The human spirit knows no progress. And yet, humanity always believes in its own mission and dreams of being one step ahead of its time.

The greater the sublimity of a soul, the greater the secret it carries.

AVATAR

SAI-BABA died. The avatar of the last time announced the imminent end of the Dark Age (Kali-Yuga) with his mission. His works are the best evidence of him, because a man is recognized by his own actions and what remains behind him, while on the other hand, unreserved acceptance and strong rejection accompany every Holy man. It is impossible otherwise, because apart from the Truth there is nothing but delusion, and the heart of the Avatar is like a mirror in which everyone sees their own reflection, if he wants to. He called people to their original nature on the basis of which they were created. He built schools and hospitals, built orphanages and helped the thirsty and poor. This is the objective truth about him and it should be emphasized because subjective experience can give birth to both elation and disappointment, and we can never be completely sure of the credibility of personal experience.

Basically, this Holy man gave people what they wanted and everyone got exactly what their own destiny intended for them. In a long tradition, announcing the arrival of the teachers of the Last Time, God's Prophet Muhammad described in detail SAI-BABA and his (then future) mission. He said on that occasion: ''His hair will be luxuriant and his forehead will be broad and prominent. His nose will be small, but with a bulge at the transition to the forehead. His front teeth will be spaced. He will have a mole on his face. He will not wear a beard and his clothes will be the color of flames. She will wear two dresses. The color of his face will sometimes be yellow like gold, other times dark and sometimes bright like the moon. His body will be small and his legs will be like those of young girls. All the teachings of all religions will be in his heart as well as all the knowledge from the beginning of time." (collection of traditions - OCEAN OF LIGHT)

As we can see, Muhammad's description of the end-time teacher perfectly matches SAI-BABA. In addition to the detailed description of the physical appearance and clothing of the AVATAR, at the end of Muhammad's statement, it is said that in his heart will be the teachings of all religions, and SAI-BABA himself constantly emphasized that there is only one religion - the religion of love. All knowledge from the beginning of time will also be in his heart, which many people have witnessed during the life of this Holy man. Thus, as is commonly known, the AVATAR announced various miracles, actions contrary to today's knowledge of physics and other sciences, which belongs to knowledge since the beginning of time. What we call a "miracle" also has a cause, but outside the framework of known natural laws.

The Dark Ages are coming to an end and the golden dawn of perfection is already dawning on some hearts and their number will increase despite the brutal and violent character of Kali - Yuga. The degradation of spiritual and moral values ​​is inexorably approaching its peak, which can be seen everywhere today. In this sense, the renewal of religious teachings is a fundamental task. Judaism, Hinduism, Buddhism, Christianity and Islam are the petals of one of the same flower of Love that primordially resides in everyone's heart. Evil is not the fundamental nature of man, and in the external sense it can sometimes prevail, but it never prevails over goodness, which is the real nature of every being. The truth is simple and you just have to reach it. The road is difficult, but ultimately easy for every soul.

FORGIVENESS

Forgiveness is the longing for perfection and the recognition of oneself in another, because the divine image is One, calm and silent, all-encompassing, as it has always been. Forgiveness is transcending oneself in the heavenly drama that unites and separates, a shadow that follows us even when we want to escape undisturbed, away from the better one, scattered in all hearts. Forgiveness is the sparkling wine of unity from the golden jug of totality, a cup that hides as much as it gives out, spilling out to everyone so that the gilded shine can be poured onto our hands, stop and soothe in a full glass of vagueness. Forgiveness is everything but weakness.

IMHOTEP'S DISAPPEARANCE

We cannot even imagine the knowledge of ancient man today. Imhotep lived (approximately) 5000 years ago. He was a sage and a philosopher, statesman and healer. Historical facts about his personality are quite scarce and written traces are almost non-existent. The mythological picture is also unclear, and one tradition tells how Imhotep rises from his forcibly opened grave in search of his lost love. His mummy was never found, which always made his life even more mysterious. We are of the opinion that it is about God's Prophet Yusuf (Biblical Joseph) and it is about one and the same person, who is mentioned under different names.

