united within itself but excludes every form of multitude". "... the number 1 is always the same and unchanging and always gives itself (by multiplication)...". "one became a symbol of the primordial one deity without the other".

As the number 1 "rests within itself" it is the object of interest of many religions. The Upanishads view the world as illusory, the various manifestations of one being behind the veil of divine illusory energy (maya).

The number 1 is therefore the number of the Divine, the number of unity that does not contain "its otherness", the number that is sufficient for itself. This way, the first number of Mahdi's rule, number 1 (of number 17) is the Self-Sufficiency of Battle, the Divine Silence of Inaccessibility from which the Names and Attributes flow. Accepting this analysis, the cosmic authority of Imam al-Mahdi a.s. reaches number 7, then it merges with it. Since ancient times, the week has been seen as a perfect number, consisting of the 3 principles of creation (intellect, nafs and ruh in Islamic terminology and the four earthly principles (water, earth, air, fire). We have seen these are consistent with the "4 persons we are obliged to love " (Fatima, Ali, Hasan and Hussein a.s.).

Astronomically, the moon changes its positions every 7 days and Mehdi a.s. is the "Month" of the Muhammadan Vilayet. The ancient Maya believed in a heaven with 7 floors, the 7 gates of hell in Islamic eschatology. Also, the seven ebdals are the "eyes of the Imam" (Mahdi) and they constantly roam the earth reporting to Paul about emergency situations that require his direct intervention. Likewise, according to the Bible, there are 7 "deadly sins" as well as 7 "gifts of the Spirit". Finally, the Islamic testimony of faith - There is no God but Allah and Muhammad is the Messenger of God - consists of 7 words:

1.- La

2. – Illaha

3.- Illa

4. - Allah

5.- Muhammad

6. - Resul

7.- Allah

These are the 7 degrees of faith that, during the age of Imam Mahdi, will be realized in all creation and that is why the week is the second number (year) of his rule (of the number 17). We see, then, that the Authority of the Imam is in no way "something earthly" (which would have political, social or social aspects), even more, in that age (of the full spiritual development of humanity) the words "politics" and "society" will have no meaning in the sense it belongs to today. After all, some traditions do not mention the number of 17 (when talking about the authority of the Imam) years, but 5 or 7, which clearly indicates the full transparency of earthly time in the golden age, its metaphysical "watering down". That's why verse 107 (Surah "Night Travel"), the verse of Sadikova a.s. prostration composed of 1 and 7 and the circle between them (the number "zero").

By joining the Absolute One (Ali) and the Muhammadan Vilayet, the original beginning (number 1) and the testimony of faith (number 7) are realized (in each person) in the way of the light of that testimony through 7 esoteric degrees which are the pinnacle of knowledge about God.

Ninth Prostration of Light (Imam Kyazim a.s.)

Sura "Maryem" (Mary), sura 19, Mecca, 98 verses.

The recommended prostration verse is verse 58.

Kaf – ha – ja – ajin – sad.

Verse 58: "These are the prophets whom Allah showered with His mercy, the descendants of Adam and those whom We carried with Noah, and the descendants of Ibrahim and Israel, and those whom We guided and chose. If the verses of the Most Gracious were read to them, they would fell on the ground and cried".

Muhammed a.s. said: "Adam's clay was mixed for 40 days. We find that number (40) in the sum of the digits of the ordinal number of the surah "Merjem" (19) and the total number of verses of the same surah (98) and the prostration verse of Imam Kyazim (as) (58) (1 +9+9+8+5+8=40).

In the sum of the numbers, the number 175 (19+98+58=175) is obtained, which is the number of the Beautiful Names of God (100), and the entirety of invisible esoteric hierarchies (40 noble priests + 30 spiritual princes + Imam el-Mehdi + Isa + Elijah + Hydra). Thus, we have the beginning of the Message as the result of the "simple sum" and the Names of God and the invisible hierarchy together as the result of the "complex sum". This is because in verse 58 the entirety of prophethood is given from the place of the Messenger's Messgae (Ehli-Bayt).

Moreoever, Surah "Prophets" has 112 verses, 100 Beautiful Names of God + 12 Imams, which clearly indicates that they are the place (of the Messenger's Message). They are "those prophetesses" who "started" (took from the Muhammadan Light) from the place of the Messenger's Message, therefore precisely "you" (and not someone else because there was also a different prophetess, the one who did not have to have "complete" knowledge of Ahli-Bayt) as verse 58 tells us. The number 58 is the number of years of Mary's life (she died at the age of 58). As she is Isa's a.s. mother, every spiritual traveler (Ehli – Beyta) must experience Mary's pains (pains of initiation) in order to give birth to his "Isa".

The number of Isa's (Jesus') age at the time of his ascension to heaven is 33. We have seen the simple sum of the digits of Kyazim's light prostration, the number 40. The difference between them is the number 7 (40-33=7) and Imam Kyazim is the seventh Imam.

We see that verse 58 defines those Prophets (who take Prophethood from the place of the Messenger's message) as those "showered with grace", the descendants of Adam, those who were carried with Noah, and the descendants of Ibrahim and Israel.

Unlike the Names of the Messengers (Adam, Ibrahim and Israel) which are followed by descendants, in the case of Prophet Noah it is not said "descendants of Noah", but rather the "descendants of those whom we carried with Noah". Who are "they"?

We have already quoted several times how the Exemplary Prophet compared his Ahl al-Bayt to Noah's Ark ("Whoever climbs it is saved, whoever misses it is sunk"). They (Ehli - Bayt) are the Ones who were carried (by the ships of faith) in the hearts of the Prophets, since the Prophets assumed their responsibilities through them (thus taking them from the place of the Messenger's message). They are mentioned in the verse at a point between Adam and Ibrahim, between the first Prophet (Adam) and the first of the Prophets, who reached the level of Imamate (Ibrahim).

God says about Ibrahim in the Qur'an: "

- I will make you the people's imam.

- And some of my descendants - he asked.

- My promise will not include bullies...

The light of humanity (Ahli - Bayt)in these verses, from the place of the Messenger's Message, is being announced on the earthly plane because Muhammad a.s. and the Holy Imams descendants of Ibrahim. (in the chronological time of external history)

The descendants of "those whom We have guided and chosen" (mentioned at the end of verse 58) are those who were created from the rays of the Imam's light, the rest of light humanity. That it indeed told by the sum of Kjazim's light prostration (ninth in chronological order), and the ordinal number of the sura

"Merjem", (19) - 19+9=28, and that's how old (28) the eleventh Imam was at the time of his death, which is how the hiding of the Twelfth Imam began. His followers were "directed and chosen" by God.

