DAWN AFTER LIGHT

Imam el-Mehdi a.s. was born at dawn, on the fifteenth day of the month of Sha'ban, in the year 869 (AD), i.e. 255 AD. Both numbers hide the numerological secrets of Imamate and Vilayet. First, let's analyze the number 869 (the birth of the Imam according to Jesus, peace be upon him).

These numbers correspond to 3 Qur'anic surahs (in numerical order): surah "Prey" (sura 8, 75 verses), surah "Livestock" (surah 6, 165 verses) and surah "Repentance" (surah 9, 129 verse).

First, let's look at the sum of all the numbers of these 3 surahs:

"Loot" =8+7+5=20

"Cattle" = 6+1+6+5=18

"Repentance" = 9+1+2+9=21

Sum of numbers

= 59 (in the sum of 14 Pure digits - 5+9=14)

The sum of the digits of the 3 numbers (20, 18 and 21) once again gives 14 Pure Ones (2+0+1+8+2+1=14). This is because Imam al-Mahdi is the last of the 14 Holy Persons, and his birth must contain and show the entire pleroma.

The total sum of verse 3 of the surahs "Prey", "Cattle", and "Repentance" is the number 369 (129+165+75), which in the sum of the numbers gives the number 18, the life of Fatima, a.s., the mother of the Holy Imams (3+6+9 =18).

The sum of the digits of the total number of verses of these 3 surahs is the number 36 (1+2+9+1+6+5+7+5). If we multiply those 2 digits (3 and 6) we get the number 18 again (3x6=18). The Fatimid consideration of the mother (of the Holy Imams) is therefore indicated in the date of birth of Imam Mehdi a.s. We have seen that the total sum of the verses of 3 surahs in the Qur'an that correspond to the year of birth of the Imam is 369. Therefore, the last two numbers (6 and 9) are identical to the year of birth of Imam Mehdi a.s. (869). If two different numbers (in the beginning, which are 3 and 8) are added together, they will get the number 11, the number of Imams who precede the Mahdi (3+8=11). The sum of two identical numbers (6 and 9) gives the number 15 (6+9=15), and as we know, Imam Mehdi was born on the 15th of Sha'ban.

The difference between the numbers 8 and 3 is the number 5 (8-3=5), which indicates the 5 persons under the cloak, that is, the 5 persons for whom everything was created (Muhammad, Fatima, Ali, Hasan and Hussein).

The first number of the Imam's birth digit is number 8. It coincides with the sura "Prey" which has 75 verses, which is the number of invisible people - 40 noble priests + 30 spiritual princes + Idris a.s. + Ilijas a.s. + Isa a.s. + Khidr a.s. + Imam Mehdi in particular (in the sum of the numbers, that number indicates the Twelve Holy Imams, 7+5=12).

Therefore, the first digit, 8 (of the Imam's birth number) indicates the hiddenness of Imam Mahdi (a.s.). She is indicated first because she is the "alpha and omega" of Imamology, none of the 11 Imams before the Mahdi went into veiling.

The second number of the Imam's birth (6) corresponds to the sura "Cattle" which has 165 verses. In the sum of the figures that it once again gives the number 12 (1+6+5=12), and the second number (from the number of the Imam's birth) indicates the Imam as the guardian of the Book (Qur'an).

The third number (9) corresponds to Surah "Repentance" (129 verses), which in the sum of the numbers a gives the number 12 again (1+2+3=12) and points to the Imam as a secret of God's secrets. We have already seen that surah

"Repentance" does not have at its beginning the "opening paragraph" that all other surahs have, and that this paragraph is "inserted" into surah "Ants" (verse 30) in which verse 25 is the light prostration of Imam Hadi

a.s. If we look at the sum of the numbers (ordinal numbers of the suras and the total number of verses), both of these surahs ("Repentance" and "Ants") are in the sign of the number 21, the sum in both cases is the same, which is 21. "Ants" - surah 27, 93 verse (2+7+9+3=21)

"Repentance" - surah 9, 129 verses (9+1+2+9=21).

This is because surah 21 is surah "Messengers" and has 112 verses (100 Names of God and 12 Imams), and because we have seen verse 21 in sura "Splitting" is the light prostration of Imam Mahdi. As verse 30 in Surah "Ants" contains the missing opening paragraph from Surah "Repentance" (In the Name of God, the Merciful, the Merciful) and as that verse (30) is the Secret of Imam Medhiaj, the sum of the numbers of the 2 surahs must necessarily be identical and indicate light prostration Imam Mehdi a.s. (and we saw that number 21).

Now let's look at the different numerical combinations related to the 3 Qur'anic surahs that correspond to the year of birth of Imam Mahdi (8, 6 and 9).

First of all, it should be emphasized that the difference between the total number of verses of Surah "Repentance" (129) and the verse of the Imam's secret (verse 30 in Surah "Ants") is the number 99 (129-30-99), which is the number of known God's Names. The imam announces the hundredth name of God.

Now let's take a closer look.

The difference in the number of verses of Surah "Livestock" and Surah "Prey" is 90 (165-75-90). If that number is subtracted from the total number of verses of Surah "Repentance" (129), 39 will be obtained (129-90=39). Surah 39 is the surah "Gatherings", which has 75 verses which (again) points to the people of the invisible world, the esoteric hierarchy (40+30+4+1).

The sum of the verses of the 3 surahs (which correspond to the birth of the Imam) is the number 369. If we subtract from that number the number of the Imam's friends who will swear to him (313), and we have seen that this number is equal to the number of "fighters of Badr" (also 313), the number 56 will be obtained, which is the serial number of the surah "The Event" (the real "event of the Imam" within the souls). Surah "The Event" is a surah of Imam Ali. The sum of the years of life of the 11 Holy Imams is the number 545, in the sum of the numbers, that number indicates the 14 Pure Ones (5+4+5=14).

As we have seen, the sum of verses 3 of the surah (which correspond to the birth of Imam Mehdi) is the number 369. The difference between these two numbers (thus the lives of the previous 11 Imams) and the total number of signs (verse 3 of the surah) is the number 176 (545-369-176), and that number contains the Qur'an (that is, the number of surahs – 114) and Muhammad's life (number 62, he died at the age of 62). So 176=114+62. This equals to The Qur'an, the life of Muhammad and the three signs (of the birth of the Imams) together give the life of all 11 Imams before the Mahdi a.s. (114+62+369=545).

The first number (in the birth of Imam Mahdi) is the number 8, which (according to the "Pure Brothers") is the first number of the geometric body. In this context, the "geometric body" is a cube, i.e., the Holy Temple (Ka'ba). And as we saw the light prostration of the eighth Imam is verse 18 in Surah "Hajj" ("Hajj" as a pilgrimage clearly indicates the Ka'ba, "cube" as a geometric body). Verse 18 of Surah "Hajj" (which is the light prostration of Imam Reza a.s.) reads:

18 - "Don't you know that both those in the heavens and those on the earth worship Allah; and the sun and the moon and the stars, and the mountains and trees and animals and many people, and many deserve punishment. And whom Allah humbles, no one can make respected, Allah does what He wills".

There are therefore 8 categories (in creation) that obey God, which corresponds to eight as the first number in the year of the Imam's birth.

Those categories (types) are:

1.- The sun

2. - Moon 3. - Stars 4. - Mountains 5. - Trees

6. - Animals

7. - Many people

8. – Many people who deserve punishment.

(The latter category also essentially belongs to the submissive because "everything obeys God whether they want to or not" - says the Qur'an. In addition, it is not said that they "do not obey" but that they "deserve punishment" because "disobedience" is also obedience to the pre-eternal God's Will).

As all the atoms of the creation are subject to (each) Imam, we see here how the creation calms down through the first number of the (Imam's) year of birth (8). This is therefore only the Twelfth Imam, that brings that authority over creation to perfection and in an external way, closing the gate of the history of the human race. Each of the mentioned 8 points (in verse 18) has the role of a real symbol in the way of submission of all creation to the Almighty God.

The first mentioned is the "sun" which represents the Prophet Muhammad, the Muhammadan light that illuminates the worlds, the "primordial one" that gave life to all existence. That is why the Holy Prophet is listed first in the verse because of all creatures he is the most submissive (and closest) to God.

The "moon" is the Imam ali, the seal of the Absolute Vilayet, the other half of the Muhammadan light that is "resisted" from the whole (the historical course of the Eternal Imam who was sent with every Prophet secretly and with Muhammad publicly).

The "stars" are the remaining 11 Imams because Imam Ali said: "Imams are like stars, when one sets another appears".

Following that, in the hierarchy of obedience to God we see how they follow the "mountains of wisdom", sages or Divine people, God's friends. One verse in the Qur'an says that God scattered immovable mountains on the earth "so that it would not shake us". From the outside looking in, geology has confirmed the fact that mountain massifs on earth prevent earthquakes and that this is one of their important roles. Esoterically, it is about the Imam who is a great earthquake, and without whom (like half of the world) the earth could not maintain its existence. Now, in the age of great concealment, the sages (who are the "mountains of wisdom") are replacing the Imam (on some questions, of an exoteric character) and thus "postponing" the earthquake, i.e., the announcement of the Imam for which humanity is still not ready, and such an announcement would ( in this age of still "spiritual childhood") was catastrophic and inconceivable, impossible in itself. Until the "earthquake" there are divine people ("mountains") who can teach, although the (esoteric) role of the Imam is irreplaceable.

After the mention of "mountains" in verse 18 (Surah "Hajj") we analyze "trees". In this context (the prostration of Imam Reza, peace be upon him), these are steadfast believers, those who follow immediately behind God's "mountains" (sages). One verse in the Qur'an mentions "cut down palm trees" and durgas that "were left standing upright." The Prophet of God once said that he has a tree that "resembles a Muslim, which is a palm tree". The exemplary Prophet did not use the word "believer" (which would mean a believer in the right of the Ahl al-Bayt), but precisely the word "Muslim" (one who testifies to the Oneness of God and the Messengership of Muhammad).

The verse is therefore about the "cutting down" of the Muslim, because we see that the Muslim is compared to a palm tree. Esoterically speaking, this "cutting" is exactly a completely new invitation sent by Mehdi a.s. which "overthrows" all those who (newly) testify to faith in the way of correctly facing that new call. Namely, Imam el-Mehdi a.s. will make such a call that, by the very nature of spiritual perfection, will "cut" to the root the previous (majority) understanding of faith, an understanding which (most often) was a mere testimony of faith (Faith in God and Muhammad's Message). Even more, some traditions say that it will seem to people that the Imam has brought a new religion (due to the fact that what we profess today and what will be professed until the Mahdi is (already) greatly distorted, incomplete and neglected).

However, some people will be rightly guided even then (ie until then) and will strive "higher" and they are "upright palms" (as opposed to cut down).

Then in verse 18 "animals" are mentioned. This is the cultivation of the animal spirit in man, its refinement to the level of a "trained dog", which eats, drinks and reproduces in a controlled manner, unlike the "wild dog" (which is the animal spirit of most people today) which is a danger, both to itself and to others. for others.

Next comes the dimension of "many humanity" ("many people" who obey God from verse 18, surah "Hajj") of the average, majority consciousness and this unenlightened, neglected consciousness will dominate (in one way or another) until Imam Mehdi a.s.

"Many people who deserve punishment" are also being integrated by the power of general enlightenment and awakened spirituality. The Fifth Imam, Bakir a.s. said that through Imam Mehdi "people's minds will become perfect". Therefore, he did not say "souls", nor did he say "spirits", but rather minds, which is the "middle level" between the realm of the soul and the realm of the spirit, that which "comprehends" (within man) as the Qur'an also says - "And only by reason the gifted understand".

On the other hand, this also implies acceptance , and everything that follows from that concept.

"Criminal humanity" in the age of the Imams is not a denial consciousness (because then it will not even exist), but rather an indeterminacy within human nature that is still in a state of anticipation and as such "deserves (only) punishment" (although it does not receive it in an external sense).

The very existence of any form of punishment will then no longer be necessary or have any meaning, because during the golden age of humanity all people will reach enlightenment. The end of the verse speaks of the absence of respect for the one whom God humiliates. This "humiliation" is certainly the defeat of all human theories about the meaning of life and human destiny. Those theories (in the age of Imam Mahdi) lose all credibility (cease to be "respected"). A superficial look at the current reality of the world is enough to see the pernicious faith in the "omnipotence of facts" that (long ago) became the Deity of "modern" (exclusively practical and desacralized) man. Next, we are greeted with the number 6, (in the date of birth of Imam Mehdi a.s.), the number which, according to the "Clean Brothers", is the first complete number (1+2+3=6, 1x2x3=6). We have seen that surah 6 in the Qur'an is surah "Cattle" (165 verses) and it corresponds to the second number from the number 869 (the birth of the Imam).

The sixth Imam is Jafer Sadiq a.s. We know that his light prostration is verse 107 of the surah "The Night Journey" (sura 17, verse 111). In the sum of the digits, that number represents the return to the Temple of Light (1+0+7=8=the first number in the date of the Imam's birth, which we have already seen).

Verse 107 (Surah "Night Journey" reads

107: "Say: "Believing in it or disbelieving, those who were given knowledge even before its publication fall on their faces when it is read to them".

This, as we know, is the eighth light prostration from the world of Masum - which brings us back to the (first) number, the number 8.

We know that the surah "Night Journey" indicates Imam Mahdi (the serial number 17 is the number of years of the Imam's rule and the total number of verses 111 indicates 100 Beautiful Names of God + 11 Holy Imams). As the night of esotericism continues now (due to the concealment of Imam Mahdi a.s.) the "night journey" (despite all the limitations imposed by the concealment) even now enables complete knowledge (within human possibilities of course), and we have seen that 6 is the first complete number. So, after the entire creation responds to a completely new call of Imam Mehdi (number 8) now that call is given as the path of perfection (number 6).

Number 9 remains as the date of birth of Imam Mahdi. According to the "Pure Brothers" number 9 is the last level of units (behind it is number 10). We have seen that the surah "Repentance" corresponds to that number (surah 9, 129 verses). As the last stage of the individual paths (up to Imam Mehdi), the path of perfection becomes the light of knowledge. Because 3x3=9; therefore, the triple testimony of faith (Only Allah is God, Muhammad is God's Messenger, Ali is God's friend) is realized at all levels, i.e. in a threefold way - through Shariat (physical law), through Tariqat (spiritual path) and through Haqiq ( the reality of spiritual truths). In addition, the number 129 in the sum of the digits indicates the Mahdi (1+2+9=12).

Thus, the triple testimony of faith observed on 3 levels gives the number 9, the ultimate level of knowledge in the age of Imam Mehdi a.s.

The nine Imams are Djevad a.s. His light prostration (eleventh in order) is, as we know, verse 60 in Surah "Furqan" (Surah 25, Mecca, verse 77).

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." In the sum of the digits (the ordinal number of the sura, the total number of verses and the "prostration verse"), we get the number 27 (2+5+7+7+6+0=27), the ordinal number of the sura "Ants" (in which verse 25 is the verse of Hadi, a.s. light’s prostration), and where verse 30 is an inserted and hidden "opening paragraph" (In the Name of God the Merciful, the Compassionate) which is missing right at the beginning of Surah 9 ("Repentance").

As Imam Djevad a.s. died at the age of twenty-five (and the surah of his light prostration, surah "Furqan" is number 25, just like the verse of prostration (of Hadi) in sura "Ants"), he covers two surahs, or two light levels.

The ordinal numbers of those two surahs ("Furqan" (25) and "Ants" (27)) and the total numbers of the verses of those surahs (77 and 93) in (individual collections) give the number 21.

2+5+7+7=21 (surah "Furqan")

2+7+9+3=21 (Surah "Ants")

And we know that the number 21 is the number of the verse of Mehdi's prostration in Surah "Splitting Up" and that Surah 21 (Surah "Messengers") has 112 verses, which are 100 Beautiful Names of God and 12 Holy Imams (100+12=112). The identity of the number 21 (in surahs "Furkan" and "Ants", given through the sum of digits indicates the zahir (external) and batin (internal) in the prostration of Imam Mehdi. So. The external and the internal located in the place of the Messenger's message. That's why the surah " The Prophets" has 112 verses, because the place of the messenger's message (the Pure House) contains the fullness of all the Names (100) given through the light of the 12 Imams (100+12=112).

Furthermore, the number 21 added to itself gives the number 42 (21+21=42), which is the ordinal number of the surah "Agreement" (Mecca, verse 53), which in the sum of the numbers again gives 14 Pure (4+2+5+3 =14). A collection of light prostrations of three Imams whose order of Imamate corresponds to the date of birth of Imam Mehdi a.s. (8, 6 and 9) is the number 29 (tenth, eighth and eleventh light prostration; 10+8+11=29). Also, the same number (29) is obtained by summing up all the digits related to the birth of Mehdi a.s.: 15th Sha'ban 869 years –1+5+8+6+9=29.