When the Israelites led by Moses (Musa) left Egypt after centuries of slavery, they took Yusuf's (Imhotep) remains with them during the Exodus, and because of this his grave could never be found. The motif of lost love is also associated with God's Prophet Yusuf a.s. Some historical events related to Yusuf (Joseph) are recorded both in the Bible and in the Qur'an. Yusuf was left in a well as a boy (by his envious brothers) and was sold to the Egyptian governor Potiphar. The manager's wife falls in love with him and tries to seduce him, but Jusuf rejects her. The Qur'an describes how he ran to the door and that his shirt was torn in the back.

In order to preserve his sexual chastity, he agrees to voluntary tanning, which lasted several years. The Qur'an informs that two companions stayed with Yusuf in the dungeon. On one occasion, they told him their dreams. One dreamed that he was squeezing grapes and the other that he was carrying bread on his head that was being pecked by birds. They ask Yusuf to interpret their dreams while being fully aware of his spiritual greatness (''for we see that you are a good man'' - Qur'an). Kindness here means the power to translate mental images into words, in a way of special giftedness, i.e. the giftedness that is eloquence itself. Some categories of god-pleasers (especially in our region) are addressed as "good" and we see how Yusuf is considered a "good" (man) by his companions in the dungeon.

In fact, the "good" ones are that category of God-pleasers who are specially gifted with eloquence, and Yusuf's knowledge of dreams can be seen from that aspect as well. Yusuf a.s. he interprets their dreams as follows: - "O my companions in the dungeon, one of you will sing to his master, and the other will be crucified, and the birds will peck at his head" (Qur'an; 12 - 41).

From the further sequence of verses in Surah "Yusuf", it is clearly seen that Yusuf's interpretation of dreams came true and one of his comrades from the dungeon was saved. After the dream is interpreted, a provision inevitably falls on that interpretation, i.e. it comes true. Of course, it doesn't have to be "immediately". And sometimes long years pass until such a (true) dream comes true. The second one from the dungeon is Yusuf a.s. obliged to "mention him to his master" and when he forgot, "Jusuf remained in prison for several years". There are different estimates about this, and it is most often mentioned that he stayed for 7 years, although some sources report a number of 10 years.

It has already been mentioned that Prophet Yusuf was in prison for a while, and we will not comment further on the external, exoteric consideration of verse 41. We are primarily interested in the possible esoteric aspects of this verse and the inner reality of which there are "innumerable" because the Exemplary Prophet Muhammad, peace be upon him. said: "The Qur'an has 7 levels of meaning each of which has up to 70 other depths". Seven and seventy indicate perfection within a myriad of interpretations, rather than intending to point to a specific number.

Here we will analyze verse 41 in its metahistorical meaning, the way it could show Christ's "time", that is, the last supper from the aspect of the unity of Christology and Imamology. As we know, Christ had 12 Apostles and Muhammad had 12 Imams. The total sum is therefore 24 (12+12), and if we subtract that number from verse 41, we will get the number 17 (41-24=17), which is the number of years of rule of Imam Mehdi a.s. when all mankind will profess the religion of love. It will be realized as the unity of Christology and Imamology, as we have already said. That is why the companions from the dungeon can (in a completely different way) be seen as Christ's companions because Christ was free from the dungeon of this world.

Esoterically, the bread and wine (in verse 41) symbolize the secret of Christ's last supper in which the betrayer is announced, "the one" who will be crucified (instead of Jesus). But first of all, it should be emphasized that Yusuf's "dungeon" represents this world, the darkness of material existence, that is, the lowest point of the soul's descent (to the earth), from where its upward path originates, which again depends on the soul's actions in this world. In this sense, the Prophet Muhammad, peace be upon him. said: "You are in the darkest world". In his statement he used the term "you" (not "we") excluding himself and his family (Ahl al-Bayt) because since they are perfect and sinless as such and do not belong to this world except formally i.e. in in an external sense. Exalted souls of the 14 Sinless Ones (Muhammad, Fatima and the 12 Imams) cannot manifest any earthly obscurations inherent in ordinary people who are trapped in the world of the senses. The worldly states of fallen souls are different according to their directions, that is, their manifestations in this world of solid, gross bodies.