Tenth Prostration of Light (Imam Reza a.s.)

Surah "Hajj" (al-Hagg), sura 22, Medina 78 verses.

The recommended prostration verse is verse 18.

Verse 18: "Don't you know that those in the heavens and those on earth worship Allah, and the sun and the moon, and the stars and mountains and trees and animals and many people deserve punishment. And whoever Allah humbles, no one can make them respected again, Allah does what He wills". The title of the surah is "Hajj". During the pilgrimage (in the external, physical world), in addition to the 7 generally accepted Tawafs (circumstances around the Kaaba), the followers of Ahlul-Bayt also perform the eighth, and that is "for the wife", and Imam Reza a.s. is the eighth Imam. If that number (8) is subtracted from the ordinal number of the surah (22), the number of 14 Masums (22-8=14) will be obtained.

If the ordinal number of the surah (22) is subtracted from the total number of verses (78), the number will be 56 (78-22=56), which is how old the fifth Imam (Baqir a.s.) was at the time of his death. The fifth Imam, Muhammed, son of Sejad, had the nickname "Bakir" which means "great knowledge" but also "the one who separates", (truth from falsehood) who separates light from darkness. This "separation" is the descent of the Muhammadan light into the created world, its radiance in all 8 Heavenly spheres. The difference between Bakir's age and the serial number of Surah "Hajj", which is the number 34, (56-22=34) tells us that it is the age of Imam Ali at the time when Muhammed a.s. declared the Successor and leader after him (the Prophet).

We have seen the light prostration of Imam Reza a.s., verse 18, and that number is the number of years h. Fatima at the hour of death, therefore "the life of Fatima". Also, the total sum of the ordinal number of Surah "Hajj" (22), the prostration verse (18) and the total number of verses (78) gives the number 118 (22+18+78=118), which is 100 Beautiful Names of God + Fatima's life. We know that the Pure House is the meeting place of the Beautiful Names of God. Verse 18 enumerates 8 categories of creation and all of them (besides the initially mentioned "those in the heavens and those on the earth) "prostrate to Allah". We know that Reza (a.s.) is the eighth Imam. The external consideration of the verse suggests that the heavenly bodies and nature worship God in the sense their subjectivity and their reality which excludes (human) free will. Behind that are enumerated two potential categories of people, "those who worship" and "those who deserve punishment"

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Esoterically, it isspeaking about the 8 heavenly spheres with their corresponding light (or darkened) aspects of cognition (Imam Reza is the eighth Imam). Thus, the "Sun" is the Prophet Muhammad, the "Moon" is Imam Ali and the "stars" are the Holy Imams. We have seen that according to tradition the Imams were compared to the stars, "when one sets, another appears". The first few categories are (due to the strength of their light) represented in the form of heavenly bodies, and then the vegetative and animal worlds that are between them (Ehli - Beyta) and other people will follow. (people are listed as the last two categories in verse 18). This is precisely why the movement of the celestial spheres needs to be observed "from behind", i.e. from the final point of descent of the Muhammadan light (and the human soul itself) into the created world.

The first heavenly sphere - "many who deserve punishment"

The second heavenly sphere - "many who worship" God

Third Celestial Sphere – "Animals"

Fourth Celestial Sphere – "Trees"

Fifth celestial sphere - "mountains".

Sixth celestial sphere – "stars" (Holy Imams)

Seventh celestial sphere – "Moon" (Imam Ali)

Eighth celestial sphere - "Sun" (Prophet Muhammad).

The beginning of verse 18, ("Don't you know") aims to indicate the inner knowledge of light (or darkness), which is the fruit of the radiance of each of the heavenly spheres.

The first heavenly sphere is "many people who deserve punishment". The verse does not mention "disbelief", i.e. deniers who would possibly fall into that category, they are "excluded" from 8 spheres, since they reside in the world of "darkness". So in the first celestial sphere, "unconscious people" reside, that is the heavenly path of the unconscious. It is they (since they did not meet the Imam of their time) who die the death of the ignorant.

The second celestial sphere is inhabited by people who "worship" God, and they are, to a certain extent, aware of the positioning of the Pure House. These are people of exoteric consideration who represent the "majority consciousness" and they are the most of the mentioned categories. Then come the "animals". This is a higher (cognitive) level than the previous one because the animal spirit (in man) is involved in obedience to God as a whole. It is subordinate and (as such) cognizable and can be called the first true esoteric degree.

Then, during the fourth category (fourth celestial sphere), "trees" are mentioned. This is already the stage of cultivating the speaking soul and includes various inspirations that descend from the divine world to the heart. The Qur'an says: "A beautiful word is like a beautiful tree, its root is in the earth and its branches rise to the sky". The people of the fourth heavenly sphere ("trees") are therefore, people of "beautiful words", words that spring from the land of the Imamate and (like the branches, i.e. the multitude of words rises to the sky of the vilayet.

Unlike "third sphere" people (who have subjugated the animal spirit within them) fourth sphere people are already inspired believers. The Qur'an speaks about it: "They were inspired to speak beautiful words", "and they were inspired to the way of the One who is worthy of praise". (sura 22, verse 24). From this it clearly follows that the "beautiful word" (which is like a tree) is the fruit of an inspired soul. That inspiration is part of God's Way, and we have seen that the Holy Imams are the Right Way in particular. "Praiseworthy" indicates the Praised One, the Prophet Muhammad who is the Praiser and Champion of God's Way.

The fifth heavenly sphere ("the mountains") are the initiated believers, those who are instructed in the secret teachings of the Ahl al-Bayt. The Qur'an says that God offered a trust to the heavens, the earth, and the mountains, but they feared and refrained (while "the frivolous man" accepted it). The Qur'an says that God scattered immovable mountains (over the earth) so that "it would not shake us". We will not comment on the external consideration, which suggests the role of mountain massifs in protecting against tectonic disturbances within the country. Initiated believers are immovable like mountains, "visible" even from a great distance (ignorance), they prevent earthquakes of doubt in human hearts but also external "earthquakes" (such as disturbances, bloodshed and riots) which they warn with their actions and prayers.