This occurs because 29 Qur'anic surahs begin with mysterious letters (Elif - lam - mim, Elif - lam - ra, Ta - ha, etc.), which means that the secret of these solitary letters (at the beginning of some surahs) is equal to the birth of Imam Mahdi (the secret of the light of the three Imams, the eighth, sixth and ninth). Consequently, the secret of the mysterious letters is in the hands of Imam Mehdi a.s. and until its announcement, no one will have complete insight into the secret of that solitude. Now let's analyze the date of birth of Imam Mahdi according to Hijra (Hijri time). We have previously seen that date according to the Gregorian calendar (according to Isa), the day is obviously the same. So, on the 15th of Sha'ban, 265 AD, Imam al-Mahdi was born. In the sum of the numbers, that year indicates the Twelfth Imam (2+5+5=12).

If from the date of birth (according to the Gregorian calendar) and that is, as we know, the year 869, subtract the year of birth according to Hijri (255) and the number will be 614 (869-255-614). As God's one is equal to our 1000 years, and as God has a hundred Beautiful Names and the Holy Immaculates are, as we know, 14, that number is the sum of the above; - Half of God's day (500) + 100 God's Names + 14 Masses. The "half" of God's day mentioned here is the night of esotericism as the intermediate time of the Imams, the difference between Jesus' ascension (Gregorian calendar) and Hijri path (Hijri calendar) as the greater exodus (from one's "low self" to the spirit realm).

Also, the number 614 in the sum of the digits gives the number 11 (6+1+4), which is the number of Imams before Mehdi a.s. The sum of the two birth digits (869+255) is the number 1124, which is again "one day of God" (1000) + 100 Names of God + 12 Apostles of Christ + 12 Holy Imams.

Now let's look at the surahs that correspond to the birth of Imam Mehdi (a.s.) according to their ordinal numbers. per Hijra.

So they are:

2= Surah 2 ("El - Bekare", Cow, 286 verses)

5= Surah 5 ("Maide", Table, 120 verses)

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In the sum of the numbers of the total number of verses, the number 526 (286+120+120) is obtained, which in the sum of the numbers gives the number of 13 Sinless, Muhammad and 12 Imams (5+2+6=13).

The sum of the digits of these 3 surahs (ordinal numbers and the total number of verses) is the number 22

(2+8+6+1+2+0+1+2+0=22).

The sum of the birth digits of the Imam according to Isa is the number 23 (8+6+9) and the sum of the birth digits according to the Hijra is the number 12, in the sum of 35 (23+12=35).

If we subtract the number 22 from that number, we get 13 again (35-22=13).

The sum of the years of life (11 Imams) is the number 545 and the sum of the verse 3 of the surah ("The Cow", "The Table", "The Table") is the number 526. The sum of the digits gives the number 27 (5+4+5+5+2+ 6=27), the serial number of surah "Ants" in which the light prostration of Imam Hadi and verse 30 as the secret of Imam Mehdi.

Also, the second Imam, Imam Hasan, assumed the Imamate (after the death of his father Ali) at the age of twenty-seven, and sura 2 is sura "Cow", which is also the first number in the date of birth of Imams (according to Hijra).

Also, the difference of 2 numbers is the number 19 (545-526-19), which is 12 Imams and 7 Great Prophets, people of decision (12+7=19).

According to the "Pure Brothers", the number 2 is the first complete number, while 5 is the first circular number (which means that when that number is multiplied by itself, it returns to itself again and so endlessly).

This double circling (in the number of the Imam's year of birth, 255) is his (the Imam's) double hiddenness, small and large, which "rests on", builds on the first completeness (number 2) because the perfection of human souls reaches its "true completeness" (Fitret ) in the age of Imam Mahdi

a.s. Now let's look at the number 255 in the light of light prostrations (Imams whose sequence corresponds to those numbers).

2. (Second Imam, Hasan a.s.) – the third Prostration of Light

5 (Fifth Imam, Bakir a.s.) – the seventh Prostration of Light

5 (Fifth Imam, Bakir a.s.) – the seventh Prostration of Light

The sum of the digits of the "light prostrations" gives the number 17 (3+7+7=17), which, as we know, is the Authority of the Imam.

We have already seen that the sum of the birth digits of the Imams (according to Hijri) gives the number of 12 Imams (2+5+5=12). The sum of the digits of the numbers 12 and 17 gives the number 11 of Imams before Imam Mehdi a.s. (1+2+1+7=11). Imam Hasan lived for 45 years. If that number is subtracted from the verse of his prostration in Surah "The Star" (62), the number 17 will be obtained again (62-45-17).

Surah "Cow" (sura 2) is the first surah that begins with "mysterious letters" (Elif – lam – mim). With those same voices, five more surahs begin, which all coincide with the birth of Imam Mehdi (The first birth number is 2, followed by two fives - 255).

Those 5 surahs are: "Imran's family" (surah 3, 200 verses)

"Spider" (sura 29, 69 verses) "Byzantines" (surah 30, 60 verses) "Luqman" (surah 31, 34 verses)

"Falling prostrate" (surah 32, verse 30).

The last in order is Surah "Prostrate", and in it (we have seen) the First Prostration of Light (Fatima a.s.).

The sum of the total number of verses of these 5 surahs is the number 393, which in the sum of the digits gives 15 (3+9+3) and that is the day (of the month of Sha'ban) when Imam Mehdi was born.

The sum of the digits of the total number of verses is the number 33 (2+0+0+6+9+6+0+3+4+3+0=33), which is the number of years of Isaa a.s. at the time of arrival together with Imam Mehdi.

If the number of Imam Mehdi's friends (313) is subtracted from the total number of verses (393), the number will be 80 (393-313-80).

Now let's look at both dates of birth of the Imam (A.S. and A.H.).

869=8+6+9=23

255=2+5+5=12

Total sum of numbers = 35

Sura 35 is Surah "The Creator" and has 45 verses. The sum of those 2 numbers gives 80 (35+45=80), and that is exactly the number of the difference between the total number of verses of 5 surash (393) and the number of the Imam's friends (313), which we have already seen (393-313=80).

This means that the Annunciation of Imam Mahdi is the revelation of the secret of the creation of the worlds.

We have seen that the year of the Imam's birth coincides with 2 Imams - the second (Imam Hasan) and the fifth (Imam Bakir) because they "create" the number 255.

Surah Hasan's prostration ("The Star") has 62 verses and Surah Bakir's prostration ("Bees") has 128 verses, which should be observed twice, because there are two fives in the birth date of Imam Mehdi (255). The sum of those three digits (62+128+128) is the number 318. If the number 5 is subtracted from that number (which is the number of years of Imam Mahdi when he started hiding), the number of the Imam's friends will be obtained (318-5=313), and what we know is the number of fighters of the Battle of Bedr). The verse of Hasan's prostration is verse 62 and Bakir's verse 49 (the first in surah "Star" and the second in sura "Bees"). Since five is mentioned twice in the year of the Imam's birth, the sum of the verses is 160 (62+49+49). As there were 2 occultations of the Imam (small and large which is still ongoing) if we subtract one, (large occultation) and that is one of the 2 numbers 49 then in the difference we have the number 111 (160-49=111), which is the number of the verse sura "Night Journey" which is the sura of Imam Mehdi and which we have seen (and in which is the verse of Sadiq's light prostration). Therefore, the totality of the night journey (spiritual travelers), that is, the totality of the nights of esotericism (111), one hundred Beautiful Names of God and 11 Holy Imams, while the 12th is the "night journey" of its own.

Let's look at this phenomenon further. The sum of the sum of 3 prostrations (Hasan and Bakir 2 times) is the number 160. If the number of years of Imam Mehdi's "little hiding" (74 years) is subtracted, the number will be 86 (160-74-86). If we add the number 28 to this number (which is the death of the eleventh Imam, Mehdi's father and thus the beginning of the occultation), we will get the Qur'an; (that is, the number of Qur'anic surahs). Namely, 86+28=114, which means not only that the hiddenness of the Imam is in the sign of the Qur'an, but also that this hiddenness (both small and large) is found in the Holy Book.

This concludes the chapter on the birth of Imam Mehdi a.s.

Now, we will analyze the conformity of the lives of some Imams (number of years at the time of death) with the number of verses of some surahs.

Surah "Jinni" (surah 72, verse 28) = Imam Askeri (died at the age of 28) Surah "Nuh" (surah 71, verse 28) = Imam Askeri (died at the age of 28) Surah "Kaf" (sura 50, 45 verses) = Imam Hasan (died at the age of 45) Surah "Splitting Up" (surah 84, verse 25) = Imam Djevad (died at the age of 25) Surah "Agreement" (surah 42, verses 53) = Imam Kyazim (died at the age of 53), and also Imam Reza (died at the age of 53), Surah "Explanation" (surah 41, verse 54) = Imam Sejad (died at the age of 54) Surah "The Creator" (surah 35, verse 45) = Imam Hasan (died at the age of 45) Surah "Saba" (surah 34, 54 verses) = Imam Sejad (died at the age of 54).

The three Imams are "repeated" (2 times each) the second, fourth and eleventh. In the sum of the figures, it gives the authority of Imam Mehdi (2+4+11=17).

The sum of the digits of the ordinal number of the sura is the number 59 (7+2+7+1+5+0+8+4+4+2+4+1+3+5+3+4=59), in the sum of the digits it is 14 Pure Ones (5+9=14).

The sum of the ordinal numbers of the Imams (whose lives correspond to the number of verses of the surah) is the number 58 (11+11+2+9+7+8+4+2+4=58), in total it is 13 Sinless Ones (Muhammad and 12 Imams).

The sum of the numbers of the verses (those surahs) is 71 (2+8+2+8+4+5+2+5+5+3+5+4+4+5+5+4), so the number of invisible esoteric hierarchies at the head with Imam Mehdi a.s. (40+30+1). The sum of the total number of verses (ie the life of the Imam) is 332 (28+28+45+25+53+54+45+54). If we subtract the number of the "sleeper of the cave" (309) from that number, we will get the number 23 (332-309-23), a number that, in the sum of the digits, contains the year of birth of Imam Mehdi according to Isa (869=8+6+9=23). Thus, the number of "sleepers of the cave" (in the surah "The Cave") together with the birth of Imam Mehdi gives the totality of the lives of 6 Imams (some of whose "lives" are repeated in the corresponding surahs according to the number of verses). As the Qur'an is »alive« and well until the end of the world, it is necessary to analyze the number 309, the number of "sleeping years" of the sleeper from the cave (in sura "The Cave").

Surah "The Cave" is surah numbered 18 and has 110 verses. The verses that talk about the "sleepers of the cave" begin with verse 9 and end with verse 25, which is in accordance with the life of Imam Djevad, a.s. (he is the ninth Imam and he died at the age of 25).

Let's look at those verses:

Verse 9: "Do you think that only the inhabitants of the cave, whose names were written on the tablet, were a miracle among Our miracles?"

Verse 10: "When a few guys took refuge in a cave and said: "Our Lord, grant us Your mercy and give us composure during this process of ours".

Verse 11: "We made them sleep soundly in the cave for many years".

Verse 12: "Then We woke them up to show which of the two groups would better estimate how much time they had spent."

Verse 13: "We will tell you their history - the way it was. They were boys, they believed in their Lord, and We strengthened their conviction even more".

Verse 14: "We strengthened their hearts when they stood up and said: "Our Lord - He is the Lord of the heavens and the earth, we will not worship another god besides Him, because then we would be speaking something that is far from the truth".

Verse 15: "These people of ours have accepted other gods besides Him, why didn't he bring a clear proof that it should be worshipped? And is there anyone more unjust than the one who tells a lie about Allah?"

Verse 16: "When you leave them and those whom they worship instead of Allah, hide in the cave, your Lord will shower you with His Mercy and will prepare for you what will be useful for you".

Verse 17: "And you could see the sun, when it rises - it goes around the cave on the right side, and when it sets - it goes around it on the left side, and they were in the middle of it. This is the proof of Allah's power! - To whom Allah points the right path, he will follow the right path, and whoever you leave in error, you will not find him a protector who will guide him to the right path".

Verse 18: "And you would have thought that they were awake, but they were asleep; and We turned them over now to the right, now to the left, and their dog, with stretched front paws, was lying at the entrance; if you had seen them, from them would run away and fear would catch you".

Verse 19: "And We also woke them up so that they would ask each other, "How long did you stay here?" asked one of them. "We stayed a day or part of a day" - they replied. - "Your Lord knows best how long you stayed "- they said. - "Send one of you with these silver coins of yours to the city, so let him see where the cleanest dish is and let him bring you food from him and let him be kind and let him not tell anyone anything about you".

Verse 20: "because if they find out about you, they will stone you or forcibly convert you to their religion, and then you will never achieve what you want".

Verse 21: "And We also caused them to know about them, so that they would be convinced that the promise of Allah is true and that in the hour of resurrection there will be no doubt, when they discussed among themselves about them, and said: "Build on enter that fence, their Master knows best who they are. "And then those whose words were most closely followed said: "We will build a place of worship at the entrance to it".

Verse 22: "Some will say: "There were three, their dog was the fourth", and some will say: "There were five , their dog was the sixth," guessing what they don't know, while some will say, "There were seven of them, and their dog was the eighth." Say: "My Lord is well-known of their number, only a few of them know it. So do not discuss them except superficially, and do not ask any of them about them".

Verse 23: "And never say about anything: "I will certainly do it tomorrow!" - without adding:

Verse 24: "God willing!" And when you forget, remember your Lord and say: "My Lord will guide me to what is better and more beneficial than this".

Verse 25: "And they remained in their cave three hundred three hundred and nine more years".

A total of 15 verses speak of the "sleepers of the cave" which is in accordance with the birth of Imam Mehdi a.s. (15 Sha'ban).

In Surah "The Cave" the archetype of the path of spiritual travelers is given, and it is done for a specific category of God-pleasers (Awl'ya). This type of awliya has 300 members (at any time) and they are under the direction of the ninth Imam Djevad a.s. That is what the time of the sleeper in the cave tells us (there are 300 and nine more years left), because the number 300 corresponds to the number of those God-pleasers, and the remaining number (9) corresponds to Dzehvad a.s. who as we know was the ninth Imam. The Qur'an does not say that they stayed in the cave for 309 years, but rather "300 and 9 more years". The verse that discusses the volume of speeches is numbered 25, consequently this is the age of Imam Dzhevad a.s. at the time of his death. Three hundred sages were thus enlightened by the guidance and guidance of this Imam, as were the other categories under the direction of one of the Holy Imams, up to the category of "invisible people" (74 people) who are under the protection of Imam Mahdi, a.s., who is the Pole of the created world.

The archetype of the spiritual path also indicates it, because 309 in the sum of the numbers indicates the Twelfth, that is, all 12 Imams (3+0+9=12).

"Cave" is the heart of spiritual travelers. Their names are written on the "closely guarded tablet" (tablet of fate - Lehvi Mahfuz) in the sense of a credible and clear "memory" of the original writing that encompasses all creation.

These people are "wonders of wonders" because of the power of the heart's gaze, and the Qur'an addresses them as »boys«, or "young men", which means that it is about the degrees of spiritual chivalry. They ask God for "grace" and "sobriety" (in their actions). This being with oneself ("sobriety" is a consequence of God's special Grace and represents separation from one's "self"), the self is seen as something with oneself and yet separated from oneself. Knights "sleep" in the cave of the heart. This is the vigilance of the heart which, thus awakened, becomes a "shelter" before the strivings of the disordered soul, because the vigilance of the heart is "negligence" (a dream) for this world. In most people it is the opposite; "the heart is numb while the soul longs for this world" (Imam Ali).

The power of faith leads to a "hard slumber," a careless indifference to the things of this world that is a consequence of the "absorption" of the lower world (matter) by the spirit which has irreversibly won the victory (over the body) in the Great Holy War, a war against oneself. The relationship between the forces of spirit and soul is indicated in the "evaluation of the two groups" related to the stay in the cave (verse 19). Their history is the history of spiritual chivalry where the "time of the heart" is extremely important ("how much time they spent"), and that is why the Noble Prophet said: "Do not curse time because time is God". "Strengthening of the heart" is the secret of the Imamate and Vilayet of the Holy Imams.

The Qur'an defines spiritual knights as those "showered with grace."

"And you could see the sun rising..." the verse tells us. The sun is a clear symbol of the Prophet Muhammad, but here it points to "his child", Imam Mehdi. He is "the sun" and his birth is the birth of a spiritual child within the spiritual traveler. "And you could see..." is stated in the verse, which has a double dimension - a reference to the actual event of the birth of the Imam and a "rebuke" for those unable to see the Imam, and today this is the state of most of humanity (you could have seen the birth of the Imam if you were something like that enabled, as if he wants to say a verse).