In this sense, Muhammad a.s. said: "This world is a prison for the believer, and paradise is for the unbeliever''.

A prisoner naturally wants to get out of prison and every lover wants a meeting with the Beloved, while a paradise dweller wants to stay in his world and not change anything. Because he realizes the spiritual world that is above the material (and which has different levels of light refinement) and because he is aware of the impermanence of the world of forms whose changeability sometimes causes incomprehensible great pain, the believer wants to leave that place of imprisonment. This, of course, implies a certain knowledge that is above the mere manifestation of faith, and that is exactly why Muhammad used the term "believer" and not "Muslim", thus becoming a confirmation of God's Unity and the Mission of Muhammad, and nothing else is required. A believer (mu'min) is one who knows (God) and in that knowledge includes (in addition to the two mentioned) the third testimony of Faith, Faith in the Imamate. This is the foundation of faith since the Prophet's time, while the directions in Islam arose later. Of course, every religious direction is completely correct at a certain level (of the image of the Divine). Therefore, the denier, enslaved to the world of the senses (which is his ultimate reach of knowledge) ignores the eschatological perspective of the future life. Therefore, the impermanence of form (due to sensory deception) appears to him as an eternal reality, and this is precisely why this world is a paradise for him. Logically, the one who is in paradise does not want to leave it, but would prefer to stay in it forever. As life is a dream, that aspiration knows no bounds.

How is prison intended for the believer, i.e. how is his perception of the world wider than the material givenness of the world, accordingly, the two others (from Yusuf's dungeon) are two different believers. Although they are in the same prison, their experience of the world is not the same. As the wine and bread (from verse 41, i.e. pressing the grapes and bread on the head) indicate (esoteric) Christ's last supper, these two are two of his disciples. In this context, it is completely irrelevant that Yusuf and Jesus, in the historical sense of the word, are separated by several thousand years. Because the inner meaning of the Quranic verses is what lasts and will last until the Judgment Day. So we bypass the trap of historicism, i.e. the interpretation of the Qur'anic text related to the literal events (in a very specific time and space) that were (only) the reason for the Revelation of the Book's verse. The Qur'an is alive and "new" in every time, opened completely differently for every generation of people. Because, as the Fifth Imam beautifully said, "if a verse was revealed because of a man and that man died, that verse would die with him. Thus the entire Qur'an would be dead by now.''

Consequently, the trap of historicism is one of the most dangerous for Islamic research consciousness, which has been stagnant for centuries. Muslims deal mainly with ritual and theories related to the Physical Law, while esoteric research is in the back. Let's go back to verse 41 of Surah Yusuf. For the mystical consciousness, wine has always been a symbol of spiritual drunkenness (sakr), that is, of meditation of the Sufi state for "losing one's self" (fena), i.e. the "disappearance" (annihilation) of oneself in God. The "squeezing of grapes" by Yusuf's companion in the dungeon indicates the transformation of the heart's knowledge when the sweetness of this world is inevitably tested in its bitterness, which happens before gaining certain knowledge. Pointing to the intermediary level of serving the spiritual authority in order to gain his favor, Yusuf tells his friend that he will "drink his master with wine".

The handing out of the cup has always been known in many spiritual communities due to its clear symbolism of imparting knowledge and indicates the chivalry of giving and receiving. Virtue that expands and whose consequence is the expansion of the heart itself. In accordance with the well-known Sufi rule, it is impossible to transfer knowledge to a student without his adequate service, and service is nothing more than the opening (or rather "expansion") of the heart towards the teacher, which makes the devotee spiritually receptive to the return reaction of influences from the higher world (himmet ). Spiritual influence is crucial and without the teacher's spiritual influence the traveler cannot progress. This is why Sufis often know how to say that "there is no himmet without hizmet", which means that there is no spiritual influence if the soul of the new convert is not able to accept it. In this context, it is clear that service is needed by the student and not by the teacher who is secure in his position.