They carry a "heavy, burdensome thing", which neither an angel of a higher order nor a sent Prophet nor a tried believer can carry, it can only be carried by the one whom they (the Imams) choose. "Mountains" are the elite of the chosen ones, and in their degree they surpass the previous categories of "subjugation of the animal" and "beautiful words". The sixth celestial sphere ("the stars") belongs to the Holy Imams. They are the stars of the (cognitive) heavens, lamps in the darkness, lights on the horizons of knowledge by which spiritual travelers orient themselves. In the sixth sphere the place of the Messenger's Message or the secret of the Mohammedan Light is contained. The sixth sphere is above everything earthly, just as the stars in the sky are above the earth, it is the world of perfect humanity.

The seventh celestial sphere ("the Moon") is the world of Imam Ali a.s. As the seal of the Absolute Vilayet, he receives the original light of the Prophet Muhammad (the Sun) in the manner of the Eternal Imam who was sent secretly with every Prophet and (only) with Muhammad publicly. He is the Light of God, the Side of God, the other half of the Muhammedan Light. "Me and Ali were one and the same light 14,000 years before God created the earthly Adam" – the Prophet tells us, presenting to us the unity of that light. Later, Ali's light was "resisted", "split", thus beginning the Eternal Imam's journey through human history.

The eighth celestial sphere ("the Sun") is the world of Prophet Muhammad, it is the world of Muhammadan Reality, the Muhammadan light that is above the "seven heavens" of creative worlds in which man (as a perfect form of creation) is present according to a certain degree of perfection. Like the sun, the Mohammedan light illumines the worlds. "And whom Allah humbles, no one can make him respectable, Allah does what He wills," he tells us at the end of verse 18 (Prostration of Reza, peace be upon him). The Qur'an, speaking about the perfection of the human form, says: "Have we not created man in the most harmonious form?..." "and indeed We will bring him back to the lowest lowlands". This is the "humiliation" of the above-quoted verse, the "lowest level" of self-realization that is below the 8 heavenly spheres mentioned, the world of denial and horror of (only) sense cognition, cognition that puts man (being a rational being) below the level of an animal ("they are like cattle, even worse than cattle" - Qur'an).

"Returning" to the lowest lows means moving back to the world of spirits, the world when the unborn human race recognized the Unity of God and when each individual chose his destiny (in accordance with the expression of the Divine Unity).

The eleventh light prostration (Imam Djevad a.s.)

Surah "Furqan" (Al-Furqan) surah 25, Mecca, 77 verses.

The recommended prostration verse is verse 60.

Verse 60: "And when it is said to them: "Fall down before the Most Merciful" - they ask: "And who is the Most Merciful?" "Should we prostrate ourselves just because you command us?" And they alienate themselves even more." The word "Furkan" is seen by some interpreters as a "means of separation". The ordinal number of the surah (25) is identical to the age of Imam Dzhevad a.s. at the time of death (died at the age of 25). Also, 3 numbers (ordinal number of the surah, 25, total number of verse 77 and verse of prostration, 60) in the sum of the digits give the number 27, (2+5+7+7+6+0=27), which is the ordinal number of the surah " Ants". The surah contains the next "prostration of light", the prostration of Imam Hadi a.s. Surah "Furqan" has 77 verses, in the sum of the digits it is the number of 14 (7+7=14) Sinless.

If the "prostration verse" (60) is subtracted from the total number of verses (77), the number will be 17, which is the number of years of rule of Imam al-Mahdi, a.s. In verse 60 God Almighty is also mentioned as the Merciful, and that twice, so an attribute that encompasses all creation is used. ("With My punishment I punish whom I will, and My mercy embraces all" - Qur'an).

Despite the visibility of that Grace (in all creation), the verse describes all human confusion related to various forms of agnosticism and anthropomorphism. Namely, the worship of God that stems from the aspiration of human unadulterated nature in the verse is stated both as human doubt and through the prism of human action that originates from outside. ("...just because you order us to"). That abyss of metaphysical idolatry, where the Divine Attributes are viewed on a human level, can only be bridged by Imamology.

Imam, as a meeting place of God's Names saves from the trap of anthropomorphic viewing of the Divine, as well as from the doubt about the complete unknowability of the same that is so common in every (purely) literal and dry rationalism. The answer to the question given in the verse ("And who is the Merciful?") can only be obtained by knowing the Imam of his Time. If there is no such thing, the anthropomorphic vision of the Divine is inevitably projected onto the human plane, resulting in even greater alienation from oneself, since the distorted image shows the "inverted order" of things. What is the demand of one's own fitret can be seen inverted at the level of human activity (compulsion). That is why the ordinal number of Surah "Furkan" (25) in the sum of digits added with the verse of prostration (60) gives the number 13, (2+5+6+0=13) Prophet Muhammad and 12 Imams. The order of "separation" of ta'nzil (delivering the Revelation) and ta'wil (spiritual hermeneutics) rests on the 9 Imams after Husayn, which begins the descending father-son line, (Imam Jevad is the ninth Imam) which gives in its Totality the Muhammadan Light. In other words, the Light of the Prophet Muhammad and the 12 Light Curtains (Imams) descending into the created world are the only protection against the pernicious tendencies of anthropomorphism and agnosticism.

Twelfth light prostration (Imam Hadi a.s.)

Surah "Ants" (An Naml) surah 27, Mecca 93 verses.

Ta-son

The recommended prostration verse is verse 25.

Verse 25: "So that they worship Allah, Who brings forth what is hidden in the heavens and the earth, and Who knows what you conceal and what you reveal".

The verse of prostration (25) is the life of the Ninth Imam Djevad, a.s. (died at age 25).

We have seen that the light prostration of Imam Djawad is also in the sign of the number 25 (Sura "Furqan" is the twenty-fifth sura) while the number 27 is the number of years of Imam Hasan when he was given the oath as well as the number of parts of the total knowledge (Surha "Ants" is 27 – ma). Namely, Imam Sadiq said: "Knowledge is divided into 27 parts (harps). Only 2 parts of knowledge will be revealed until the coming of Mahdi a.s.

When our Restorer comes he will release 25 parts of knowledge and make them available to humanity". That the key to that future knowledge is in Surah "Ants" is told by the verse of prostration (25), which is identical to the number of parts of knowledge that Imam al-Mahdi will release. Also, the ordinal number of Surah "Ants" (27), the total number of verses (93), and the verse of prostration (25) in the sum of the digits give the number 28 (2+7+9+3+2+5), which is the number of years of the eleventh Imam at the hour of death. In other words, this is the beginning of the occultation of 12 Imams (that number, 28, also announced the next, thirteenth light prostration that belongs to the eleventh Imam).