The birth of the Imam goes »around« the heart from the right side, which is the gate of the spiritual world, and goes around it from the left (it does not say "goes around" as it is said about the right side, but rather "circumvents"), avoiding by that circumambulation everything that the "left" side symbolizes (which is the negativity of the "shadow" and satanic promptings). The traveling priest thus becomes centered in the secret of the heart ("and they were in the middle of it"). This is certainly proof of God We know that Imam Mehdi is the proof of God (Hudjat) and that his power is the manifestation of Divine power because Imam Ali, peace be upon him, said: "I am the power of God and the manifestation of that power".

Then there is talk of the "True Path" and we know that the Holy Imams are the True Path especially mentioned in

"Fatihi" (first surah).

Whoever God does not direct to ttheir path, "you will not find a protector for him". It is known that Imam el-Mehdi is a protector, because he said about himself: "I am protection for the people on earth" (at the same time not singling out any category - "Muslims", "believers" etc., but precisely covering all people with his protection ).

No other protector (besides the Imam) can "lead to the right path" because in order for someone to guide another to such a path, he himself must be that path.

"And you would have thought that they were awake, but they were asleep - says the Qur'an. A spiritual knight eats, drinks and dresses according to the customs of his time, so one who is not versed in the secrets of the path thinks that he is a man like the others, awake for this world. As each person judges "by himself", people without inner, heart vision conclude that they are equal to others. With Sufi Melami, this sometimes has extreme proportions when "infidelity" is shown (and faith is hidden), and thus the possibility of internal cleaning.

This level of spiritual chivalry (300 sages) is already at the level of losing "free will" ("We turned them over now to the right, now to the left..." – Qur'an), and in accordance with the Holy Tradition where God the Most High says : "My slave does not stop approaching Me until I love him. And when I love him I become his hand, his foot, his sight, his hearing...". The category of awliya (sages) is described and mentioned here, as well as some others above it who are at the level of annulment (Fe'na) of themselves in God. God works over (and through) them ("overturning them") and they are in a position of slavery.

Their dog was lying with its legs stretched out at the entrance. The "domesticated dog" is a clear symbol of the tamed soul, a soul which in its state of calmness, "lies" at the door of the heart. The "stretched, front paws" clearly indicate that calmness of the soul, its "leisure" in relation to the enormous heaviness of the heart which (being revived) deadens the soul to this world and that is why these knights are "sleepers".

The "springy" paw clearly indicates this "disinterestedness" of the soul, the consideration of "negligence" against the intoxicating power of the sensory world (because when the dog is in a state of increased attention, the front paws are regularly erect, he then "stands" on them and watches).

"If you had seen them, fear would have gripped you" – continues the verse ("and you would have run away from them"). If the average, unprepared consciousness was confronted with the vigilance of God's chosen ones, it would result in flight and immense fear, because a man is often afraid of the unknown. That is why they are invisible (to the ordinary world) and (usually) completely unknown, and they reveal their secrets only to the initiated who inherit them in the spiritual world.

They stayed "a day or halfway during the day" in the cave. That testimony is identical to humanity's testimony on the Judgment Day ("And when we ask them" - "How long did you stay on Earth?" - they will say: "A day or part of a day"... Qur'an). This is because the spiritual life has a clear idea of this world and the life on it, and since it does not "waste time" (vigilance for this world), it experiences its "Judgment Day" every day. In this sense, they are the ransom of this world, a substitute for a "purer dish", the dish of the 14 Pure Ones. Regarding the Clean House (from which they receive spiritual meals), the Law of Secrecy applies ("Don't tell anyone anything about you...").

God made them known because otherwise it is impossible, no mortal can reach into that world and know it by his powers.

"God's promise" is Imam al-Mahdi a.s. and all God-pleasers (regardless of category) live that promise (announcement), especially those who saw the "birth of the Imam" within themselves. The "hour of revival" is Imam Mehdi in particular, the "Great Earthquake" of which there is no doubt. The "fence" at the entrance to the cave ("the heart") is the Law for the physical (sha'riat) .For the people of the Divine Word (gnostics) the entrance to the heart is the Temple of God, for those "whose words are the most attached" the temple of the heart opens completely, they themselves become "temples of the word" who take knowledge from the 300 sages.

In the verse, there are different opinions regarding the number of knights (along with the dog).

That's the phrase:

Three (and the dog as fourth) Five (and the dog as the sixth)

Seven (and the dog is the eighth).

In the sum of the "possible" number, the day of birth of Imam Mehdi is obtained (3+5+7=15), born on the 15th - that day of the month of Sha'ban.

In the sum of the numbers related to the dog, we get the number 18 (4+6+8=18).

In the sum of the digits of the 2 numbers, we again get the day of birth of Imam Mehdi, the number 15 (1+5+1+8=15). This is because we have seen, esoterically speaking, the Imam, "The Rising Sun".

Few people know about spiritual chivalry. For those in the know, discussing them is forbidden and subject to the "law of secrecy" ("don't discuss them except superficially...").

"Superficiality" is an exoteric, external consideration of spiritual chivalry, the one that is only comprehensible to the majority consciousness. Any other approach would mean "desecration of the secret," the desecration that Jesus so strongly warns against ("Cast not your pearls before swine").

14 TEMPLES OF LIGHT

The Holy Book of the Qur'an has a total of 6236 verses. In the sum of the figures, this is given by the Authority of Imam Mehdi a.s. (6+2+3+6=17).

So, 17 years, as we know, Imam Mehdi's rule will last. We have already emphasized that the nature of that power is not earthly (political, economic or military) but cosmic. Humanity will be united through the religion of love, and in a broader sense that love will encompass all existing things. The number 17 is an indication of the "earthly walk" through the unity of beginnings (1) and perfection (7).

We have seen that six is the first complete number, and that completeness (in the number 6236) is with both sides, right and left (because the number 6236 both starts and ends with a six).

Because the Qur'an is a complete Book that contains all the previous revelations, the cube (thus the Ka'ba) consists of 6 corners, and that number is ideal for any closed construction and represents the most "harmonious" aspect of the closed form. According to the Qur'an, the creation of the heavens and the earth was divided into "six periods of time". In the middle (between the 2 sixes) are the numbers 2 and 3, i.e. 23. We have seen that the sum of the birth numbers of Imam Mehdi (according to Isa) is 23 (8+6+9=23), and therefore the birth of Imam Mehdi a.s. centered between the "two completenesses", (the two numbers 6) the outer (zahir) and the inner (batin) completeness of all the Divine Revelations which the Imam illuminates and whose meaning he makes known. Also, 6+6=12 (Holy Imams) who are the pillars of the earth.

In Hinduism, the six is the union of the creative Vishnu triangle with the destructive Shiva triangle. Therefore, the six symbolizes the creation and destruction of the material world. Dividing the number 6236 into two halves, we get the life of Muhammad (62) and the number 36, which in the sum of numbers represents the triple aspect of the 12 Holy Imams (12+12+12=36), their sovereignty over Sharia, Tariqa and Haqiqat (law for physical, spiritual path and the reality of spiritual truths). With the first number at the end, this triple reality of the Imamate "rests", we saw, at the number 62, the number of years of the Prophet Muhammad's life. This is because they are the inheritors of his knowledge and understanding and were created from his flesh - loam.

Now let's "decompose" the number of Quranic verses (6236) into its component parts. 6236-6000+100+100+36 (12+12+12).

In accordance to the Qur'an, one day of God’s is equal to 1000 years, this is therefore about "6 days of creation" (according to the Bible), i.e., "6 periods of time" (according to the Qur'an). The creation of the world is followed by 2X each of 100 Beautiful Names of God, their external and internal consideration (external and internal) and the triple testimony of faith given through 3 numbers 12 which corresponds to 12 Imams.

12= Only Allah is God

12= Muhammad is God's Messenger

12= Ali is the Friend of God.

Total number = 36

Surah 36 is Surah Ja'sin, and Ja'sin is one of the names of Imam Mahdi (a.s.).

The entire meaning of creation in the time of Imam Mehdi, therefore, sheds light on the reality of the 100 Divine Names, witnessing the triple testimony of faith, and that through Ya'sin.

Now let's look at figures 2 and 3 separately in their isolation. God primarily manifests through 2 properties. The property of magnificence and beauty. The number 2 also represents duality, the distance of creatures from their source, just as God is infinitely "united" and irrevocably "removed" from creatures, making known to them His Majesty and Beauty. This is precisely why Sufis bridge that hypothetical abyss by uniting with the divine where duality is lost. "Duality" can also be seen as "splitting" of Muhammadan light, that light which was one for 14000 years, before God created the earthly Adam (Muhammed and Ali, one and the same light). Later on, Ali's light is "resisted" and the number 2 indicates that "separation". Clement of Alexandria states in the agrophon of Isaov: "Then Salom asked Jesus: "When will your Kingdom come? And the Lord said: "When two become one, when male becomes female and when female ceases to be".

So when duality is overcome, Jesus' statement does not intend to point to the "change of sexes" (male and female), but to that union of the Spirit and the soul in the light of the heart, which cancels the passive and receptive ("female") consideration of immersion in the dark world of matter.

This overcoming of duality (material and spiritual) in the way of perfection (of all beings) will be possible (only) in the Kingdom of God, that Kingdom that comes (together) with Jesus and Imam Mehdi. It should be added that Moses received two tablets from God (with God's 10 Commandments).

It is followed by number 3 in number 6236 (the number of verses in the Qur'an). As we know, it is the number of the great triad: 1.- There is no God but God

2.- Muhammad is the Messenger of God.

3.- Ali is a Friend of God.

Based on this realization, after the abolition of duality - number 2), the three-dimensional world (matter, space and time) and everything else related to it (length, height, width as well as the past, present and future) is transcended.

The two sixes (the beginning and the end of the number 6236) are like the two supports of completeness and that completeness (of the Qur'an) is both external (the first number 6) and internal (the last number 6).

Now let's look at the number of Quranic surahs and what is related to it.

As we know, there are 114 surahs of the Qur'an in total, so 100+14.

The names of the 14 Innocents Ones (Muhammad, Fatima and the 12 Holy Imams) are "placed".

As the Imams themselves said that they are those Names, this follows that the entire Qur'an is in the sign of Ahlul-Bayt a.s., and each of the 14 surahs that come after the hundred Names (surahs 100) represents one Temple of Light of the Sinless (them 14).

Firstly, it is necessary to analyze surah 100, surah "Those who rush" (Mecca, verse 11).

That surah was published in honor of the victory of the fighters of Islam led by h. Alijem in one battle (Bitka zat es - salasil).

Namely, over 1000 warriors of the Benu Selim tribe wanted to attack Medina. The Prophet ordered to form a squad that would go straight to the enemy's place and defeat him, and Imam Ali was appointed as the commander of the group. Before the departure of the army, the Prophet a.s. said for all to hear him: "This is a warrior who never runs away from the battlefield" (referring to Commander Imam Ali). In an esoteric sense, the Holy Prophet then pointed to Immaculate Conception Imam Ali himself, because we know that the great Holy War is a "war against oneself" (as the Prophet said) and the one who never runs away from the "battlefield of his own property" can only be the one to whom his soul is subdued (calmed), i.e. the one who M'asum. In the great Holy War, the common man is inclined to "retreat" depending on the balance of forces within him (conquered in Mekam - u).

When they went into battle, Ali a.s. ordered his soldiers to tie the horses' mouths so that they would not betray them by their neighing (thus informing the enemy of their arrival). The Islamic army was victorious and when they returned to Medina, Imam Ali dismounted from his horse after which the Prophet said to Ali: "On the horse. Allah and His Messenger are pleased with you". After that, Muhammad a.s. said the famous hadith: "If I were not afraid that my followers would not commit the sin against you that the Christians committed against Jesus, I would say something about you, after which they would buy the dust of your feet to look for a cure in it".

Now let's look at the first 5 verses of Surah "Those Who Pursue" (Surah 100 in which the fullness of God's 100 Beautiful Names is reached followed by 14 temples of light. The number of Qur'anic Suras, 114 is the "sum" of these two, 100+14=114 ).

Verse 1: "Blessed are those who run panting"

2: "so the sparks fly" 3: "and they attack at dawn"

4: "and then they raise the dust"

5: "so they rush into it in a crowd".

In verse 1, "horses" are not mentioned, but the word "they" ("them") is. "Panting" is, both with animals and humans, a sign of rapid breathing, which means an accelerated "heart rate". Rhythmic movements of the heart, those movements that are related to an accelerated heart rhythm refer to people of baseret (heart vision) who as such "run" ahead of others ("others" have only a rational form of cognition)

Verse 2: "So the sparks fly".

It is known that sparks erupt when forging iron, and these "people of the heart" in themselves "forge" the saber of Imam Mehdi a.s. As the Qur'an is interpreted by the Qur'an itself, the explanation of verse 2 should be sought in Surah "Iron", which we will see later. The "attack at dawn" (verse 3) follows, which is nothing but the climax of the war against oneself (the "Great Holy" war) which necessarily takes place at the dawn of the parousia. This age of great concealment of the Imam is the "night of esotericism" and the dawn of the (new) day is the revelation of the Imam himself, the ultimate moment of the transformation of consciousness, followed by the golden age of humanity. That's why verse 4 goes on to talk about "raising the dust" because Imam Ali is the "father of the dust" so the followers (of serious knowledge) "raise" him to the position that belongs to him, the position of the Eternal Imam who was sent secretly before Muhammad (with every Prophet). It happens in the state of restored rights (Clean House), i.e. in the "raised dust that falls into the "crowd".

This represents the return of spiritualized people to the ordinary world for their own good, the "crowd" is a very clear symbol of the average consciousness that is engulfed by enlightenment before the parousia itself. The "dust" of Imam Ali (as the seal of the Absolute Vilayet) is those " particles of dust" that are seen when the light of the Sun breaks the shadow, (which is the relationship between the Prophet and Ali) this is the same dust on Ali's feet that believers would take as their medicine if they knew the greatness of Imam Ali a.s. Now by "raising the dust" that position of the Imam Aliyah is announced to mankind and the key to that announcement is held in the hands of those who have fulfilled the aforementioned (mentioned in the 5th verse of Surah "Those who run"). that it should be seen as both worlds (this one and that one) that are "lost" in God's proximity.

However, in the case of Imam Ali, it is about sovereignty over the worlds, i.e. "to what is above and below the earth" (Jafer Sadiq) because the created world is "under the feet of the Imam" (in the sense of his sovereignty).

Until the Announcement of Imam Mahdi, people will be in danger of attributing the divine to people, i.e. the embodiment of the divine in a human way. That is why the Noble Prophet expresses his fear of such aspirations, telling Ali that he is afraid that the Muslims will not commit the same sin against him (Ali) as the Christians committed against Jesus. With the knowledge of 100 Beautiful Names of God (we have seen that the surah "Those who chase" is number 100) this danger (gradually) disappears until it disappears with the announcement of Imam Mehdi a.s. It has already been said that before the battle the Prophet (zat es – salasil) said (for all to hear him) that Ali is "a warrior who never runs away from the battlefield". In one verse of the Qur'an, the ear that remembers (keeps from forgetting) is mentioned, and the Prophet once said about Imam Ali that he is that "ear".

This happens because the Imam, as the Face of God, never "turns his back" on God (he is sinless), and thus his memory is "equalized" with his hearing, according to the Holy Tradition: "When I love My servant, I become his sight, his hearing..."

"God's hearing" is, therefore, the totality of the internal interpretation of the Revelation, that heart hearing that determines Imam Ali (and everyone after him) as the "Guardian of the Book".

During the battle, the mouths of all the horses were tied (so as not to betray Ali and his comrades by neighing), which is an allusion to the law of secrecy, that law of esoteric hierarchies that are "preparation" for the Announced Imam and assume the fullness of the 100 Names of God.

Now let's look at verse 25 of Surah "Iron", which represents the ta'wil of the already discussed 5 verses of Surah "Those who chase".

Verse 25: "We sent Our messengers with clear proofs and through them published books and balances, so that people would act justly - and We created iron, in which there is great strength and which benefits people - and that Allah would point out those who They help His religion and His Messengers when they do not see Him. Allah is indeed Mighty and Mighty."

It should be emphasized right away that part of the verse about the "creation of iron" was wrongly translated (in the translation of B. Korkut). The correct translation is – "and the iron we published..." (put down).

The ordinal number of verses (25) is identical to the total number of verses of Surah "Splitting Up" (25), in which, verse 21 is the light prostration of Imam Mehdi. The total number of parts of knowledge brought by Imam al-Mahdi (25 out of a total of 27, 2 branches are known).