In the context of this consideration, the "master" (from verse 41, sura "Yusuf") is Jesus (Isa), son of Mary. The one who "drinks him with wine" is the Apostle Simon, the heir and inheritor of his knowledge whom Jesus himself called "the rock" (Petrus). Bread and wine, as we know, are still used in religious ceremonies today, and represent body and blood of Jesus.

"The other who will be crucified" represents Judas, the traitor who was crucified instead of Jesus. Namely, Islamic teaching says that Jesus (Isa) was not "neither crucified nor killed, but God raised him up to Himself''. It appeared to those present that Jesus was crucified due to the excessive similarity of the two figures. Judas had taken on the image of Jesus (which the Gospel of Barnabas talks about extensively), and it is Judas who is "the second one who will be crucified and the birds will peck his head".

Judas was aware of that miraculous transformation (of his image into that of Jesus) when God acted in the direction of saving Jesus, and he (Judas) tells the Roman governor Pontius Pilate that it is not Jesus, at which the governor was very surprised and said on that occasion: "This man claims that he is not Jesus. If this is true, we will execute an innocent man. But if he is Jesus and he claims he is not, then he is crazy, and we cannot send a crazy person to death." These words infuriated the congregation and the chief priests even more, and Pilate finally decided to give in to their demands. That's how Judas was crucified, and his words on the cross best confirm that it was not about Jesus. In fact, he utters an incredible sentence: "...My God, why did you leave me?".

This kind of despair and doubt in God's providence and decree are unimaginable even when it comes to ordinary believers, let alone God's people. Messengers of God have been persecuted and even killed throughout history, but this kind of unimaginable revolt against destiny is inappropriate for a man of God. According to the already mentioned Gospel of Barnabas, "those disciples did not fear God and hid Judas' body." In this way, there were great disturbances and riots spread throughout Galilee. Namely, various interpretations of that event appeared. Some said that Jesus was crucified and ascended to heaven, others that he died, and others claimed that Judas was the "man on the cross". In the unimaginable fear that had gripped them, some of the disciples, as we said, moved the tombstone and hid Judas' body. They are the "men clothed in white" who were clearly seen by the Roman soldiers on guard. The story about "angels" was constructed afterwards and has no connection with reality because it was really about ordinary people.

Over time, the myth of the resurrection arose, much later than the event itself. The symbolism of the bread on (Judah's) head (from Surah Yusuf) is strongly reminiscent of the already mentioned "taking over of the character" in the absent moment of his arrest, because the "bread" is the Divine providence that descends on Judah's head, God's Wisdom in the crucial hour of the transformation of Judas' character into that of Jesus. God's wisdom saves Jesus from a humiliating death and he ascends to the third heaven.

The "birds that peck at the bread" certainly denote the great enemies of Jesus who fall upon him in all their cruelty. However, the figure has already been changed and (the real) Jesus has been taken to heaven. Jesus was taken up (by angels) to the third heaven (where he resides even now) and will appear again before the very Day of Judgment together with Imam Mehdi a.s. It should be emphasized that the ordinal number of Surah "Yusuf" (12) underlines the importance of the 12 Apostles of Christ and the 12 Imams of Muhammad. Because Christ and Muhammad witnessed the same Divine Unity by living the original monotheism.

In the Golden Age (which is before us, although not so close) the unity of Christology and Imamology will be known as the Religion of Love (including all other religious teachings). The Qur'an says: "Wherever you turn, there is the Face of God," emphasizing that all roads lead to the One.