Later we will see that the "prostration verse" in the sura "Splitting" is verse 21 (and sura 21 is the sura "Messengers" and has 112 verses, 100 God's Names + 12 Imams), while the surah itself has 25 verses, which is in accordance with the "verse prostration" in Surah "Ants". Those 25 verses represent the 25 Messenger Logos, the batin of knowledge of the 25 God's Messengers who are mentioned by name in the Qur'an. Imam Hadi a.s. is the tenth Imam which indicates 10 degrees of knowledge while his prostration is the twelfth in order which indicates the Twelfth Imam whose concealment is identical to the concealment of "Bismillah" (In the Name of God, the Merciful, the Compassionate) in Surah 27.

Namely, Surah "Repentance" (surah 9, verse 129) begins without the opening clause given at the beginning of all suras ("In the Name of God, the Merciful, the Compassionate"). However, that paragraph that is missing was "inserted" into sura 27 as verse 30 which reads: "from Suleiman and reads: "In the Name of Allah, the Gracious, the Compassionate".

So, we now see the missing paragraph from Surah 9 here, as the words of Queen Belkisa when she talks about the letter she received from Prophet Suleiman a.s. (we will not comment further on the external consideration of the verse).

Surah "Repentance" is Surah numbered 9, indicating 9 Imams after Husain. The number of verses of that surah (129) in the sum of the numbers indicates 12 Holy Imams (1+2+9=12); also, 129+9=138, (1+3+8=12 Imams). Let's go back to the verse of Hadi's light prostration (verse 25). Ayat for Allah (swt) says that he "brings forth what is hidden in the heavens and the earth..." Imam Sadiq a.s. said: "Ali is the sovereign of that which is above the earth and that which is under the earth".

The beginning of the verse - "so that they may worship..." indicates the knowledge of Ali who, as the Seal of the Absolute Vilayet, is the sovereign of what is above the earth ("in the heavens" - in verse 25) and what is under the earth ("and in the earth" - in the mentioned verse) as well as the knowledge of Mehdi who (as the seal of the Muhammadan Vilayet) is hidden and "what" is performed (in the heavens and on earth) is 25 parts of knowledge that Mehdi will "liberate". From what? Since only 2 branches of knowledge are available to people until the Imam is announced, it is clear that humanity (at the current level of spiritual development) cannot receive more than that. It is necessary to free the spiritual forces in man, that is, to free man himself from the mundane fetters of matter. This can only happen by releasing (developing, or more precisely by awakening) 9 theophanic, spiritual senses, that is, by developing a light man. Until the Imam is revealed, a balance between the esoteric and the exoteric will be needed, a balance that is specific and special (different) in each time.

This is what the end of verse 25 tells us ("and who knows what you hide and what you reveal"). We have seen the number of the verse with the "opening clause" (In the Name of God, the Merciful, the Compassionate) that is missing in the sura "Repentance", the number 30 (30 is 3 and 0, "zero", that is, a circle). Imam Ali a.s. said: "The whole Qur'an is in Surah "J'asin", the whole of "J'asin" is in Surah "el Fatiha", the whole of "el Fatiha" is in "Bismillah" (In the Name of God, the Merciful, the Compassionate) and the whole "Bismilla" is on point". "I am that point" - added Imam Ali.

Surah "Fatiha" has 7 verses. Verse 87 of Surah "Hijr" (sura 15, verse 99) says: "We have revealed to you seven verses that are repeated and we reveal to you the magnificent Qur'an". Since the Holy Imams are the Right Path in particular (mentioned in "Fatiha"), they are those verses that are "repeated" (it is known that during every prayer it is obligatory to recite Surah "Fatiha"). That it is so, is evidenced by the difference in the total number of verses of Surah "Hijr" (99) and the already quoted verse (87). That difference is the number 12, (99-87-12), the number of the Holy Imams. Moreover, the surah itself has 99 verses, which is the number of God's Names known to men. In total, the Holy Imams as the Right Path, especially the magnificence of the Qur'an (them as the te'vilah of the Book) give the number of Beautiful Names of God, which the Imams described as their own once more. (87+12=99). However, since the entire Qur'an fits into Surah Ja'sin, it is necessary to analyze verse 12, which points to the Twelfth Imam, and it is known that one of the Mahdi's names is Ja'sin.

Verse 12: "Indeed, We will bring the dead back to life and We have recorded what they did and the deeds they left behind, We have enumerated all this in a Clear Sign (Imam)". Seen from the outside, verse 12 speaks of the Day of Judgment, and the resurrection of the dead and the deeds that are judged. Esoteric considerations speak of the reviving of "dead", dead hearts that are revived by the zan brought by Imam el-Mehdi a.s. What has been done and left behind is now enhanced by the revival of dead hearts and that after everything is "numbered" by the clear sign of the Imam. All previous sciences (which are only two branches), including certainly the materialistic sciences, experience their zenith after the previous discoveries are collected ("counted"). In relation to the knowledge that will be known until the known Half, the newly acquired will be so superior that all the past will seem like a simple list. (action, action, effort in the broadest sense of the word).

The clear sign Imam is further "moved" to Surah "Fatiha" as the Right Path in its own right (which we have already seen), and then to the "opening paragraph" which is at the beginning of every Surah except Surah "Repentance" (In the Name of God , the Merciful Compassionate). How, according to the hadith, all of "Bismillah" stops at a point (and that point is Imam Ali) Imam al-Mahdi a.s. with its further "descend" it complements that point, that is, it "expands" it to the level of a circle, a serious mystical path within each person.

Thus, in the "supplementary" Bissmillah (verse 30 of Surah "Ants"), the Absolute (Imam Ali) and the seal of the Muhammadan Vilayet (Imam Mehdi) meet. They meet at the point of the great triad. Namely, the first digit of the number 30 is the number 3. It is a triple testimony of faith (faith in God, Messengership and Imamate), which in an esoteric sense means that God is One, that Muhammad is His Messenger and that Ali is His Friend. It is at the same time a "clear sign" of the merging of Imamology with Christology because the number 3 (also) represents the Holy Trinity (In the Name of the Father and the Son and the Holy Spirit). The second digit of the number 30 is "zero", that is, a circle.