Therefore, the ordinal number of the verse (25) of Surah "Iron" points to Imam Mehidja, and this verse is a "synthesis" of the 25 Logos of the Prophets of Surah "Splitting uP" and 25 parts of yet unrevealed knowledge. Right at the beginning of the verse, the word "emissaries" (not Messengers) is used, because these Messengers of God are the messengers of Imam Mahdi a.s. and they all bring their Message from the "place of the Messenger's message" (Ahli - Bayt a.s.). As is known, Muhammad a.s. said: "I am sent as a herald of my son Imam Mahdi".

Precisely, the Holy Imams, all 12 of them, are the clear proof with which the messengers were sent, and in line with them the "Books and balances were published". Both are mentioned together in the verse, and it is clear that it is about the "scales" of the spiritual scale, that measurability that springs from internal weighing (judgment). Namely, it is known that Imam Mehdi will judge by the internal (and not by the external), by the internal decision-making power that Dawood a.s. still only (partially) possessed. (who also judged by the inner).

25 Messenger Logos and 25 parts of (yet) undiscovered knowledge add up to the number 50 (25+25=50), and sura 50 is sura "Kaf". Mount Kaf is a psychocosmic mountain where Imam Mehdi himself resides, and the 25 Logos represent the 25 steps by which the spiritual traveler enters Imam Mehdi.

At the very top there is an emerald rock and the Imam's tent. It is the "illuminated" side of the Kafi mountain, a cleric who has realized in himself the 25 Prophetic Logos (25 verses of Surah "Splitting" in which we know Imam Mehdi's prostration) can even in this age (of great concealment) reach Imam Mehdi. The twenty-five steps on the other side of Mount Kaf represent 25 parts of yet undiscovered knowledge, and they are the "darkened" side of the mountain for the spiritual traveler. There is no way to reach from "the other side" (of the mountain) before the Revelation of the Imam. Even the "illuminated" side is accessible only to the few in this time and contact with the Imam (which is strictly "private") is subject to the law of secrecy. It is precisely the perfect balance between the 25 Messenger Logos and the 25 parts of yet undiscovered knowledge (brought by Imam el-Mahdi) that represents the cosmic scales, those "scales" published together with God's Books (verse 25, surah "Iron"). In addition, it is a perfect balance of zahir (external) and batina (internal), which balance what everyone achieves according to their own capabilities. Then, in the verse, the goal is stated as "merely treatment". It has a triple dimension - Sharia (law for the physical), Tariqat (spiritual path) and Haqiqat (reality of spiritual truths).

Then the verse continues - "and We revealed (sent down) iron in which there is great strength and which benefits people".

This is the saber of the Holy Imam Mehdi, the revealed iron that designates the Mehdi as the seal of the Muhammadan Vilayet, that spiritual power that goes out together with the Imam. These are the "sparks" from the surah "Those who chase", the "iron" forged by clerics of all times and it is taken over by those who have achieved the 100 Beautiful Names of God (sura "Those Who Chase" is surah 100). This is followed by 14 Temples of Light (14 more Qur'anic suras after the hundred, total 114). The "great power" of the Imam's saber is 25 still undiscovered pieces of knowledge from "the other side" of Mount Kaf, and the "benefit to people" represents 25 Prophetic Wisdoms (Logos). What we have seen is presented through the 25 verses of Surah "Splitting Up". The benefit of Imam Mehdi (despite his hiddenness) is like the "Sun hidden behind the clouds" (Imam Sadiq) and it happens in every time because the clerics of all times take seriously the Prophet's wisdom in themselves by climbing to the top of Mount Kaf, that is, Imam Mehdi himself. However, the "great power" (represented by 25 as yet undiscovered pieces of knowledge) is something humanity has yet to face. "Imam's saber" is therefore revealed knowledge (revealed only to him), that benefits humanity that is yet to use it. and not a symbol of the struggle in the physical world that would reduce the Imam's metaphysical and eschatological role to the level of social justice or "revenge against bullies".

When the great power of the Imams "take over" (make known) 25 more pieces of unrevealed knowledge, the clerics (presented in Surah "Those Who Pursue") will encamp their knowledge in the 14 temples of Light (14 Sinless - Muhammad, Fatima and 12 Holy Imams) in such a way that all of humanity to benefit from this newly arrived knowledge. Verse 25, Surah "Iron" continues: "and that Allah would point out those who help His faith and His Messengers when they do not see Him. Indeed, Allah is Mighty and Mighty".

"Those who help His faith and His Messengers" are precisely those who realized the 25 Messenger Logos (within themselves) and reached the Imam himself by those steps. That is why the verse mentions "religion" (not Islam), because "Mahdi's religion" will be so different from (previous) Islam that people will think that he is bringing a new religion.

"When they do not see him" - is said further in the verse. Exoteric (external) interpreters claim that this refers to the Most High God. However, He is always "impossible to see" ("looks do not reach Him" - Qur'an), and the verse mentions a specific time (when they do not see Him). As according to tradition, God becomes (when he loves his slave) "his hand, his foot, his sight..." this "Him" refers to Imam Mehdi and this is the time when they (people) do not see Him (the age of great concealment) . As the Imam is the Face of God, whoever sees him has "seen" God. That is why the Sixth Imam, when asked by one of his friends about whether it is possible to see God, replied: "Yes, you are looking at him right now." Of course, we are talking about theophanies and not the incarnation of the Divine in a human way, and that is why the Sixth Imam (Sadik a.s.) forbade his friend to make this tradition known to people, hinting to him that people "would not understand it and would only go astray". This is the meaning of helping the faith in a time when the Imam is not seen. Now let's take acloser look. Surah "Iron" is surah numbered 57 and has 29 verses. The ordinal number of the surah (57) in the sum of the digits indicates the Twelfth Imam (5+7=12), and the sum of the digits of the total number of verses (29) in the sum of the digits indicates the remaining 11 Imams (2+9=11). The sum of those two numbers indicates the year of birth of Imam Mehdi a.s. (12+11=23=8+6+9) born on the 15th of Shaban 869 AD. The ordinal number of Surah "Iron" (57) is the number that is exactly on the half of the Qur'an (the Qur'an has 114 surahs=57+57) exactly as Imam al-Mahdi is on the "half" (top) of Mount Kaf between the 25 Prophets Logos on one side and 25 parts of yet undiscovered knowledge on the other side.

The sum of the numbers, the ordinal number of the surah (57) and the total number of verses (29) is 86 (57+29), which in the sum of the numbers gives a total of 14 Sinless (8+6=14).

Now let's look at verse 28 of Surah "Iron".

28: "Oh, those of you who believe - fear Allah and believe in His Messenger, He will grant you His double mercy, and He will give you light by which you will walk, and He will forgive you - for Allah is Forgiving and Merciful".

The ordinal number of the verse tells which double grace it is about. Namely, the number of verses is 28, which is the number of years of life of Imam Askeri, the father of Mehdi, and with his death the occultation of Imam Mehdi, his son, began. Since there were two concealments (small and large), they are analogous to the "double grace" (or mercy) that God bestows. That's why in verse 28 He addresses the high category of believers, (not therefore "Muslims" or "ordinary" believers) those who believe in the Imamate and Wilayat (and in the hiddenness of Imam Mahdi) ... "O you who believe...". In order to familiarize themselves with the secrets of the Imamate, they are ordered to "fear God" and we know that "the learned fear God" (Qur'an).

As one of the Holy Imams "learned", this is interpreted in a way that it refers to the 12 Imams, then "fear of God" is identical to being close to them (the Twelve). If it succeeds, the believer is given a double grace, the knowledge of the small and big hiddenness of Imam Mehdi a.s. As such a cleric becomes "like the Imam himself", he is further given the guidance of Imam Mahdi himself, "the light by which he (continues) to go" (continuation of the verse). In this verse, "Islam" and "religion" are not mentioned at all, because the ones initiated by the Imam already possess those two, but the degrees of closeness to the Holy Imams are mentioned, and the spiritual guidance of Imam Mehdi himself. A total of 6 verses of Surah "Iron" (11, 12, 13, 17, 28) except verse 25 (which speaks of Imam Mehdi as a whole) problematize the issue of Imamate.

The sum of the numbers of those 6 verses gives the number 95. The ordinal number of Surah "Iron" is number 57. The difference of the numbers gives the ordinal number of Sura "Sad" (95-57-38) in which, as we know, the thirteenth light prostration (of Imam Askeri, Mehdi's father).

"Double grace" from verse 28 (surah "Iron") means we have seen the double hiddenness of Imam Mehdi (small and great) thus announces the double glory of Imam Askeri, the glory of the eleventh (in order) Imam and the glory of the birth of his son, Imam Mehdi a.s. The first glory is the already mentioned difference of two numbers (95-57) which gives the ordinal number of Surah "Now" (where verse 24 is the prostration of Imam Askeri). The first verse of that surah reads: "Now, like the Glorious Qur'an". This is the first glory, the glory of the Imamate. The second glory (mentioned in the Qur'an) is in Surah "Kaf".

Verse 1: "Kaf, I like the Glorious Qur'an".

This is the second glory, the glory of the birth of Imam Mahdi. The title of the surah ("Kaf") is identical to the abode of Imam Mehdi who, as we know, resides on Mount Kaf, near the emerald rock where there are cities of light and beings "without shadow".

We have seen that the sum of 6 verses of Imamology is number 95. Surah "Kaf" is number 50 and has 45 verses. In sum therefore (50+45=95) is identical to the sum of 6 verses of Surah "Iron".

That is why it is not accidental that the Fourth Imam says that several verses of this Surah were revealed because God knew that during later times people would come who would think deeply about the Divine Unity (Tawheed-u). That Tawheed of the "last time" is, we have seen, the double Mercy of God, the Mercy of the two hiddennesses of Imam Mehdi a.s., that is, the two glories of Imam Askeri a.s. Then in verse 28 God's forgiveness is mentioned ("and He will forgive you - for Allah is Forgiving and Merciful"). Several traditions say that "love for Ahl - Beyt erases sins". Surah "Kaf" has 45 verses. The first 40 verses represent the 40 years of the Prophet's life until the beginning of the Revelation (he received the Revelation at the age of forty). The other 5 verses represent the 5 persons "under the cloak" for whom everything was created (Muhammad, Fatima, Ali, Hasan and Hussein), i.e., 3 testimonies of faith and 2 parts of known knowledge until the Mahdi.

Now let's take a closer look.

Verse 17: (Surah "Kaf") – "When two people meet and sit one on the right and the other on the left". Verse 18: "he utters not a single word unless the One who watches is present beside him". The ordinal number of the verse (17) indicates the authority of Imam Mahdi. As his abode is on Mount Kaf, (which is the title of the surah) the "two who sit" on the right and left are the two aspects of Imam Mahdi, the Imam as the Book that speaks and the Qur'an as the Imam that is silent. The 25 Logos of the apostles from one side (the side of the "Kaf" mountain) and 25 parts of as yet undiscovered knowledge from the other side (the same mountain) correspond to them.

Both analysis, i.e. both dimensions of the Holy Imam are "sitting". The Prophet said about the Imams, Hasan and Hussein: "These 2 sons of mine are Imams whether they are standing or sitting". So whether recognized or not, known or not. Since Imam Mehdi's "unknown" (hidden) sitting position is (until the Parousia) his "unstanding".

Every word he utters is the word of the Sinless One over whom "God watches over" (verse 18).

Some interpreters of the external content interpret these 2 verses with the presence of angels (along with man) who write good and bad deeds, which is certainly a permissible interpretation (and correct on that level, but we will not comment further on that consideration.

Now let's return to surah 100 ("Those who rush") on which 14 temples of light "lean" (another 14 suras after sura 100, 114 in all).

Those surahs are:

"The End of the World" (surah 101, 11 verses) - the temple of Imam Ali "Competition" (surah 102, 8 verses) - the temple of Imam Hasan "Time" (surah 103, 3 verses) - the temple of Imam Hussein "The Slanderer" (surah 104, 9 verses) – the temple of Imam Sajjad "Elephant" (surah 105, 5 verses) – the temple of Imam Baqir "Quraysh" (surah 106, 4 verses) – the temple of Imam Sadiq "Giving into the arms" (surah 107, 7 verses) – the temple of Imam Kyazima "Much good" (surah 108, 3 verses) – the temple of Fatima Zehra, "Nonbelievers" (surah 109, 6 verses) - shrine of Imam Djevad "Help" (surah 110, 3 verses) - shrine of Imam Mehdi "Flame" (surah 111, 5 verses) - shrine of Imam Askeri "Sincerity" (surah 112, 4 verse) - the temple of Imam Hadi "Dawn" (surah 113, 5 verses) - the temple of the Prophet Muhammad "People" (surah 114, 6 verses) - the temple of Imam Reza.

Only two surahs out of these 14 are Medinan (published in Medina), namely: - "Help", the light temple of Imam Mehdi and "Dawn", the light temple of the Prophet Muhammad, therefore surahs 110 (3 verses) and 113 (5 verses) . In the sum of the numbers of the verses and the ordinal numbers of those 2 surahs, they indicate the day of birth of Imam Mehdi a.s. (1+1+0+3+1+1+3+5=15), we know that he was born on the 15th of Sha'ban 869 AD. As Medina is the place of relocation (from Mecca), esoteric analysis‹ point to the "great migration" (from the lower "self" to the spirit world), which is the birth of the Imam within himself. The sum of the total number of verses of 14 surahs (which are the temples of the Light of the 14 Sinless) is the number 69 (11+6+5+4+5+3+6+3+7+4+5+9+3+8=69).

In the sum of the digits, that number again indicates the birth of Imam Mahdi (6+9=15, born on the 15th of Sha'ban). This is because the key to all 14 doors (temples of the Sinless) is in the hands of Imam Mehdi in the manner of Earthly resolution of man's possibilities and the end of his spiritual evolution. In the golden age all 14 doors (Temples of Light) will be open to all humanity. When the number 69 is subtracted from the number of Qur'anic surahs (114), the number 45 will be obtained (114-69=45), which is the total number of verses of Surah "Kaf", the Surah that is the abode of Imam Mahdi (the emerald mountain of each other of the world with cities of light).

This means that on the top of the mountain "Kaf" the light temples of all 14 Innocents are opened, which together gives the Qur'an, i.e. its full and final interpretation. The totality of Sinless Ones (69) + "Kaf" (45) = 114 (Qu'ran). Until the announcement of Imam Mehdi (the majority) can only be illuminated by the partial light of the 14 Masums (Muhammad, Fatima and the 12 Imams) and the doors of the light temples are only slightly ajar. At each station and destination, during the ascent of the mountain "Kaf", the spiritual traveler receives the light of one of the Holy Imams, and (even in this time) there are also those priests who open all 14 doors of the Temples of Light after "taking over" (achieving) the hundredth (Beautiful) God Names. Esoterically, in that ascent, we saw the entire Qur'an contained (100 Beautiful Names + 14 Light Temples of the Immaculate = 114, the total number of Qur'anic surahs). It should be emphasized that the Qur'an is a "deep unguarded sea" , and every time there is something, still undiscovered that resides in the depths of the Book. That is why the Holy Prophet said: "The Qur'an has 7 levels of meaning, each of which has up to 70 depths".

Without Ahli - Bayt, it is impossible to reach beyond the literal (external) meaning that includes the law for the physical (Shariat). The depths of tariqat (spiritual path) and haqiqat (reality of spiritual truths) cannot be reached without them 14. In this connection, it should be said that all Sufi orders lead to Imam Ali as the head of the genealogy.

COSMIC POWER

Verse 59 of surah "Women" (surah 4, verse 176) says: "Oh those of you who believe, obey Allah and obey the Messenger and those entrusted with authority. And if you disagree about something, turn to Allah and the Messenger, if you believe in To Allah and to the next world, that is better for you and a more beautiful solution for you".

On the occasion of this verse, a man asked Muhammad, peace be upon him: "We know Allah and His Messenger, but who are they who are entrusted with authority?"

The Prophet answered him that these are the Imams who will come after him. He mentioned the names of all 12, referring in particular to the Twelfth Imam, "whose name will be that of the Prophet" and "who will fill the earth with justice and harmony as it is now filled with evil and injustice. At the same time, he emphasized that there will be the hiddenness of Imam Mahdi a.s. the Prophet's companion (whose name was Jabir) again asked: "Will the people benefit from his concealment?" - to which the Prophet replied: "Yes, by Him who created me, they will be guided by his light and have will benefit from its concealment, just as people benefit from the sun behind the clouds".

Therefore, "those who are entrusted with authority" from verse 59 of Surah "Women" are the Holy Imams (some translators of the Qur'an translate those words as "those who manage your affairs", which is an incorrect translation).