Surah "Yusuf" has 111 verses which represent the fullness of all God's Names and 11 Holy Imams, a.s. (100+11=111). In one verse of Surah Yusuf, the Twelfth Imam is indicated, which we will see later. The number 111 in the sum of the numbers also indicates the triple Testimony of Faith; Faith in God, Messengership and Imamate. Because 1+1+1=3. In question are 3 principles with which faith becomes complete, although the testimony of Unity and Muhammad's Mission are sufficient to one becoming a Muslim. Precisely because of the fact that it is God's Messenger Imhotep (ancient texts) is often addressed as the supreme "priest" and especially great importance is given to him (even) 2000 years after his death. His place in the collective Ancient Egyptian memory is undeniably great.

Traditions about him were transmitted and kept orally because there was no written classification of data in today's sense of the word. It is even possible that he personally prevented or thwarted the leaving of written traces. Imhotep also became known as a great architect, and traces of him indicate that he was perceived both as a son of God and as a mortal. He was undeniably a person of high moral and spiritual qualities.

Temples dedicated to Imhotep were erected at Karnak, Thebes and Luxor as thousands of pilgrims gathered and prayed, seeking God's blessing through this man of God. Imhotep (Prophet Yusuf a.s.) was the builder of Djoser's pyramid, and this fact is historically confirmed. We have already said that the ordinal number of Surah "Yusuf" (12) refers to the Twelve Holy Imams whom the Prophet Muhammad, announced in several authentic traditions as his successors who were created from his clay - flesh and given his knowledge and understanding. All Imams are Muhammad's Light personified in 12 Pure Bodies. Thus, in a famous hadith, Muhammad a.s. he says that "afterwards there are to be 12 Imams, the last of whom is Kaim'' (Support).

Twelve Imams make up one and the same essence of light, that is, they are parts of that first-created, Muhammadan light that descends into the created world through 12 light curtains. The Mohammedan light is personified in their pure bodies, and among the Twelve there is no difference that Imam Jafar a.s. clearly indicated by saying: "We are all one and the same light". The Imamate begins with Ali and ends with Mehdi a.s. Although some Islamic schools do not know (or do not recognize) the Imamate of the Twelve, it is an essential dimension of faith. As during the centuries of hatred towards the Ahl al-Bayt (by some groups of Muslims) numerous prejudices were formed, the aversion to the idea of ​​leadership (by the Twelve) must have been the result of both the lack of information and the ignorance of the Muslims and consequently their inability to live in their time. If the law of the Pure House was respected, the Islamic world would never lag behind in its development, it would even be ahead of others.

The sad state of Muslims today is a consequence of the deprivation of the rights of Imam Ali (a.s.). However, the wheel of history cannot be turned back, so it should be said that all directions in religion are not only allowed but also completely justified, just as every religion is good because the divine manifests itself under different forms. The Messengership and the Imamate together form the whole of Islam and are in that sense the responsibilities of the Prophet and the Imam are complementary and mutually interpenetrating. This does not apply exclusively to the Prophet Muhammad and his Imams, but to all the Great Prophets, as evidenced by the Prophet's famous hadith: "Ali was sent with every Prophet secretly while he was sent with me publicly". The fullness of the Imamate could not be revealed in its glory before the arrival of the Prophet Muhammad, and Imam Ali a.s. performed his role of Half the World in strict self-restraint. Imamology thus lived in complete spiritual seclusion, protecting the core of faith in one God. Because, while the Prophet is in charge of ta'nzil (receiving the Revelation), it is the Imam who exposes the ta'wil, that is, the inner meaning of the Book. He is her guardian and interpreter.

These two functions cannot be mixed in the sense of transfer to the Prophet himself in the role of interpreter and supporter of the Book, which was so often done (and is being done) throughout the entire history of Islam, which (among other things) led to Muslims living in the past and not in their own time. Logically, every time has its own demands and needs, which cannot be solved by escaping to the archaic past, an escape that Muslims (perhaps today more than ever) consider a return to the "true" Islam. Of course, nothing is further from the truth, because the Qur'an is alive in every time and always reveals new truths to spiritual seekers.