The circle is a symbol of the mystical path in which the spiritual traveler travels along the circumference and returns to the Center attracted by the divine power that that center radiates. The line connecting the circle with the center is as factual as the creatures, and everyone can (and should) seek the Path for their own self-realization, which is the meaning of human life. That path in Islam is (again) based on the number 3, sharia (law for the physical), tariqat (spiritual path) and haqiqat (reality of spiritual truths). Ta - son, the "abbreviation" from the beginning of the sura "Ants" represents the Pure House, that is, the Holy Family. With the revealed Imam, humanity reaches the ultimate point of knowledge that human creatures can reach. It is known that Imam Ali possessed the ring of Suleiman which indicates his (Ali's) sovereignty in that which is "above the earth" and that which is "under the earth". It is a clear sign of the perfection of the human form as a Temple, and that wholeness again starts from the triad (body, soul and spirit make up man).

On the spiritual Path of self-realization of the soul, the Qur'an mentions 3 of its stages, which is again the first digit of the number 30 and represents the esoteric stage of realization of the triple testimony of faith (There is only one God, Muhammad is the Messenger of God, Ali is the friend of God).

The first level, which is mentioned, is the soul "prone to evil", sura 12 ("Yusuf"), verse 58: "I do not justify myself, that soul is prone to evil except the one to whom my Lord has mercy. My Lord is truly forgiving and merciful ".

The first testimony of Faith (only Allah is God) corresponds to this degree, because faith in God begins the education of the soul, its cultivation. The number of the surah (12) indicates the 12 Imams who are the Guides. The second level that is mentioned is the soul "that chastises itself", sura 75, verse 2: "And I swear by the soul that chastises itself". The second testimony of faith (Muhammad is the Messenger of God) corresponds to this level of soul education, because with the (gradual) realization of Ahl al-Bayt, the spiritual traveler begins to face his own evil in a critical way. The Holy Imams appear at this stage as Knowers. This is evidenced by the ordinal number of the sura (75), a number that contains the whole of invisible esoteric hierarchies (75-40 noble priests + 30 spiritual princes + Idris + Ilyas + Isa + Hidr + Imam el Mehdi). This is the stage of introducing the traveler to the world of the secrets of his (own) soul.

The third level mentioned in the Qur'an is the "satisfied soul", sura 89, verse 27: "And you, Oh calm soul", which indicates the position of "satisfied soul".

Verse 28 further points to the ultimate goal of the spiritual Journey: "Return to your Lord satisfied, and He will be satisfied with you."

The third testimony of faith (Ali is the Friend of God) corresponds to this level of education of the soul, and the Holy Imams appear as Friends of God at this level. Proof of this is the difference between the ordinal number of the surah (89) and the ordinal number of the verse about the "satisfied soul" (27), number 62 (89-27-62), which is Muhammad's life (he died at the age of 62).

Therefore, friendship with God indicates the world of Muhammad's reality, that is, the Muhammadan light that descends into the created worlds through (like) 12 light curtains. The ordinal numbers of the three surahs they mention

the education of the soul, that gives the total number 176. (12+75+89=176). If the number of Quranic surahs (114) is subtracted from that number, the number of years of Muhammad's life is again obtained (176-114-62). This threefold degree of self-realization of the soul in the age of Imam al-Mahdi will encompass all of humanity. If so, says the number of the verse about "the return of a calm soul" (to your Lord), number 28, which indicates the life of Mehdi, peace be upon him. father, Imam Askeri (died at the age of 28), and when the Imam's concealment began. During the entire period of concealment (until its Disclosure) the degree of "quiet soul" will not be revealed (by spiritual travelers) in its entirety.

Only 2 branches (out of 27) of knowledge about the "quiet soul" will be known until the appearance of the Mahdi.

It is important to mention the importance of the triad in Hinduism (Brahma - the creator, Shiva - the destroyer and Vishnu - the sustainer), because Imam Mehdi will unite all religions through the religion of love.

Some claim that the number 3 is the first real number (just as the "Mahdi's reality" will be the first complete reality), the number which, in addition, is the first to produce a geometric body, i.e. a triangle. Throughout the history of the human race, the number 3 has often meant "a lot", i.e. "beyond duality". Thus Aristotle indicates that the number 3 is the first number to which the term "all" refers. In the age of the Mahdi, all people will be enlightened. The ordinal number of Surah "Ants" (27) is identical to the number of total branches of knowledge (also 27).

Thirteenth Prostration of Light (Imam Askeri a.s.)

Sura "Sad (Now), sura 38, Mecca, 88 verses.

The verse of recommended prostration is verse 24.

Verse 24: "He has done you wrong" - said David, by asking to add your sheep to his own, many partners do injustice to each other, not only those who believe. David saw that We had put him to the test, so he asked forgiveness from his Lord, fell face down on the ground and repented.

The surah is numbered 38, 3+8=11, and the thirteenth prostration of light is the prostration of the eleventh Imam. The sum of the ordinal number of the surah (38), the total number of verses (88) and the verse of prostration (24) in the sum of the digits gives the life of Jesus (33). Namely, 3+8+8+82+4=33, the number of years of Jesus when he was raised from the earth. Since this (thirteenth) prostration is in the sign of the Mehdi's father (Imam Askeri), the aforementioned sum (33) is also the announcement of Isa's (Jesus') return.

Now we will look at how the ordinal number of Surah "Now" (38) and the ordinal number of the verse of prostration in both directions (both subtraction and addition) point to Ahl al-Bayt, the Pure House.

Namely, the difference of those two numbers (38 and 24) gives the number of 14 Pure Ones (38-24-14). The sum of those two numbers again gives Muhammad's a.s. life. (38+24=62, died at the age of 62). So, these are two considerations, zahir (external) and batin (internal), which are shown in the way of the desired balance. Also, the verse of prostration (24) indicates "night and day" together, while the ordinal number of Surah "Now" (38) gives the sum of 24 (hours) and 14 Masum (24+14=38), and it is known that Imam Ali a.s. for Ehli - Beit said: "... our names are written on days and nights..."

The verses in Surah "Now" tell how Prophet Dawood was attacked by litigants, who he was afraid of, and that crossed over the wall of the temple. They have wronged each other and are looking for judgment based on justice, impartiality and guidance on the right path.

Then verse 23 says: "This friend of mine has ninety-nine sheep, and I only have one. He said to me: "Give her to me! - and defeat me in an argument".

Prophet Suleiman is the son of David just as Imam al-Mahdi is the son of Imam Askari, and this analogy is more than a clear sign.

Verse 26 says: "Oh David, We have made you a ruler on earth, so judge people with justice and do not be led by passion so that it does not lead you from the path of Allah; those who deviate from the path of Allah will face severe suffering in the Hereafter, because were forgetting the Day of Reckoning".