The sum of the digits of verse 59, as well as the sum of the digits of the total number of verses of Surah "Women" tells us that it is Ahl-Bayt. In both cases, the number 14 is obtained, the number of the Sinless Persons (Muhammad, Fatima and the 12 Imams). Namely, 5+9=14, and also 1+7+6=14. Therefore, the verse about authority (59) as well as the total number of verses (176) in the sum of the numbers give the same - 14 Sinless, those who are "entrusted with authority". That power, of course (as already emphasized) is not political or economic but cosmic. Of all the 12 Imams, only Imam Ali exercised earthly authority and that for a short period of time. The double consideration of sinlessness (in surah "Women") corresponds to the double submission from verse 59, namely:

1 - submission to Allah

2 - obedience to the Prophet and those entrusted with authority.

The last two submissions (to the Prophet and those entrusted with authority) are mentioned together because the Prophet himself equated submission to him and the Holy Imams saying: "God equated submission to them with submission to me". Verse 59 is addressed to "believers" (and not "Muslims"), i.e., to those who have already realized something of the secret of the Ahl al-Bayt a.s. We have seen that the sum of the numbers, both the verse about "power" and the total number of verses of Surah "Women" gives the number 14. The sum of those two numbers is 28 (14+14=28), which is the number of years of Imam Askeri (Mahdi's father ) at the hour of death (and when the occultation of Imam Mahdi began). This number therefore speaks of Imam Mehdi as the last of those "entrusted with power", the one who will realize that cosmic power on the earthly level of existence. The sum of the digits of two numbers gives the number 10 (1+4+1+4=10), which is once more 10 degrees the faith, that rise one above the other like stairs. In the age of Imam Mehdi, the "maximum of knowledge" becomes the good of all humanity. If we add to that number (10) the ordinal number of Surah "Women" (4), we will again get the number of 14 Innocents (10+4=14).

If the ordinal numbers of the surahs in which there are 4 obligatory prostrations (Fatima, Ali, Hasan and Hussein) are added, the number will be 225. Subtracted from the number (date) of Mehdi's birth (255), the number will be 30 and verse 30 (surah "Ants" ") is the secret of Imam Mehdi. Also, verse 30 of that surah ("From Suleiman and it reads - "In the Name of God, the Merciful, the Compassionate) has 33 letters (letters), which is the number of years of Isa - a.s. at the time of his arrival with Imam Mehdi.

If the number of Qur'anic surahs (114) is subtracted from the number of 225 (4 obligatory prostrations in the Qur'an), the number will be 111, which is the number of the verse of the sura "Night Journey" which, as we know, is sura 17, the sura (authority ) of Imam Mehdi in which the "luminous prostration" of Imam Sadiq a.s. If the number of verses about authority (59) is subtracted from the total number of verses of Surah "Women" (176), the number will be 117, which represents 100 Beautiful Names of God and 17 years of Imam Mehdi's rule (100+17=117).

Imam Ali said: "We are the direct recipients of the Mercy of Our Lord". This hadith speaks of the Imam's sovereignty over the worlds, but the people (a good part) never accepted it, even though the Prophet himself said of Ali that he would "explain to the people after him". That's why verse 59, after defining obedience to the Holy Imams, adds - "And if you disagree on something, turn to Allah and the Prophet if you believe in Allah and the next world, that is better for you, and the solution is more beautiful for you".

Imam Ali said that "addressing Allah" is the Book, i.e. Qur'an, and "addressing the Prophet" his sunnah (actions and customs).

It is obvious that the disagreement on the issue of Imamate gained momentum even in the time of the Prophet, which is a known, though neglected, fact. As "addressing Allah" is addressing the Qur'an and the Imam is the ta'wil (internal interpretation) of the Book, then addressing God in the absence of the Prophet is "addressing the Imam" of that time. On the other hand, as the Holy Imams are the guides and inheritors (of Prophetic knowledge), addressing the tradition (sunna) is also addressing them. Then, for the first time in the verse, faith is mentioned interrogatively ("if you believe in Allah and in the next world"), and connected with "the next world". Imam is the "link" of two worlds, the metaphysical link of the material, imaginal and spiritual worlds. That is why faith in God, as we see in the verse, is connected with faith in the other world. "It's better for you and the solution is nicer for you". Without Imamate, teaching about eschatology is incomplete and "floats" in the void, where the role of Imam is "transferred" to the Prophet (solution ta'nzil - a and ta'wil - a). That is why the path of the Imam is defined at the end of the verse as the "better" and "more beautiful solution." Magnificence (»better") and beauty ("prettier") are hoped for here as attributes of the revelation of the Divine with which the spiritual traveler should be "decorated". A verse in the Qur'an says: "Dress nicely when you want to perform the prayer..."

This "beautiful dressing" on the spiritual path ("Prayer is the heavenly success of the believer" - Muhammed a.s.) is the covering of the Divine Attributes of Magnificence and Beauty, which is the Imamate itself as the inner dimension of Islam.

We have seen that the difference between the total number of verses of Surah "Women" (176) and the regular one

of the number of verses about "entrusted authority" (59) gives the number 117 (a hundred names of God and the authority of Imam Mahdi). That same number (117) is obtained if the ordinal number of the surah "Merjem" (19) and the number of verses of that surah (98) are added, because 19+98=117. In surah "Maryem", as we know, verse 58 is the "prostration" of the Seventh Imam Kyazim, a.s.

The verse about "entrusted authority" in Surah "Women" and h. Mary (Isa's mother) is a woman, hence the surah "Women" encompasses Mary's integrity (intactness) and the triple obedience from verse 59 (Obedience to God, obedience to the Prophet and those entrusted with authority). H. Merjema is one of the 4 women who, according to the saying of the Prophet, reached the completeness of virtues (Fatima, Khadija, Merjema and Asiya) and we have seen surah "Women" in sura 4, so the number is identical to the number of women whose virtues are perfect (also 4). In verse 65 of Surah "Maryem", God Almighty says: "He is the Lord of the heavens and the earth and what is between them, so worship Him alone and be persistent in that. Do you know that anyone has His Name?

The sum of the digits of this verse (65) gives the number 11 (6+5=11), the number of Imams before Mahdi a.s. because verse 65 speaks of him as the possessor of the Greatest (hundredth) Name of God. Here is mentioned the sovereignty (Imam Ali) over that "above and below the earth" which was transferred from the Lord of the Worlds to the master of the Absolute Vilayet (Imam Ali) who throughout history was sent secretly with every Prophet before Muhammad.

"The between" (heaven and earth) is the imaginal world, the world where Imam al-Mahdi resides, which is hidden just as in the physical world, that between (heaven and earth that can be perceived by the power of the senses) is hidden to the eye. As prayer (namaz) is the "spiritual success of the believer" (Muhammad, peace be upon him), the persistence of prayer mentioned in the verse is the persistence of spiritual ascent to the (hundredth) Name of God, which is Imam Mehdi's own. We have already mentioned several times how the Imams said that they are the "Beautiful Names of Allah". As the singular ("Name") is mentioned here, it is about Imam Mehdi a.s. Since he is in a state of concealment, the end of the verse reminds us questioningly of the Imam, because he intends to say ("Do you know who possesses the Greatest Name") that contact with the Imam is possible (even in the age of concealment) but the nature of that contact is incommunicable to people. "Do you know anyone who has reached the presence of the Imam" - ("do you know anyone with His name?").

The answer is negative because every contact of that kind is strictly "private" in nature and does not have any social or political dimension. Since any doubt of that kind could be misused the Imam by the lawfulness of his being (i) reveals himself only to those who know the law of secrecy and the chivalry that follows it.

The total number of verses of Surah "Mary" is number 98. In the sum of the digits, that number indicates the authority of Imam Mehdi (9+8=17), and if the number of the previously discussed verse about Imam Mehdi (65) is subtracted from it, the number will be 33 (98-65=33), the number of years of Isa - a.s. at the hour of his arrival with the Mahdi at the end of time. Because Imam al-Mahdi is the last of those who are "entrusted with authority" and Jesus comes together with him.

Also, the sum of the digits of the total number of verses of Surah "Merjem" (98), the ordinal number of that Surah (19), and the mentioned number 33 again gives the number of Jesus' years (9+8+1+9+3+3=33). The perseverance of all spiritual travelers consists in reaching that finality (Knowledge).

12 LIGHT CONCEPTIONS

The word "seed" (nutfe) is mentioned 12 times in the Qur'an, so the number corresponds to the number of Holy Imams. We will not comment on the external analysis of these verses (physical fertilization). Esoterically, it is about spiritual conception, the creation of a light embryo and the development of a light man.

As is known, the pure bodies of the Imams were created from the refined light of the Divine Throne, from which the souls of their followers were formed in a more detailed manner. As the world was created by them, and as they are the "seeds" of creation (and bearers of all knowledge), the dressing with a light substance takes place under the supervision of one of the Twelve, and on each path the spiritual traveler is illuminated by the light (knowledge) of one of the Imams. The total sum of the ordinal numbers of the suras in which the word "seed" is mentioned is 474, while the sum of the numbers of the verse "conception" is 332.

The first number in the sum of digits gives the birth of Imam Mehdi, number 15 (474=4+7+4=15) while the second number in the sum of digits gives "Ka'ba", because 8 is the first number of the geometric body (332=3+3+ 2=8). In sum, it is the number 23 (15+8=23), which is the year of birth of Imam Mehdi a.s. (869=8+6+9=23). Also, in the sum of the numbers it gives 14 Sinless Ones (1+5+8=14). The difference between the sum of the ordinal numbers of the 12 surahs and the ordinal numbers of the verse "conception" in those surahs is 142 (474-332=142). If the number of Quranic surahs (114) is subtracted from that number, the number will be 28 (142-114-28), which we know is the number of years of Imam Askeri's life, that is, the beginning of the occultation of Imam Mehdi. This is because Mehdi, although hidden, is the light of guidance and the "father" of the man of light.

In the sum of the digits (numbers 142 and 114), the number 13 is obtained again (1+4+2+1+1+4), which is the Prophet Muhammad and the 12 Holy Imams.

Now let's look at the 12 verses individually.

Spiritual conception in the light of Imam Ali

(first mention of the word "seed" in the Qur'an)

Surah 16, "Bees" - 128 verses.

Verse 4: "He creates man from a drop of seed, and he is suddenly – an open opponent". The verse indicates the first stage in the education of the soul, soul "prone to evil" which is in the phase of open opposition to the spirit. Certainly, throughout his life, Imam Ali had "enemies out in the open", who hated him so much that they even prepared to attack his body after his death, which is why he was buried at night and secretly. The ordinal number of the verse (4) indicates 4 persons whom "we are obliged to love" (Fatima, Ali, Hasan and Hussein). As we know, verse 49 in this surah ("The Bees") is the "light prostration" of Imam Baqir (a.s.). (seventh in order). We have seen that the number 474 is the result of adding the ordinal numbers of the 12 surahs in which the word "seed" is mentioned. On "both sides" of that number are quarters (474), which indicates 4 beginnings (earth, water, air and fire). Taking into consideration the light prostrations (14 Pure Ones), we have already seen that 4 beginnings correspond to the 4 Holy Persons (Fatima, Ali, Hasan and Hussein). They appear here as external (zahir) and internal (batin) because the number 4 (in the number 474) is given twice, at the beginning and at the end, so from "both sides". Between the two quarters is 7 as the most perfect number. We have already seen that this number in the sum of digits indicates the birth of the Imam (within the soul of the follower) because - 4+7+4=15, Imam Mehdi was born on the 15th of Sha'ban in the year 869 AD. The sum of the numbers (the ordinal numbers of the sura and the ordinal numbers of the verses) is 806 (474+332), which in the sum of the numbers again indicates the 14 Sinless (8+0+6=14). If the number of the Imam's friends is subtracted from the sum of the ordinal numbers of the verse "conception" (332), i.e. the number of fighters of the Battle of Bedr (313) will gain the life of Fatima a.s. (332-313=18)

Spiritual conception in the light of Imam Hasan (second mention of the word "seed" in the Qur'an)

Surah 18, "The Cave", 110 verses.

Verse 37: "And his friend said to him, while he was talking to him: "Don't you believe in the One who created you from the ground, then from a drop of seed, and finally made you a complete man".

The sum of the ordinal number of the surah (18) and the ordinal number of this verse (37) give the fullness of the month (knowledge) – 18+37=55, the surah "The Moon" has 55 verses.

In addition, the number 55 is half of the total number of verses of Surah "The Cave" (119-55=55), just as Imam Hasan is "half" of Ali's light (who also had another son, Hussein).

In this verse, we can follow the development of the light man in 3 stages: 1 - earth, 2 - drop of seed, 3 - complete man (insani kjamil).

In the sum of the digits of the total number of verses of Surah "The Cave" (110) and the verse of light conception in the light of Imam Hasan, we get the number of 12 Imams (1+1+0+3+7=12).

If the ordinal number of the surah (18) is added to the sum of the digits, the number 21 is obtained (1+1+0+3+7+1+8=21), which, as we know, is the ordinal number of the verse of Mehdi's prostration (in the surah "Splitting ") and the ordinal number of Surah "Messengers of Faith" which has 112 verses, which are 100 Names of God and 12 Imams.

The sum of the 3 numbers (the ordinal number of Surah "The Cave", the verse of light conception and the total number of verses of that Surah) is 165 (18+37+110), which in the sum of the numbers again gives all 12 Imams (1+6+5=12). "Earth" in verse 37 is the stage of a completely earthly man, who receives a light substance with a "drop of seed" which is used to conceive a light man. By developing the light within oneself, one gradually comes to the "complete man" (insani kjamil). "His companion" (spiritual traveler) in verse 37 is Imam Hasan a.s. On each there is a man of light friends with one of the 12 Holy Imams receiving education and knowledge from him. The seed of the vilayet in the heart of the cleric (reaching its full growth) eventually gives birth to a complete man. In verse 37, this spiritual pedagogy is indicated through the 3 stages of the rise of the clergy, that is, the development of the Light Man. In order to see the completeness of the spiritual path, it is necessary to consider some other verses from Surah "The Cave".

Verse 32: "And give them as an example two men: to one of them We gave two gardens planted with vines and surrounded them with palm trees, and planted fields between them".

Verse 33: "Both gardens yielded their fruit, nothing was lacking, and We brought a river through the middle of them."

Verse 34: "He also had another property. And he said to his other, while he was talking to him: "I am richer than you and I am of a stronger race."

The conversation ends with "his friend" warning (the spiritual traveler) that it is necessary (when entering the garden) to say that "power is only in God".

Verse 42: "And his fruits perished and he began to wring his hands, regretting what he had spent on him, and the vine was lying on its supports - and he said: "How fortunate that I did not consider anyone equal to my Lord".

In the mentioned verses, the spiritual path to the Imam and partly with the Imam is indicated. The described path begins with obtaining two gardens planted with vines. These "gardens" are the law for the physical (shari'a) and the reality of spiritual truths (haqikat) and the "planted vine" is the mystical ripening, the seed of spiritual "drunkenness" that is "girdled" with testimonies of faith in the manner of zikr (spiritual mention). Namely, it is known that the Prophet of God said: "There is one tree that resembles a Muslim, it is a palm tree." And we see that in verse 32 "two gardens" are surrounded by palm trees. Esoterically, it is about the circle of the spiritual path where the initial zikr is a weapon that protects the first line of defense of the heart, that mention uttered by a "Muslim" within the spiritual traveler, that is, one who (just) witnesses the faith. Between the gardens of Sharia and Haqiqah are "laid fields". The Qur'an says in another place: "Your wives are your fields and you approach them as you wish and prepare yourself..." As the field is compared to a woman, in verse 32 those "planted fields" are the principles of fertilization , the passive conditioning of the "feminine" which is embodied between the laws for the physical and

spiritual truths.

"Both gardens yielded their fruit" - says verse 33, which indicates the harmonious development and harmony of the purely physical aspect of faith and spiritual gradation on the other hand. That's why "nothing was missing" and the river running through the middle of the gardens is the tariqat, the path of mystical knowledge that should be centered between Sharia and Haqiq. "The other property" (which the spiritual traveler had) is the material world in the broadest sense of the word, the incidental supply that is on both sides of the road ("...and do not forget your share in this world" - says the Qur'an wonderfully pointing to second-rateness of the physical world, which is appropriated in such a way as not to forget the share in the relativity of the material conditioning of life). "His companion" is Imam Hasan, Guide and Teacher.Regarding the Qur'anic verse ("and whoever is given knowledge is given an immeasurable treasure"), the sixth Imam once said: "It is faith in Allah and knowledge of the Imam". However, this spiritual traveler does not yet recognize the Imams in their state of pure light, proof of which are his words: "I am richer than you and I am of a stronger race" which indicate purely external realities (laws for the physical). It is the spiritual strength of Ehli-Beit (the strength of their genealogy) that is the strongest race, that ascending path that leads to them. Since here the spiritual traveler does not experience the secrets of Imamology in their spiritual dimensions, the spiritual path itself is doomed to failure. Both gardens (Shari'a and Haqiq) fail and the spiritual traveler laments the wasted (exclusively exoteric) knowledge.