The litigants first "attacked" Davud over the wall of the temple, surprising him. In the esoteric sense, the "temple" is the perfection of the human form, the completeness of a man as God's vicegerent on earth. "Wall" is a border, a division of zahir (external) and batin (internal) meaning, and these two analysiss are "two litigants" who are constantly arguing. Throughout the history of the human race, the zahiric (literal, external) interpretation of faith has always (until now) prevailed over the batinic (internal, spiritual hermeneutics) and will continue to be so until the Revelation of Imam Mehdi a.s.

He, the Savior, will judge by the inner, which was precisely the characteristic of the Prophet Davud a.s. As litigants have "injured one another" (in a constant bickering that leads to a dangerous imbalance) David's account of spiritual judgment (by the inner) puts things in their place. "Ninety-nine sheep" clearly indicate the symbol of 99 Beautiful Names of God to which (here) in an "unjust" way (by Zahir and at the expense of Batin) the "hundred sheep" is added, which results in a total of 100 Beautiful Names of God. Absolute moderation, complete balance between zahir and batin until Imam Mahdi is impossible. That is why the symbolism of beautiful Names is reflected on that level (of the animal spirit in man) which implies sacrifice.

Namely, the "sheep" is a very clear symbol of sacrifice in the constant historical "competition" between the external and the internal.

In surah "Hud" (sura 11, verse 123), verse 112 says: "Go on the right path as you have been ordered, and let the believers who are with you do the same, and do not be hung up, because He sees well what ".

Prophet a.s. said that he was "gray-haired" by Surah "Hud", because of the verse quoted above. "Grey" is a sign of great worry and sadness, but also a symbol of wisdom and dignity.

On one occasion Muhammad a.s. drew a line in the sand and said, "This is the right way." Then he drew a few side lines beside the main one and added, placing his hand on them, "These are crooked roads." The example (as well as the "white hair" of the Prophet) shows how difficult the right, true path is. Because the Imams are the right path in their own right, and the weight of that path is a "heavy, difficult thing" (which can only be carried by an angel of a higher order, a sent Messenger or a believer whose heart God will test) the right of the House, which is numerically indicated in the very verse from Surah "Hud" . The verse is numbered 112, which indicates 100 Beautiful Names of God and 12 Holy Imams (100+12=112).

Also, the difference between the total number of verses (123) and the verses about the "right path" is the number 11 (123-112=11), which indicates 11 Imams, and only with the Twelfth the Right Path becomes the perfection of every being. The verse to the Prophet, peace be upon him. he orders to follow the "Right Path" and the believers "who are with him" should act in the same way, not all of them, but only "those close to him". The noble Prophet was certainly worried and saddened by the verse because he knew that only a small one would group up to remain on the Right Path (of the Holy Imams), and that the right of the Ahl al-Bayt will be taken away and trampled on throughout history.

"Obest" here is not used as a moral lack of loftiness, but as an abundance of the spiritual that flourishes despite (and precisely because of) external limitations. That is why the Divine sight is mentioned at the end of the verse as an allusion to the metaphysical transparency of the very limitations on the purely physical level of existence. Let's go back to Surah "Now". Davud a.s. was able to make known only a part of Mehdi's knowledge, and consequently also a partial judgment on the inside.

In the absence of the Imam of Time, complete balance (external and internal) is impossible, but relative moderation is possible through the knowledge of God's Names (Imams) in the way of sacrifice. (we have seen what the "sheep" is, too clear a symbol). But Davud a.s. tried to make known all the knowledge that had to remain unknown until Imam Mehdi, and this is precisely where "Dawood's temptation" lies.

That is why verse 26 reminds David that God made him a governor.

This is not a general (because man as a being is God's regent on earth) consensus but a special regent, a regent from the place of the Epistle Message, a "partial awareness" of the Right of the House.

That is exactly why in the same verse the True Way is called God's Way. (which becomes such only in the age of the Mahdi since "absolute moderation" is achieved then, i.e. a complete balance of the external and the internal).

Fourteenth Light Prostration

(Imam al-Mahdi a.s.)

Surah "Splitting" (Al-Inshirak), surah 84, Mecca, verse 25. The recommended prostration verse is verse 21.

Verse 21: "And why, when the Qur'an is read to them, do they not fall on their faces"?

The Twelfth Imam is alive and hidden. Its concealment (small and then large), which has lasted for about 1200 years, has been the subject of many speculations and legends. Without delving into that topic in detail, it should be noted that his longevity as well as the "place" of hiding are often viewed from the position of (literal) historicity. From those positions, discussions were (and still are) conducted about the "longevity" of the Imam's life, about alleged hiding places in high mountains, inaccessible places, etc. Suffice it to say that the Imam's life is not subject to the laws of the material world, nor is the (Light) world that inhabits the place of earthly geography. He resides in the imaginal world (which is in the range between the world of matter and the world of spirit) and that in a strict incognito that is not subject to cause-and-effect relationships as they are on the physical level of existence.

The ordinal number of Surah "Splitting Up" (84) in the sum of digits indicates the Twelfth Imam, a.s. (8+4=12). The title of the surah ("Splitting Up") speaks of the Annunciation of the Imam which is a "great earthquake", an event that ushers humanity into the end of history and "splits" the earth into two halves (in the esoteric sense). That is why the verse is related to Imam Mehdi: "Say - the truth has come and the lies have disappeared".

The Imam will send a completely new invitation (hadith) to people, and through him will speak the teachings of all the Prophets of God. Mehdi is the ninth Imam after Hussein (from whom the "descending" line, father - son) starts, and the surah has 25 verses, which is the number of years of Imam Dzevad's life (died at 25). In the Qur'an, 25 Messengers of God are mentioned, which is in accordance with the number of the verse of "Splitting" (25) because Mehdi, a.s., illuminates the teachings of all God's Messengers and reveals their secrets .

Also (we have seen), the twelfth prostration of light (Imam Hadi) is verse 25 of Surah "Ants" which again corresponds to the number of the verse of Surah "Cleaving".

We have seen that verse 30 in that sura (the verse of the hidden opening item - "In the Name of God, the Merciful, the Compassionate) is the verse of the Secret of the Imam, his hiding and his coming again. Now let's look at some verses from the surah "Splitting Up".

Verse 1: "When the sky is split asunder".

2: "and he obeys his Lord, and that will be his duty".

3: "and when the earth is stretched out"

4: "and cast out that which is in it, and it is completely emptied"

5: "and obey her Lord - and she will be obliged to do so".

The external consideration of these verses points to the omens of the Judgment Day, a cataclysmic turn in the creation of a "new heaven" and a "new earth". Esoterically, it is about the revelation of Imam al-Mahdi, who is referred to here as "The Lord". We know that his name is "Lord of Time" or »Timelord«(Sahib-al-amr). We saw that according to the hadith of Imam Sadiq, a.s. Imam Ali a.s. "sovereign of that which is above the earth and that which is under the earth". As the Twelfth Imam is the seal of the Muhammadan Vilayet, he is the "splitting of the heavens" and the "stretching of the earth" and both are obedient to the Imam ("Lord").

Speaking about the Twelfth Imam Muhammad a.s. once said that "the earth will throw out its treasures" (that is, be obedient), which is completely in accordance with verse 4 of the sura "Splitting Up". ("and cast out that which is in it, and it is completely emptied")

"Complete emptying" of the earth is the ultimate reach of all sciences in the age of Imam al-Mahdi a.s. after which there is nothing but "emptiness".

Now let's look at the second group of verses in the sura "Splitting Up".

Verse 16: "And I swear by the evening blush"

17: "and the night, and what it covers with darkness"

18: "And by the full moon"

19: "you will surely encounter more and more difficult situations".

We have seen the sura "Splitting Up", the ordinal number of it is 84. If that number is subtracted from the number of Quranic suras (114), the number 30 will be obtained (114-84-30), and we have seen that the verse "Secrets of the Imams" (in surah "Ants") of serial number 30. Also, sura "Byzantines" is serial number 30, and Mehdi's mother was a Byzantine princess (Narcisa a.s.). Now let's look at the threefold (God's) oath in verses 16, 17 and 18.

God first swears by the "blush of the evening", then by the "night" and then by the "full moon". This is in accordance with the threefold testimony of faith:

1. Evening blush (only Allah is God)

2. the night and what it covers with darkness (Muhammad is the Messenger of God)

3. Full moon (Ali is the Friend of God).

"Evening blush", i.e. sunset, is the death of the Prophet Muhammad, the end of the Messengership (because after him there are no more Prophets). As he was sent as the herald of his son, Imam Mahdi, the night is the night of esotericism in the age of the Imam's concealment, the "night" of those enshrined in the secrets of the Vilayet. "That" (which covers that night with darkness) is the arrival of the Imam, that is, the coming Imam.

The "Full Moon" is the Imam himself at the time of his arrival, of his reappearance on earth. The "moon" (the Imam as the pivot of the lunar Vilayet whose role is initiation) is full, therefore, the Imam is in his "true" (full) character. The verse about the "night of esotericism" is numbered 17, which indicates the number of years of the Imam's rule. Esoterically, it is the rule over the worlds by Pole and the esoteric hierarchies belonging to him, which are invisible in such and such an age. The verse about the "full moon" is serial number 18, which indicates Fatima a.s. (died at the age of 18), mother of the Holy Imams a.s. Of the 14 Light Prostrations, 7 of them have "mysterious letters" at the beginning, while the other 7 do not.

The sum of the "prostration verses", these 7 surahs is the number 381. The sum of the ordinal numbers of these suras is the number 177, in total they give the number 558 (381+177). The total number of verses of these 7 surahs is 613. The difference between these two numbers is 55 (613-558), which is the number of the verses of surah "The Moon". This represents the full moon, and as the number is given by half of the surah with "prostration verses", it clearly indicates the batin and zahir consideration of the appearance of the Imam from the hidden world (7+7=14). "Full Moon" is a well-known joke. Therefore, in verse 18 of Surah "Splitting Up" ("And with the full moon"), he swears by the Wilayat of Imam Mehdi. In the sum of the digits, the number 281 indicates the Twelfth Imam (3+8+1=12), and the number 177 indicates his birth (1+7+7=15).

The number 55 is composed of 2 fives. It is known that five people were covered with the Yemen Mantle, (Muhammad, Fatima, Ali, Hasan and Hussain) the people for whom God created all that He created. "Two fives" (55) indicate the Zahiri and Batin consideration of the five Holy Persons. Also, there are 5 verses of the difference between verse 30 of Surah "Ants" (which is the Secret of Imam Mahdi) and verse 25 of the same surah which is the "prostration of light" of Imam Hadi (30-25=5).

When the Twelfth Imam was born, his father Askeri's aunt, Hakim, brought a blessed child to the Eleventh Imam. Imam Askeri took him in his hands, placed his blessed lips on his two eyes, on his mouth, on his two ears.

As those kisses of transmission of the Secret of the Vilayet have their zahir and their batin (and since there are 5 kissed organs), this again indicates two fives (55).

The first verse of Surah 55 ("The Moon") says:

1: "The Hour is drawing near and the Moon is divided".

2: "and they, always when they see a miracle, turn their heads and say: "Magic ceaseless".

This splitting of the Moon is identical to the splitting of the sky in the manner of the joining of the Father and the Son, Muhammad a.s. ("heaven") and Imam al-Mahdi a.s. ("The Moon").

In verse 6 of Surah "The Moon" there is a mention of instruction and "receiving instruction." Those verses are 15, 17, 22, 32, 40, 51. In the last verse (51) the word "teaching" is used once, while in the other 5 verses it is mentioned 2 times each, which indicates the zahir and batin of the 5 Holy Persons (Muhammad, Ali, Fatima, Hassan and Hussein).

The sum of the digits gives the number 33, which is Isa’s age at the time of ascension, i.e. appearing again with Imam Mehdi (1+5+1+7+2+2+3+2+4+0+5+1=33).

In the sum of the numbers of the 6 verses about the "teaching", the number 177 (15+17+22+32+40+51) is obtained, which in the sum of the numbers gives the number 15 (1+7+7), and Imam el-Mehdi was born on the 15th Shabana 896 years. The word "teaching" is mentioned a total of 11 times in 6 verses which indicates 11 Imams (while the Twelfth "Month" is special).

Also, the sum of those two digits (11 and 6) indicates the Imam's rule (11+6=17, the years of the Imam's rule). We saw that God Almighty swears by the full moon (verse 18) in the surah "Civing". Since that surah has 25 verses from number 18 to number 25, the number of 7 Messenger’s Logos (25-18=7) extends, i.e., the wisdom of the 7 Great Prophets through the Revealed Imam Mehdi.