"Breaking hands" is breaking the oath (be'jat) given to a spiritual teacher, that oath whose archetype is the swearing under the tree to Muhammad, peace be upon him. A vine that is a clear symbol of the mystical wine, she "rolled on the supports" at the end. Those supporters are the Holy Imams, the pillars of the world who are the source of all knowledge. The intoxication of mystical consciousness "falls" on them and since the salik does not recognize the pure light of Imma a.s., Imam Hasan reminds him that strength and power belong only to God. Because Imam Ali said: "I am the power of God and the manifestation of that power".

The verses of Surah "The Cave" thus reflect a (partial) spiritual path that ultimately ends in failure.

Spiritual conception in the light of Imam Hussein a.s. (the third mention of the word "seed" in the Qur'an)

Sura 22, "Hajj", 78 verses.

Verse 5: "Oh people, how can you doubt the revival, - then We create you from earth, then from a drop of seed, then from a clot, then from a lump of flesh of visible and invisible limbs, then We show you Our power. And in the wombs We place what we want, until the appointed time, then we make you be born as infants and then grow up to manhood, some of you die, and others experience a deep old age, and in no time forget what they learn. You also see the earth as it died, but when let's let the rain fall, it stirs and stirs, and all kinds of noble plants grow out of it".

As we know, verse 18 of this surah ("Hajj") is the "luminous prostration" of Imam Reza, a.s. while verse 77 of the same sura is the verse of the "sacred procession" (14 Sinless) around the divine throne. Verse 28 of the same surah is as we know "dressing in patches and poverty" by Imam Sadiq a.s.

Thus, three Imams appear in Surah "Hajj" (the third, sixth and eighth), which in the sum of the figures gives the number 17, the authority of Imam Mehdi a.s. (3+6+8=17).

The sum of the mentioned 4 verses of Surah "Hajj" is the number 128 (18+77+28+5=128), which is the total number of verses of Surah "Bees", and is composed of 100 Names of God and the life of Imam Askeri, a.s. (28). In verse 5, "earth" and "seed" are repeated as parts of the development of the light man (from Surah "The Cave", verse 37) and then "clot" is mentioned. As we know, it is in Surah "The Clot" verse 19 that the "light prostration" of Imam Husayn, a.s. The number 19 contains in itself 7 great Prophets and 12 Holy Imams (7+12=19), and that is precisely why there is the mentioned coincidence of "clots" because the Imams came from Hussein's "spine" as the Martyr Prince. Then in verse 5 the lump of flesh of the visible and invisible limbs is mentioned. The "visible limbs" represent the physical (external) aspect of the Holy Imams, while the "invisible limbs" are their light aspect. Their followers can also form their own "invisible limbs" of the light body by approaching them. After shaping the light body, God "places what He wants..." in the wombs. We know that tradition says that after God loves his servant, "he becomes his sight, his hearing, his hand..." and thus the human will becomes God's. Man is placed "there" where God wants.

Here, we see the place of the Epistle Message, because "womb" (rahma) has the same root word as "Merciful",

and is about the Exemplary Prophet, the Qur'an says: "And we only sent you as a mercy to the worlds". As he is "a mercy to the worlds"" it also applies to the other 13 Sinless Ones who, together with Muhammad, form the whole of the Muhammadan light.

"Destined time" is the earthly journey of each individual (of the 14 Holy Persons).

Then the different degrees (mekam) of the development of the light body, i.e. the spiritual ascent of the followers of the Holy Imams, are indicated (in verse 5).

Those stages are:

1. – infants

2.- manhood

3. — death before old age 4.- deep old age.

"Infant" is the "childish" stage of spiritual development in which a "mechanical", almost instinctive thirst for knowledge is felt (this is the stage of "strong will" - work, and milk is a very clear symbol of science). "Manhood" is the stage of chivalry and the balance of Sharia and Haqiq. It is already an advanced stage of the development of a light man in which he serves people and teaches them according to his level. If the development of the light "mass" overtakes the external consideration of the law for the physical (in the sense of "too fast" maturation of the spiritual traveler) "death before old age" occurs.

That third stage is the death of the corporeal soul before the complete and final formation of the light body, and in accordance with the famous saying of the Prophet: "Quiet before death". This mystical death (before spiritual maturity) is comparatively rare just as (in the physical world) the death of children is incomparably less present than the death of an old man.

"Old age" is the last stage of the development of the light man. The verse defines that phase as the time of forgetting what is known. This is the stage of "disappearance" (annihilation) in God (ƒena) when all (previously acquired and based on facts) knowledge is forgotten. This results in seeing this world ("earth") as dead. From that level, people (and all nature) are seen in their real state of sleepiness and carelessness, according to the hadith that says: "People sleep and when they die, they wake up." Seeing the created world in its metaphysical transparency leads to the "rain" of the Grace of God that pours on the devotee after which he focuses on the degree of (own) balance of the right path. That is why, against the deadness of the earth, he sees its restlessness and the flourishing of noble aspirations (the plant as the "bearer" of the green color is such a clear metaphor) in those (spiritual travelers) who are awake, who (long ago) left (overcame) the state of deadness of heart.

The sum of all the digits (4 of them that we have seen) is the number 38 (1+8+7+7+2+8+5) and that is exactly the number of the surah "Sad" in which, as we know, there is "prostration of light" Imam Askeri a.s.

Spiritual conception in the light of Imam Sejad a.s. (the fourth mention of the word "seed" in the Qur'an)

SuraH 23, "The Believers", 118 verses.

Verse 13: "Then like a drop of seed they put him in a safe place".

The sum of the digits of the ordinal number of the surah (23) and the total number of verses (118) indicates the day of birth of Imam al-Mahdi, a.s. (2+3+1+1+8=15), born on the 15th of Sha'ban 869 AD.

The difference between the mentioned two numbers (118 and 23) is the number 95 (118-23=95), which in total indicates 14 Sinless (9+5=14).

The previous verse of this surah (verse 12) says: "We have indeed created man from the substance of the earth". The number of the verse (12) points to the 12 Imams as the essence of the created worlds ("earth"), so that the verse 13 would define that self-essence as a safe place, which is the place of the messenger's message to the Ahl al-Bayt a.s. The number of verses (13) indicates the "Celjad House" (Muhammad and the 12 Holy Imams). Right from the fourth Imam, Sejad a.s. begins the "descending" line of the Imamate, father - son, up to the twelfth. The sum of the three digits (the ordinal number of Surah "The Believers", the total number of verses and the verse of "spiritual conception") is 154 (23+118+13=154). If we subtract the number of Qur'anic surahs (114) from this number, we will get the number 40 (154-114-40), which is the number of Muhammad, peace be upon him. year at the time when he received the Mission.

Spiritual conception in the light of Imam Bakir a.s. (the fifth mention of the word "seed" in the Qur'an)

Surah 23, "The Believers", 118 verses.

Verse 14: "then we made a drop of seed into a clot, then we made a lump of meat from the clot, then we made bones from the lump of meat, and then we clothed the bones with flesh, and then, like another creature, we revive it - may God be the Most High, the most beautiful Creator".

Just as it is noticeable that the rabbit in the light of Imam Bakir comes immediately after the spiritual conception in the light of Imam Sajjad (verse 14 is after verse 13 and the sura is the same - "The Believers"). This is precisely because of the already mentioned fact that the father-son line begins with his father (Sajjad), and so they follow (in the Qur'an) one after the other (while the Imams, Hasan and Hussein were brothers). The ordinal number of the verse (14) indicates the entirety of the Pleroma, the 14 Sinless Ones. In the verse, 5 stages of the development of the light man are presented: a drop of semen, a clot, a lump of meat, bones, clothing bones with meat. After passing through these stages, the spiritual traveler with the full development of the light man is revived as another creature, a creature that has canceled its shadow and developed its own humanity to the level of a perfect soul.

The "drop of seed" represents the still "blind" spiritual substance, the one that is looking for "itself". "Clump" is the first stage of being clothed with the law for the physical (shari'a) when the cleric has already "hooked" on the living stream of belief. The "lump of flesh" represents the batin, the inner dimension of the physical one when the light "limbs" of the future creature can already be seen. "Bones" represent the tariqat, the spiritual path or uprightness, the vertical dimension that "keeps the gait" analogous to the role of the bones in the physical body of man. In the end, "clothing the bones with flesh" represents the haikat, the truly spiritual truth in which the spiritual traveler is clothed. Then, at the level of the perfect soul, the cleric is revived as another creature. It is the world of Muhammad's reality.

The sum of the digits, the ordinal number of the surah "conception verse" in the light of Imam Bakir and the total number of verses of the surah "Believers" is the number 21 (2+3+1+4+1+1+8=21), and that is precisely the ordinal number of the verse Mehdi’s "light prostrations" (in the surah "Splitting Up"), and the serial number of the surah "Messengers of Faith" which has 112 verses (which are 100 Beautiful Names of God and 12 Imams).

The sum of the numbers of the above-mentioned 3 digits is the number 155, which in the sum of the digits gives 11 Imams (1+5+5=11), while the number obtained by subtracting the number of Quranic surahs (114) from the above-mentioned is the number 41, which is ordinal number of Surah "Explanation" in which, we know, Ali's "Light prostration". Now let's take a closr look.

The sum of the digits of the ordinal number of the surah "verse of conception" in the light of Imam Sejad and Imam Bakir gives the number of 14 Sinless (2+3+1+3+1+4=14). In the sum of the numbers, the number 50 (23+13+14) is obtained, and as far as we know, it is the ordinal number of Surah "Kaf". The spiritual traveler ascends the cosmic mountain "Kaf" to the Fourteen Pure Ones.

Surah "The Believers" has 118 verses, which represent 100 Beautiful Names of God and the life of h. Fatima (100+18=118). The number of the verse (118) added together with the ordinal number of Surah "Kaf" (50) gives the number 168, which indicates the birth of Imam Mehdi a.s. (1+6+8=15, born as we know on the 15th – that Sha'ban).

On his way, the spiritual traveler surrounds himself with the Divine attributes of Magnificence and Beauty, while in verse 14 Sublimeness and beauty are mentioned. Sublimity here is equal to Magnificence, equated with it.

That is why verse 14 mentions the most beautiful Creator, because the light man as a new creation is a reflection of Divine Beauty, his perfection is the image of God's Perfection.

The sum of the digits of "2 conceptions" (Sajjad and Bakir a.s.) and the ordinal number of Surah "The Believers" gives the day of birth of Imam Mahdi (1+3+1+4+2+3=15).

If we add to that (in the sum of the digits) the total number of verses of Surah "Believers" the number will be 25

(1+3+1+4+2+3+1+1+8=25) and which is the number of verses of Hadi, a.s. prostration (in sura "Ants") and total

number of the verse of Surah "Cijepanje" in which verse 21 Mehdi‹s. prostration. We know the number 25, the number of The Messenger Logos that Imam el-Mehdi makes known.

Spiritual conception in the light of Imam Sadiq a.s. (the sixth mention of the word "seed" in the Qur'an)

Sura 15, "The Creator", 45 verses.

Verse 11: "Allah creates you from dust, then from a drop of seed, and finally makes you male and female. And no woman conceives or gives birth without His knowledge. And no one's life is prolonged or shortened without it. it is not recorded in the Book; that is easy for Allah".

The ordinal number of the surah (15) indicates the day of birth of Imam Mahdi (a.s.), while the total number is the verse of that surah (45) , equal to the number of years of life of Imam Hasan a.s. (died at the age of 45). The ordinal number of the verse (11) represents the 11 Imams before the Mahdi, and as Sadik a.s. the sixth Imam, the sum of those two numbers gives the power of Imam Mahdi (11+6=17).

The growth of the light man is given here as the full development of the spirit and the soul, which appear as finally complete. Because, esoterically speaking, "man" is spirit, while "woman" is nafs. That's why behind that, the verse talks about spiritual pregnancy, which God knows about, because knowledge is the ultimate and final goal of the spiritual journey. Man's possibility, his "quantum of battle", is different and unrepeatable for each person, and God's knowledge given here (of pregnancy) should indicate the quality of knowledge as such, or as Ibn - Arebi beautifully puts it: "You cannot cover the whole the sea, but also what you capture is the sea". Termination or prolongation of spiritual pregnancy ("prolongation" or "shortening" of life) is in the Book, which is to say that they correspond to that original statement about the divine Unity, that pre-existing contract between God and creation when the human race testified to His Lordship over the worlds. The manner of that expression (in the hearts) is our worldly destiny, that it is "easy" for God (as the end of the verse says) reveals to us the fact that there is no contradiction between Divine predestination and human free will. This is where the Divine "lightness" comes from because our destiny is our own choice from the world of preexistence. As that choice has already happened, it is fatefully "immutable". However, until the Revelation of Imam al-Mahdi, the question of God's predestination and human free will will remain (for most people) unresolved.

The sum of the digits of the ordinal number of the surah (15) and the total number of verses (45) indicates the birth of Imam Mahdi a.s. (1+5+4+5=15).

If the sum of the digits of the verse "conception" (11) is added to that, the number of years of Imam Mahdi's rule will be obtained, 15+1+1=17.

Surah 36, Ja'sin, 83 verses.

Spiritual conception in the light of Imam Kyazim a.s. (the seventh mention of the word "seed" in the Qur'an)

Verse 77: "How does man not see that We create him from a drop of seed, and he is again an open opponent".

The verse of Ali's "light conception" (verse 4 of Surah "Bees") says: "He creates a man from a drop of seed, and he suddenly - an open opponent".

Ali's verse speaks of the open adversary that it is (an open adversary) "suddenly" while Kyazim's verse speaks of the open adversary that it is "again". Surah "Bees" is surah numbered 16 and has 128 verses.

The sum of the numbers in the Surah of Ali's Light Conception is the number 22 (1+6+4+1+2+8=22), therefore, the sum of the ordinal number of the Surah "verse of conception" and the total number of verses.

The sum of those same numbers in the surah of Kyazim's Light Conception is the number 34 (3+6+8+3+7+7=34). The difference between those two numbers gives 12 Holy Imams (34-22=12). In the sum of numbers, the spiritual conception in the light of Imam Ali gives the number 148, while in the case of Imam Kyazim that number is 196 (16+4+128=148; 36+83+77-196). Their difference is the number 48 (196-148-48), which in the sum of the numbers again indicates 12 Imams (4+8=12).

Enmity towards Imam Ali was sudden, while in Kjazim's case it appears again. This fits perfectly with the external (historical) course of things, as all the Imams were persecuted by more or less »openly« honest opponents and all were killed or poisoned. The verse of light patrol 14 Bezgijeshni (verse 77 of Surah "Hajj") is in number, we see identical to the verse of spiritual conception in the light of Imam Kyazim a.s. (also 77).

Verse 77 (Sura "Hajj") - "O believers, perform the prayer and worship your Lord, and do good deeds in order to achieve what you desire".

It is immediately clear that in this verse prayer (prayer) is repeated as an order. Since "prostration" is an integral part of the prayer, it is repeated in the form of confirmation. This is the doubling of parts of prayer (re'kat) which is performed as such only in the presence of Imam Mehdi (a.s.), and we know that Ja'sin is one of Imam Mehdi's names. As in number 77 the light procession is mentioned for the first time in Surah "Hajj" in the way of the duality of prayer, this duality is now (due to the hiddenness of the Imam) given in Surah Ja'sin through the spiritual conception in the light of Imam Kyazim a.s. (and we have already seen that one of Imam Mehdi's names is precisely Ja'sin).

In both cases, the number 77 in the sum of the digits gives the number of 14 Sinless Ones (7+7=14).

The sum of the total number of verses (surahs "Bees" and "Ja'sin") is the number 211 (128+83), which represents 100 Beautiful Names of God in the manner of external (zahir) and internal (batin) and 11 Holy Imams (100+100 +11=211).

Surah "Bees" Bakirova a.s. "luminous prostration", verse 49, sura 16.

The sum of Bakir's prostration, Ali's light conception and Kazim's light conception is the number 130 (49+4+77=130), which is the hundred Beautiful Names of God and the secret of Imam Mahdi (we know that it is verse 30 in Surah "Ants").

Spiritual conception in the light of Imam Reza a.s. (the eighth mention of the word "seed" in the Qur'an)

Surah 40, "The Believer", 85 verses.

Verse 67: "He creates you from earth, from a drop of seed, then from a clot, then causes you to be born as infants and to reach the age of manhood, and to become old men - and some of you die before - and to live until the hour of judgment so that you may understand".

We have already seen these stages of the light man's development. If from the total number of verses of Surah "The Believer" (85) the verse of this light conception (Imam Reza a.s.) and that is number 67, the life of Fatima a.s. will be obtained. (85-67-18).

In the sum of the figures, the ordinal number of Surah "The Believer" and the total number of verses of that same

Surah give the authority of Imam Mahdi, a.s. (4+0+8+5=17).