But first let's look at the 14 "prostration verses" from the aspect of the mysterious letters. It is known that 29 Qur'anic surahs begin with "mysterious letters" (Elif - lam - mim, Ta - ha, Sad, etc.). Of the 14 "light prostrations" (of the Holy Imams), 7 of them, or exactly half, begin with "mysterious letters". Those surahs are:

"Falling prostrate", the prostration of Fatima a.s. (Elif – lam – mim)

"Explanation", the prostration of Alija a.s. (Ha – mim),

surah "Walls", the prostration of Muhammad a.s. (Elif – lam – mim – sad)

surah "Thunder", prostration of Sejada a.s. (Elif — lam — mim — ra),

surah "Merjem", prostration of Kyazim a.s. (Kaf – ha – ja – ajin – sad),

surah "Ants", prostration of Hadi a.s. (Ta – son), te

surah "Now", prostration of Askeria a.s. (Now).

As Imam el-Mehdi and his return is announced together with Jesus (Isa), it is necessary to point out that the sum of numbers related to the Holy Imams (in the chronological sense of coming to earth) indicates the life of Jesus (2+4+7+10+11=34) which flows in the external course of history. Namely, he appears (together alongside the Imam) in his thirty-third year, and as the Imam will rule for 17 years, the thirty-fourth year is the first year of his new life on earth. We have already seen that the "Full Moon" (Imam is coming), the number 55 (which is the total number of verses of Surah "The Moon") is obtained by various mathematical operations.

Now let's take a look. The sum of the verses of "recommended prostrations" (5 out of 7 with "mysterious letters") is number 308 (206+15+58+25+24). The sum of the ordinal numbers of the surahs belonging to them is the number 103 (7+13+19+27+38). In total, they give the number 411 (308+103).

The sum of the total number of verses of these 5 surahs is 528 (206+43+98+93+88). The difference between those two numbers is the number 117 (528-411), which is 100 Beautiful Names of God and 17 years of the rule of Imam al-Mahdi a.s.

The ordinal numbers of the "obligatory prostrations" surahs (Fatima and Aliyah) add up to the number 73 (32+41), while the sum of the 2 verses of prostration is 52 (15+37).

In the sum of the digits, the authority of Imam Mehdi is obtained again (7+3+5+2=17).

The total number of verses of these 2 surahs ("Prostration" and "Explanation") is number 84. If the sumof the verses of "obligatory prostrations" (73) is subtracted from that number, the number will be 11 (84-73-11), because 11 Imams after Imam Ali a.s. Also, the sum of the verses of Ali's and Fatima's suras is equal to the ordinal number of the surah "Splitting", 84 which is the surah of Imam Mehdi a.s.

The total number of mysterious letters of these 7 surahs is the number 20 Elif - it is mentioned 3 times

Lam - 3 times

Mime - 3 times

Ra - once Ha - 3 times Now - 3 times Me - once Ajin - once Kaf - once Ta - once

Son - once

IN TOTAL: 20 letters (17+3)

Surah "Ants" (in which we saw it, the twelfth "light prostration" verse 25 and belongs to Imam Hadi) begins with Ta - sin, which represents the Holy Family, i.e. the "Right House of the Pure" (Ahli Bayt). In that surah verse 30 is important, and we saw the "hidden bissmillah", missing the opening paragraph (In the Name of God, the Merciful, the Merciful) from the surah "Repentance" and that paragraph represents the Secret of Imam Mahdi a.s. Imam Ali is the "point" on the opening paragraph, Ta-sin (at the beginning of the surah) and the end point (of every spiritual traveler), representing the Holy Family, the Imams who are the Guides. Now, the Holy Family (that is, Imam Mehdi) is announced as "the secret in secrets". Namely, we saw that there are 20 mysterious letters (at the beginning of 7 suras).

The two letters are Ta - the son, the goal of ascension, the place of the Messenger's message. The letter "Kaf" represents the "mountain of Kaf", a psycho-cosmic mountain that is the place of ascent. There are cities of light full of "shadowless" beings, (those who have canceled their shadow), emerald rocks on top of a mountain, and the abode of Imam Mahdi himself. If from the total number of mysterious letters in these 7 surahs (20) one subtracts the goal of spiritual ascent (the letters Ta - son) and "instead" of the ascent itself (the letter Kaf), the number 17 will be obtained (20-3=17), which is Power Imam Mehdi a.s. (17 years). Climbing the "Kaf" mountain, the spiritual traveler approaches the Holy Family, becoming part of it. That's why Muhammed a.s. said about Salman that he is "from Ahl al-Bayt". (although that man was not related to the Prophet by blood).

These 7 verses of "luminous prostrations" (with "mysterious letters") are therefore the internal (internal) account of the Imam's arrival. The three letters (Ta - son and Kaf) are the triple testimony, faith in God, Messengership and Imamate. There remain the other 7 surahs of "luminous prostrations" (which do not have "mysterious letters") and which are a zahir (external) account of the Imam's arrival. External and internal during the time of Imam al-Mahdi, they are in perfect balance, which is indicated by the same number of surahs on both sides (7 batin and zahir considerations each, out of a total of 14, 7+7=14, i.e. complete balance).

Surahs that do not have "mysterious letters" are: surah "The Star" (Hasan a.s.), surah "The Lump" (Hussein a.s.), surah "Bees" (Bakir a.s.), sura "Night Journey" (Sadiq a.s.), surah "Hajj" (Reza a.s.), surah "Furkan" (Jevad a.s.), surah "Splitting Up" (Mehdi a.s.). The ordinal numbers of these 7 surahs add up to the number 313 (58+96+16+17+22+25+84-313), which, as we know, is the number of fighters of the Battle of Badr and the number of the Imam's friends who go with him to the "last battle". How these 7 surahs represent the zahir (external) account of the appearance of Imam number 313 clearly shows this because the "last battle" (and the number corresponding to it) is an external event in the historical course of events.

Imam el-Mehdi comes as the seal of the Muhammadan Vilayet and closes the history of the human race. The sum of the "prostration verses" in these 7 surahs is 336 (62+19+49+107+18+60+21). If the number of "Badr fighters" (313) is subtracted from that number, the number 23 is obtained (336-313=23), which divided by three gives the date of birth of Imam Mehdi (23=8+9+6 and the Imam was born on the 15th of Shaban 896). The number 3364 in the sum of digits indicates the Twelfth Imam (3+3+6=12), and the word "Isa" is mentioned 23 times in the Qur'an.

Let's go back to Surah "Splitting Up" (in which verse 21 is the "luminous prostration" of Imam Mahdi). After the oath "By the full moon" (verse 18) there are 7 more verses until the end of the surah. (the surah has 25 verses, 25-

18=7). We have seen that the 25 verses of Surah "Civing" correspond to the "temples of wisdom", i.e.