Verse 67 alone, in the sum of the numbers, points to Muhammad, peace be upon him. and 12 Holy Imams (6+7=13). Numbers 17 and 13 add up to number 30, i.e. the secret of Imam Mehdi a.s. (17+13=30).

The mystical death by which the Imam of being is born is also present in this verse ("and some of you die before"), which is the stage of annihilation (fe'na) of the corporeal soul. The sum of the ordinal number of Surah "The Believer", the total number of verses and the verse of "Light Conception" gives the number 192 (67+85+40=192), which in the sum of numbers again indicates 12 Imams (1+9+2=12).

If we subtract the number of Qur'anic surahs from that number, we will get the number 78 (192-114-78), which in the sum of the digits indicates the day of birth of Imam Mehdi a.s. (7+8=15).

Spiritual conception in the light of Imam Djevad a.s. (the ninth mention of the word "seed" in the Qur'an)

Surah 53, "The Star", 62 verses.

Verse 46: "from a drop of seed when it is expelled".

If the ordinal number of Surah "The Star" (53) is subtracted from the total number of verses (62), the number 9 (62-53-9) will be obtained, and Djevad is the ninth Imam.

We know that verse 62 in surah "The Star" is Imam Hasan's light prostration (thereby the "doubleness" of Muhammad's life is present because he died at the age of 62 and at the same time verse 62 is the prostration of his grandson, Hasan, a.s.).

In the sum of the figures, the verse of spiritual conception and the total number of verses give the life of Fatima, (4+6+6+2=18), while the sum of the digits of the total number of verses and the ordinal number of the surah gives the number 16 (6+2+5+3=16), which is the ordinal number of the surah "Bees". Moreover, 62-46=16.

In verse 46 of Surah "The Star" it speaks of a drop of semen when it is expelled. This represents 25 pieces of yet unrevealed knowledge that Imam al-Mahdi will make known, knowledge that "light people" accept immediately, a bit later than all of humanity. We have seen that Surah "Bees" (16) is indicated numerically in relation to this verse.

In Surah "The Bees" verse 68 it says: "Your Lord inspired the bee: "Make houses for yourself in the hills and in the oaks and in what people have made".

69: "Then, feed on all kinds of fruits, then follow the paths of your Lord, obediently!" From their bowels comes out a drink of different colors which is a medicine for people. It is indeed a proof for thinking people".

We know that in this surah verse 49 is the light prostration of Imam Bakir a.s.

Verse 68 in the sum of numbers indicates the 14 Sinless (6+8=14) while verse 69 in the sum of numbers indicates the birth of Imam Mehdi a.s. (6+9=15).

Esoterically, the "bees" mentioned in the verses are scholars on the path of the Holy Imams, and those who are already at the level of the inspired soul ("he inspired the bee"). Further gradual growth is indicated by the concentration in the "right House" (Ehli - Beita), the construction of that house in the manner of conquering new degrees (mekam) and stations (menzila).

Thus, the Clean House is first built (built) in the "hills". The hill is a symbol of high sciences, of those scholars who have already passed the stage of the inspired soul, and are conquering the stage of the complete soul. After that, the right of the house is placed in "dubs". It is a hollow that exemplifies the light of a contented soul. The Qur'an says that an example of the Light of God is a recess in the wall (in which a lamp shines, whose oil is neither east nor west...). We have seen the depth of these scholars in the law of the Pure House at the level of a satisfied soul, and the "oak" is identical to that paradise tree which was forbidden to approach, a tree which is nothing but the secret of the Vilayet of the Holy Imams, a.s. made by people" from the secret of Vilayet Imam. That secret (in the Qur'an) has 7 depths, each of which has up to 70 others. This is accomplished at the level of the perfect soul. If this indeed is so, we are told by the total number of verses of Surah "Bees", number 128, which consists of 100 Beautiful Names of God and the life of Imam Askeri, a.s. (28). As the occultation of Imam Mehdi began with Askeri's death, the "bees" (scholars) in the age of concealment unraveled the secret of Vilayet and that is why these 2 verses are in the "Bees" surah.

That's why verse 69 says that after traveling through all the stages of soul education, one is fed with all kinds of fruits of gnosis, and one obediently follows the "paths of one's Lord", which are the paths of the Holy Imams because, we know, they are the True Path. This "obedience" is therefore acting according to the Divine order and not of one's own free will. In this regard, we know what the famous tradition says: "... and when I love My servant, I become his hearing, his sight, his hand...". This is where the pinnacle of esoteric knowledge is reached, that batin knowledge which is internal and which is more secret than the secret of the vilayet ("bat'n literally means womb). From the scholar's heart comes knowledge, which is medicine for people. The Book itself tells us that it is about Qur'anic knowledge: "in it (the Qur'an) is medicine and mercy..."

That knowledge comes out in the form of a drink. The verse does not say that "honey" comes out of the womb, but rather drink. It is about "strained honey" which is the drink of Paradise and flows in the river of Imam Ali. Namely, of the 4 heavenly rivers, each one corresponds to one person whom "we are obliged to love" (Fatima, Ali, Hasan and Hussein). Thus, a river of clear water corresponds to Fatima a.s., a river of honey to Imam Ali, a river of milk to Imam Hasan and a river of wine to Imam Hussein a.s.

The transformation of "honey" into "drink" is the transformation of knowledge into medicine for people, the transformation that has its source in the river of knowledge of Imam Ali, the river of honey that, filtered through the heavy deposit of Ahl-Bayt, becomes medicine for people. This treatment is available to every scholar who attains the 7 degrees of soul perfection under the guidance of one of the holy Imams. For Fatima a.s. a river of clear water, the Qur'an says that it is such that it removes headaches ("drink from which the head will not ache and from which one will not lose one's mind" - Qur'an). By grasping the knowledge from the river of Imam Ali ("honey"), different colors (of that mystical drink) appear, that is, different levels of (inner) Qur'anic meaning, esoteric depth are illuminated during which conquest is every soul "colored" by its own condition.

This radiance is different for each novice and carries countless shades (at the etheric level, in this sense, different colors of the aura can be observed that correspond to internal states). "It is indeed a proof for people who think" – ends the verse. The Imam's proof is clear, and the people who "think" are the entire human race in a state of primordial sinlessness at the hour when they are offered the deposit of the Divine Secret of the Holy Imams, that difficult, difficult thing that the heavens, the earth and the mountains refuse to accept, but the frivolous man accepts.

That is why the verse addresses people (and not "believers" or "Muslims") because the entire human race in its pre-existent state testified to God's Oneness. The verse about "honey" (68) and the verse 49 of Surah "Bees", which is Bakir's prostration, add up to 117, which is the 100 Names of God and the authority of the Imam.

Spiritual conception in the light of Imam Hadi a.s.

(the tenth mention of the word "seed" in the Qur'an)

Sura 75, "The End of the World", 40 verses.

Verse 37: "Was it not a drop of seed that was cast in".

As we know, in this surah, verse 25 is the verse of Mehdi, peace be upon him. who is wearing patches and lives in poverty. In the previous "light conception" (Imam Djevad), the verse mentions a drop of seed that is thrown out, while in verse 37 (surah "The End of the World") it mentions a drop of seed that is inserted. This is because the light substance is contained in a circle (of opposite directions) and everything depends on the condition and spiritual strength of the traveler capable of being impregnated with the light substance of the Holy Imams

If the verse of light conception (37) is combined with the verse of Mehdi a.s. wearing a patch and living in poverty (25) will give the number 62 (37+25=62), meaning the life of Prophet Muhammad (died at 62 years old). The difference between those two numbers, however, indicates 12 Holy Imams (37-25=12). In the sum of the figures, these two figures indicate the authority of Imam Mehdi a.s. (3+7+2+5=17). It is therefore identical to Muhammad's life.

The total number of verses of Surah "The End of the World", the verse of Mehdi wearing patches and living in poverty, and the verse of Hadi's "light conception" add up to 102 (40+25+37=102). If we subtract this number from the number of Quranic surahs (114), we will get 12 (Imams) again - 114-102=12.

The sum of the digits of the mentioned three verses is the number 21 (4+0+2+5+5+3+7=21), and we know that verse 21 in Surah "Splitting Up" is the "light prostration" of Imam Mehdi a.s. just like sura 21 ("Prophets") has 112 verses, which are 100 Names of God and 12 Imams. The ordinal number of the surah "The End of the World" is 75. In the sum of the numbers, it indicates the Twelfth Imam (7+5=12), which is the Great Earthquake. If we subtract Muhammad's life (37+25=62), we get the number of 13 Sinless, Muhammad and 12 Imams (75-62=13).

The previous "light conception" (Imam Djevad) is in surah 53, and Hadi's in surah 75. The difference between the two numbers is 22 (75-53=22), which is 11+11. Thus, it indicates the duality of light related to the eleventh Imam, Askeria a.s. and what we will see.

The sum of these 2 numbers (53 and 75) is the number 128, which we know is the total number of verses of Surah "Bees".

Spiritual conception in the light of Imam Askeri a.s. (the eleventh mention of the word "seed" in the Qur'an)

Surah 76, "Time", verse 31.

Verse 2: "We create man from a mixture of seeds to test him and make him hear and see".

Surah "Time" is placed immediately after Surah "The End of the World" in the Qur'an, just as Imam Askeri comes immediately after his father, Imam Hadji. This is because (and) on the external, historical level of existence, they spent their entire lives together, imprisoned (more or less permanently) in a military camp in Samara. So, simultaneously.

The sum of the digits of the ordinal number of Surah "Time" and the total number of verses indicates the Authority of Imam Mehdi (7+6+3+1=17), and we know that one of Mehdi's names is the Lord of Time (the title of the surah is "Time").

The difference of 2 numbers indicates the life of Imam Hasan (76-31=45) and Imam Askeri was also named Hasan. For the first time (in verse 2) the mixture of seeds (and not "drop") is mentioned, because the death of Imam Askeri is also the beginning of the occultation of his son, Imam Mehdi, and thus the physical and imaginal worlds are mixed. The "trial" mentioned in verse 2 is exactly the concealment of Imam Mahdi (a.s.), which, according to tradition, will be prolonged so much that everyone except those whom God supports will doubt his Imamate.

After the trial by the occultation of the Imam, if he "endures" it in an integrative way, the cleric gains the »heart's hearing and sight« ("we make him hear and see" - verse 2) and as the verse is number 2, it indicates two Imams (Askeri and Mehdi ) whose light worlds the instructions hope for in that verse in the manner of a mixture ("mixture") of worlds (this and imaginal). We know that verse 30 (Surah "Ants") is the Secret of Imam Mehdi, and Surah "Time" has exactly 31 verses, which means that only the end of time (the Annunciation of the Imam) will reveal the secret of Imam Mehdi, a.s. If the number of years of Imam Mahdi's rule (17) is subtracted from the total number of verses of Surah "Time" (31), the number of 14 Sinless Ones (31-17=14) will be obtained. This is because the entire history is the cosmic rule of the 14 Sinless Ones, which closes history with the 17 years of Imam Mehdi's rule. In Surah "Time" verse 8 was published on the occasion of the sacrifice of Ahl-Bayt. Namely, two boys (Hasan and Hussein) fell ill. Fatima and Ali vowed that they would fast for three days if God gave health to the children. However, on the first night before the iftar, a poor man came and they gave him all the food, fasting the next day as well. On the second night, an orphan came and on the third, a prisoner, and both times, just like the previous day, Ali and Fatima gave all the food away. On that occasion, the verse was published - "and they gave food - although they themselves wanted it - to the poor, the orphan and the slave, and another one after it, that is, verses 8 and 9 of the Sura "Time". In the sum of the figures, this indicates the authority of Imam Mehdi a.s. (8+9=17). Number 14 (31-17-14) remains once more.

We believe that on the 14th, the Immaculate One, Imam Mehdi closes the door of (earthly) time.

Spiritual conception in the light of Imam Mehdi a.s.

(the twelfth mention of the word "seed" in the Qur'an)

Surah 80, "He frowned", verse 42.

Verse 19: "He created him from a drop of seed and prepared for him what is good".

The sum of the digits, the ordinal number of the sura and the total number of verses points to the Fourteenth Immaculate One, Mehdi a.s.

8+0+4+2=14.

If we add the digits 1 and 9 (verse 19), we get the number 24, which is 12+12. Here, Christology and Imamology intertwine in the way of the development of the light man. As is known, both Christ and Muhammad each had 12 disciples, Christ had 12 Apostles and Muhammad had 12 Imams. The sum of the 3 numbers (the ordinal number of the surah "Frowning", the total number of verses and the verse of "light conception" in the light of Imam Mahdi) is the number 141 (80+42+19=141). If we subtract the number of Qur'anic suras (114) from that number, we will get the number 27 (141-114-27), and it is precisely in surah 27 ("Ants") that verse 30 is the secret of Imam Mehdi. In the sum of the digits, those 2 numbers (141 and 114) indicate 12 Imams (1+4+1+1+1+4=12). "What is good for him", mentioned in verse 19, are all the Divine Revelations which, with the Announcement of the Mahdi, become "good" for the Imam, as they were originally revealed. He illuminates them and explains their ta'wil. If so, we are told by the ordinal number of the verse of "light conception", number 19. Namely, that number contains 7 great Prophets, men of decision (Adam, Noah, Ibrahim, Davud, Musa, Isa and Muhammed) and 12 Holy Imams ( 7+12=19). This is because Imam Mahdi is the ta'wil of all God's Books and all Revelations. The difference, however, between the ordinal number of the surah "He frowned" (80) and the total number of verses (42) is the number 38 (80-42=38), and we know that in the surah "Now" there is a light prostration of Imam Askeri, Mehdi's father. (surah 38).

Moreover, 38 consists of 2 nineteens (19+19-38), which indicates the zahir and batin of that "good teaching", which is preparation for the Obznana Imam.

The double preparation for the realization of "the good" (teaching) is the small and large occultation of Imam Mehdi. In the first 12 verses of Surah "He frowned", it is said about the hiddenness of the Mahdi, peace be upon him. Some commentators on the external content of the verse suggest an incident that allegedly took place between the Prophet and Albdullah Ibn Ummi Makktum who was a blind man. There is no mention of it in the verses, and this is where (as in the case of many other verses) the trap of historicism showed its strength. Because, "if a verse was revealed for the sake of a man, and that man died, the verse would die along with him. That would make the entire Qur'an dead" (Imam Bakir).

Verse 1 of Surah "He frowned" reads: "He frowned and turned away because a blind man approached him". The honorable verse, as we can see, does not speak at all about the Prophet or Alldullah Ibn Umma Maktoum, nor does it mention them. Speaking of Imam Mehdi, on one occasion Imam Ali said that "people will be blind, unable to recognize him due to exaggeration and violence against their souls". This type of blindness, the inability to recognize Imam Mahdi is discussed in verse 1, surah "He frowned". "Frowning" and "turning" is therefore a consequence of the blindness of the one who approaches with the inability to recognize the light essence of the Imam. Certainly, it is also about "blindness" against everything esoteric, and the verse refers to priests in general.

"He who is rich, you advise him" - says the verse in the sura "He frowned". Interpreters of the external content even go so far as to claim that God here "rebuked" the Prophet because he turned to the rich man and left Abdullah Ibn Ummi Maktum. The assumption is completely untenable because the Noble Prophet was sinless, so he was not subject to error. The same commentators see some other verses of the Qur'an as criticisms of the Prophet, but this is untenable and it is a matter of wrong interpretations based on the claim that the Prophet was sinless only in regard to the revelation of Ali and not the so-called "ordinary things". There is no need to emphasize how absurd this is, because the Qur'an in dozens of places talks about "ordinary" things, and as the verses need to be explained, it could not have been done by a man prone to sin. Esoterically, "wealth" in this verse is the "treasure beyond measure", possessed by "the one who is given knowledge" (Qur'an). Clarifying this verse Imam Sadiq a.s. said: "Faith in Allah and knowledge of the Imam". This therefore refers to the one "who is rich" and who needs further counseling (clarification of faith).

All further criticisms ("And it's not your fault if he won't believe") refer to esoteric realities that are beyond the reach of the said spiritual traveler.

Now let's look at a few verses of the same surah ("He frowned").

Verses - 12: "So whoever wants will learn"

13: "on the leaves they are valued"

14: "to the exalted, the pure"

15: "in the hands of the scribe"

16: "honorable, virtuous".

Muhammad and the 12 Imams (verse 13) are on the leaves valued in the Lehva - mahfuz, the book of destiny, their leaves are exalted and pure (number of the verse, 14 - indicates the 14 Sinless) and the fate of humanity is in the hands of their scribes, honorable and virtuous. It is known that the 15th of Sha'ban (Imam Mehdi's birthday) is the night of fate when those who are to die in the next year are written out of the Book of Life. "Honor" and "Honesty" refer to the invisible esoteric hierarchies, the Mahdi scribes, and cannot refer to "angels" who are sinless by nature.

Verse 17: "Cursed be the man".

The ordinal number of the verse (17) indicates the authority of Imam Mehdi a.s. Muhammed a.s. once said: "This world is cursed and everything in it is cursed, except for the mention of God, teachers and students". This explains the "curse" from verse 17, which refers to the appearance of the world which, with its magic, leads man away from the mention of God (Zikr) and consequently from giving and receiving teachings.

In verse 17, therefore, we should look for an archetype, an image of the teacher-student relationship, an image that will reach its peak in the age of the Mahdi (with the full development of the man of light).

Verse 23: "Indeed! He has not yet fulfilled what He commanded him".

This is Imam al-Mahdi in particular, and the number of the verse indicates the date of his birth 23=8+6+9, born in 869 AD. To his exalted Knower, he will fulfill all the Epistles and establish the esoteric unity of all religions.

Now let's look at a few verses that (externally) talk about food, but esoterically, it's about something completely different.

Verse 28: "and grapes and vegetables"

29: "and olives and palm trees"

30: "and dense gardens"

33: "and when a deafening voice comes".

Verse 28 indicates the death of Imam Askeri, that is, the beginning of the occultation of Imam Mehdi, offering us the archetype of the "Last Supper".

"Grapes" is a clear symbol of wine, but instead of "bread" ,"vegetables" are mentioned. It is known that Isa a.s. ate exclusively uncultivated fruits and vegetables, and here the original naturalness (its state) is offered in all its intactness, which defines it as a Divine spirit (breathed in Mary). Verse 29 relates that state to the Last Prophet Muhammad, placing Isa (as the one who comes again) in the place of the Messenger's Message from where he will observe the fullness of the Divine words announced by Mehdi a.s.. Naturally, the "olive" is a symbol of Jesus, just as the palm tree is a symbol of Muhammad, peace be upon him, which again intertwines Christology and Imamology.

If verse 28 (the number of Askeri's years at the time of his death) is subtracted from the total number of verses of the surah »Abasa« (42), the number of 14 Sinless Ones will be obtained (42-28=14).

The "deafening voice" of verse 33 is the sound from the heavens announcing the coming of the Mahdi. The Imam himself said: "...no one will see me again until Sufjani comes out and a sound is heard from the heavens to announce my arrival..."

That this is exactly what we are talking about, is told by the ordinal number of the verse (33), which is equal to the number of Isaiah‹s year at the time of his arrival with Imam Mehdi a.s.

Now let's take a closer look!

The sum of the digits of the 12 verses of "light conception" is the number 88

(4+3+7+5+1+3+1+4+1+1+7+7+6+7+4+6+3+7+2+1+9=88), while the sum of the digits of the total number of verses of 12 surahs (where "light conceptions" are mentioned) is number 105

(1+2+8+1+1+0+7+8+1+1+8+1+1+8+4+5+8+3+8+5+6+2+4+0+3 +1+4+2=105). The sum of the digits

of the ordinal numbers of the sura is, on the other hand, number 89

(1+6+1+8+2+2+2+3+2+3+1+5+3+6+4+0+5+3+7+5+7+6+8+0=89 ). The sum of these numbers is the number 282 (88+105+89=282), which in the sum of the numbers indicates 12 Imams (2+8+2=12). Moreover, 8+8+1+0+5+8+9=39=3+9=12 Imams. The sum of the digits of these 3 numbers is the number 39

(8+8+1+0+5+8+9=39), which in the sum of the numbers again indicates 12 Imams (3+9=12). We have seen 11 surahs (with 12 times the word "seed) refer to 12 Imams, that is, the spiritual conception in their light. We have seen that the number 282 is the sum of the digits of the 12 verses, the sum of the digits of the ordinal number of the surah 'anu) that figure has a special significance. Namely, the word "feather" is mentioned five times, and five persons "under the cloak", Muhammad, Ali, Fatima, Hasan and Hussein (see the book "Feather and hiddenness" by the same author, p. . 69).

The first mention of the word "pen" (in the Qur'an) is in Surah "The Cow", verse 282, where "pen" is mentioned twice, which is in agreement with the Imams, Hasan and Hussein.

The number 2 unites the 2 sons in such a way that the eight in the middle is the first number of the geometric body, which is in fact Imam Ali's own. There are eight gates of paradise and the Imam is everyone's heaven or hell. The Messenger of God said: "God placed the children of all the Prophets in their spines, while He placed my children in the spine of Ali."

This is precisely why the total sum of 12 light conceptions (282) is equal to the numerical feather of Imam Hasan and Hussein, because their placement in Ali's spine as Muhammad's children is the basis and prototype of every light conception and every spiritual fertilization. Now we will quote verse 282 of Surah "The Cow" without going into detailed elaboration of the "pen", because the topic is covered in the book - "The Feather and Concealment".

Verse 282: "Oh those of you who believe, write down when you borrow from each other for a certain period. And let a scribe among you write it faithfully and let the scribe not refrain from writing, for Allah has taught him. Let him write, let him fear Allah, his Lord, and let him not diminish anything from it. And if the debtor is prodigal, or if he is not able to recite it, then let his guardian recite it faithfully , two men of yours. If two men aren’t available, then one man and two women whom you accept as witnesses can. If one of them forgets, let the other remind her in writing, be it small or large, with an indication of the period of return hand in hand. Only then you will not sin if you do not write it down. Mention the witnesses when concluding sales contracts and let neither the scribe nor the witness be harmed. And if you don't then you have sinned. And fear Allah, Allah teaches you and Allah knows everything".

Let's go back to "light conceptions".

The sum of all 12 "verses of conception" is the number 332 (4+37+5+13+14+11+77+67+46+37+2+19=332), while the sum of the ordinal numbers of the surahs belonging to them is the number 477

(16+18+22+23+23+15+36+40+53+75+76+80=477).

The sum of the total number of verses of these surahs is 940

(128+110+78+118+118+45+83+85+62+40+31+42=940).

The sum of the digits of these numbers gives the number 39 (9+4+4+++3+3+2=39), which in the sum of the digits again indicates 12 Imams (3+9=12).

The sum of the verse "conception verse" and the ordinal numbers of the sura is the number 809 (477+332), which in the sum of the numbers indicates the authority of Imam al-Mahdi a.s. (8+0+9=17). If this number is added to the sum of the verse "conception surah" (940), the number will be 1749 (809+940–1749), which in the sum of the digits that give the number 21 (1+7+4+9=21), and we know that the verse is 21 (from surah "Splitting Up") light prostration of Imam Mahdi. This also applies to surah 2, i.e. surah "Messengers of Faith", which has 112 verses (100 Names of God and 12 Imams). This concludes the section on the "light conceptions" of spiritual travelers and on the spiritual fertilization that is under the direction of (one of) the Holy Imams a.s.

ISA AND MEHDI

It has already been mentioned and it is a generally accepted fact (in all Islamic schools) that the Prophet Isa a.s. and Imam al-Mahdi a.s. announce the meeting. Isa will be one of the 313 friends of the Imam who will give him the oath of allegiance.

Now let's take a look!

The words "son of Mary" (Isa a.s.) are mentioned in the Qur'an 19 times in 9 surahs. In the sum of the numbers, it gives the life of Imam Askeri a.s. (19+9=28), who died at the age of twenty-eight, and when the occultation of his son, Imam Mehdi a.s., began. This is because Isa is announced as "son of Mary", while Mahdi (along with him) is announced as "son of Muhammad", because the Prophet said: "I am sent as a herald of my son, Imam Mahdi". During the entire occultation of Isa a.s. (in the sign, we saw the number 28) is waiting for the announced Imam as the one who was "neither crucified nor killed but God raised him to Himself" (Qur'an).

The word "Mary" (Isa's mother) is mentioned in the Qur'an 9 times in 3 surahs. In the sum of the numbers, it again points to the Twelfth Imam (3+9=12). Also, "son of Mary" (19) adds up to 28 again (19+9=28), i.e. the beginning of the occultation of Imam Mehdi. The word "Isa" (Jesus) is mentioned in the Qur'an 23 times in 11 surahs. The number of surahs indicates 11 Imams who have already left this world, binding Jesus to the Twelfth. The number 23 consists of 12 apostles of Christ and 11 Imams of Muhammad (12+11=23), while 12 is the Imam connected to Jesus himself. That it is so is shown by the birth of Imam Mehdi whose date of birth is given in the sum of numbers 23 (born in 869 AD; - 8+6+9=23). Therefore, the word "Isa" is equal to the birth of the Imam, which implies that Isa a.s. will be born and appear only when Imam Mehdi is born in the souls of people. The sum total of the ordinal numbers of the suras in which "Son of Mary", "Isa" and "Mary" are mentioned is again the number 23 (3+9+11=23).

In the sum of the numbers, "Son of Mary", "Mary" and "Isa" give the number 24 (1+9+9+2+3=24), which is the totality of Christ's apostles and Muhammad's Imams. This is because through the religion of love there will be a merging of Christology and Imamology, a unity that esoterically can be experienced even now.

Surah 23 in the Qur'an is Surah "Believers" and has 118 verses which are 100 Beautiful Names of God and the life of h. Fatima (died at age 18). In the sum of the figures, it refers to the birth of Imam Mehdi a.s. (2+3+1+1+8=15, born on the 15th of Sha'ban).

Verse 17 of Surah "The Believers" says: "We have created seven heavens above you and We watch over what We have created".

The number of verses (17) indicates the authority of Imam Mehdi, because he watches over the created world. Divine vigilance ("We") is mentioned here, and we know that when God loves His servant, He becomes his eye, his ear, his hand...

The number of the verse, in the sum of the digits with "7 heavens", which once again gives the birthday of Imam Mehdi a.s. (1+7+7=15). Verse 12 of a Qur'anic surah tells us that it is about Imamology, which says that God "created seven heavens and the same number of earths". This sum of creation gives the number of 14 Sinless Ones (7+7=14), because everything was created according to them, while the ordinal number of verses (12) indicates the structure of Imamology that maintains the created world in its existence. The sum of the numbers - "Son of Mary", "Isa" and "Mary" is number 51 (19+23+9=31), and surah 51 is surah "The smoke" and has 60 verses. In total, this gives the number 111 (51+60=111), which is the total number of verses of Surah 17 ("The Night Journey"), which has 111 verses. We have already seen that the surah "Night Journey" is a surah of Imam Mehdi, and that the ordinal number of the surah (17) corresponds to the number of years of Mehdi's rule. Also, the number of verses includes 100 Names of God and 11 Holy Imams (100+11=111), while the Twelfth especially consider the night way, the night of esotericism in the age of concealment. Consequently, the entirety of the night’s spiritual journey is contained in the surah "The smoke". As the basis of the pleroma (of the 14 Sinless) are 4 people whom we are obliged to love (Fatima, Ali, Hasan and Hussein) the night journey should be sought in the first 4 verses of the surah "The smoke", the path of Isevi which esoterically unites Mary's sinlessness and Mehdi a.s.

Those 4 verses read:

1.- "Woe to those who smoke strongly"

2. – "and those who carry the burden"

3. – "and those who sail easily"

4.- "and those who carry out the orders".

It is therefore a fourfold oath of God. Exoteric interpreters claim that verse 1 is about "winds" (that blow hard). The verse does not use that word.

Imam Ali is known to have said that the names of the Imams are written on "days and nights,

by the winds..."

Esoterically, it is about the Holy Imams, which is confirmed by another hadith of Imam Ali who said: "I am the Divine power and the manifestation of that power", and we see that the winds are blowing "strongly". On the other hand, "blowing into tied knots" is mentioned at the end of the Qur'an (as a form of magic and the evil it brings). Historically speaking, a man made sorcery against Muhammad a.s. The Prophet began to weaken and had certain health problems (although this did not affect the Revelation in any way). The magic was done on "11 knots" and the angel Jibril brought 11 verses (the last two Qur'anic suras) to the Prophet as a medicine. Imam Ali went to the well and took out a palm branch with knots, which freed the Prophet from the magical influence.

Eleven verses untied 11 knots. The eleven verses are in accordance with the 11 Holy Imams who untie the knots of this world. But as a seal of the Absolute Vilayet, he raises to his own light (takes out from the "well" of the dark, physical world) 11 Honorable Descendants (Imams) who, as perfect people, stand against the "binding" of material energies to which the majority consciousness is subject.

Musa a.s. destroyed the magic of the sorcerer's seduction of this world (the will to power and the greed that always accompanies it), then asks God to "untie the knot" from his tongue so that they will understand his speech. The full revelation of the secret of the Vilayet will be impossible until Imam Mehidj, and that is why all the revelations (to him) are only partial truths from the place of the Messenger's message. Against the spell of the mundane, whose nature is "taken" insoluble on the material plane of existence, the Imams stand "like those who blow" the fertilizing winds of salvation and knowledge caught from the constantly renewing source of the Divine message.

Verse 47 of the surah "The smoke" says: "Verily We created the sky with Our Power, verily We expand it". (B. Korkut translated it as "truly We can still do a lot", which is wrong). The expansion of the physical universe is a scientifically confirmed fact, but the esoteric level of the verse is much more important. Namely, "heaven" is the personality of Muhammad, that Muhammadan light built by Divine Power ("I am the power of God and the manifestation of that power" – says Imam Ali pointing to the light that descends into the created world as 12 light curtains). Muhammadan light was "created" precisely by its descent, "incarnation" in 12 Holy Persons, just as Muhammad is the "last brick" in the building of the Mission.Imam Ali, along with every other Prophet was sent secretly, while Muhammad was public.

The "expansion" of that light is, once again, new knowledge from all that remains undiscovered in the Book. That is why the secret of the vilayet is always expanding ("widens"), because there is no limit of knowledge that would "darken" and forever seal the living truths of the Qur'an. It should be noted (in this context) that few sayings have caused as much damage to Islam as the claim that "the door of independent thinking is closed". That logic made the Qur'an as a living book a "book for the dead", Muslims today mostly live in the past. Verse 47 is talking about the Muhammadan light is told by the difference in the total number of verses of Surah "The smoke" (60) and the mentioned verse, number 13 (60-47=13), which denotes the Prophet Muhammad and the 12 Holy Imams.

Verse 2 (Surah "The smoke") further says: "and those who carry burdens".

Again we see God's oath. Interpreters of external content suggest that it is about "clouds", but that word is not even mentioned.

Esoterically, it is about the followers of the Holy Imams who bear the burden of the "heavy and burdensome thing", the Vilayet of the Holy Imams. It is known that the Imams said: "Our matter is heavy and burdensome. It can only be carried by a chosen angel, a sent Prophet of higher order, or a believer whose faith God will test.

These final "believers" are the ones who carry the burden, the burden of the heavy matter of the Vilayet of the Holy Imams. It is that Divine Deposit which is "repelled by the heavens, the earth and the mountains, but accepted by a frivolous man" (Qur'an).

They follow "those who sail easily" (verse 3). The Prophet said: "My Ahl al-Bayt is like Noah's Ark, whoever climbs it is saved, whoever misses it is sunk."

After accepting the difficult and difficult matter of Ahl al-Bayt, saving themselves from drowning in road and material aspirations, according to them (the Imams) they "sail easily". Just as Noah's ship was carried by Divine power and as it sailed without sails, so spiritual travelers here are carried by the power of the Holy Imams and thus their sailing is "easy".

Verse 4 goes on to mention those "who carry out orders". These are Haqiqat truths realized in the position of friendship with God. God Himself works through them and in accordance with the already (multiple) quoted tradition: "When I love My servant, I become his eye, his ear, his hand..." and in this context man is the "conductor" of Divine action. These 4 verses therefore contain the "night of esotericism", the path of priests who are still serious about meeting Jesus and Imam Mahdi.

The number of the Qur'anic surahs (114) and the ordinal number of the surah "The smoke (51) in the sum of the digits indicate the Twelfth Imam (1+1+4+5+1=12), while the sum of three numbers (the ordinal number of the surah, the total number verse and the verse about "heaven") is the number 158 (51+60+47=158), which in the sum of the numbers gives 14 Sinless Ones (1+5+8=14).

If we subtract the total number of verses of the surah "The smoke" (60) from the number of Quranic surahs (114), we will get the number 54, and if we subtract the ordinal number of the surah (51) from the same number (114), we will get the number 63 (114-60- 54; 114-51-63).

The sum of those two numbers gives 100 God's Beautiful Names and the Authority of Imam Mehdi

(54+63=117=100+17). It is exactly at the hour of its announcement (when Isa a.s. also comes) that I have the hundredth name of God as my own, and that is exactly why the secret verse of the Imam (verse 30 from Surah "Ants") has 33 letters, i.e. how old Isa is at the time of his second coming.