Some verses in surah "Rooms" (surah 49, verse 18) talk about how to divide and correctly interpret the role of the Prophet and the role of the Imam.

Verse 4: "Most of those who call you in front of the room are not smart enough."

Verse 5: "And if they had been patient while you came out to them yourself, it would have been better for them; and Allah is Forgiving and Merciful''.

The literal historicity of the text speaks of the behavior of some Bedouins who came in front of the Prophet's house, pestering him with invitations to come out and speak to them. We will not comment on that consideration here. Esoterically, these verses combine the seal of the Messengership (Muhammad) with the seal of the Muhammadan Vilayet (Imam Mehdi a.s.). It should be noted that the words "Messenger", "Messenger" or "Muhammad" are not used at all, which speaks of different realities of the esoteric. At the first level of the esoteric, it speaks about the announcement of Imam Mehdi who is "called" to come out of the rooms of his own hiddenness. But this impatience is adapted in such a way that it is "not smart" in itself, because the "event" cannot be accelerated until the conditions for it are met.

When his Chas Imam Mehdi a.s. will "go out on its own", which will be the end his Occultations. Verse 5 therefore speaks about the emergence of Imam Mahdi, about the moment of his Annunciation from the world of veiling. This is precisely why Surah "Rooms" has 18 verses, which is the life of Fatima, the mother of the Holy Imams, who owned an emerald tablet on which the names of the Twelve were written in flaming letters.

The room of the Pure House is therefore associated with Fatima, Muhammad's daughter. And that is precisely why the difference in the total number of verses of Surah "Rooms" (18) and verse 5 gives the number 13 (18-5=13) which represents the Prophet Muhammed a.s. and 12 of his Imams (1+12=13). Surah "Rooms" is numbered 49, which in the sum of the digits again gives the number 13, because 4+9=13. The sum of the total number of verses (18) and the ordinal number of the surah (49) is the number 67 (18+49), which in the sum of the digits again gives the number 13. Because, 6+7=13.

Fatima as the 14th of the Immaculate One is included in the pleroma with her life (because the sura "Sobe" has 18 verses).

On the second level of the esoteric in verses 4 and 5 of Surah "Rooms", we are talking about the relationship between ta'nzil and ta'wil, the descent or reception of the Revelation and its internal interpretation. So, we are talking about Muhammad, a.s., who is called in front of the rooms of the Holy Imams, a.s. Seen from that angle (that is, ta'wil and ta'nzil) who calms down in the person of the Prophet's "Room" mentioned in verse 4 (surah "Rooms") are the Holy Imams, Twelve of them. The "majority" (of those calling) represents the general, the majority of the consciousness that knows only the external aspects of the law for the physical, and dwells on that. The average belief does not reach the batin at all - and, never getting to know the interior of the "Room" that the Holy Imams, a.s. especially. The majority consciousness therefore pays attention to the external aspect of faith, focusing exclusively on the person of the Prophet, who is responsible (only) for the descent and reception of the Revelation and clarification related to the physical. The inner meanings of the Book are the responsibility of the Holy Imams, a.s.

Transferring the interiority ("room") to the person of the Prophet, the people of the exterior "call" Muhammad a.s. in vain. and in that sense they are not "smart enough" because the functions of Polanics and Imams cannot be identified, nor can one be replaced by the other. Even at lower levels of knowledge, "invoking" (spiritual authority) is the opposite of exactly that type of endeavor, and in this sense, Imam Ali a.s. said: "When knowledge is complete, speech decreases."

Wisdom is always quiet and factually self-sufficient. A sage never gathers followers, but people gather around him, therefore, the process in question is completely the opposite of the method of self-proclaimed teachers and gurus.

Regarding calling in verse 4, an indefinite pronoun is used (''those'') which does not clarify whether the callers are 'Muslims', 'believers', "nonbelievers" or someone else. This is because we are talking about those who do not knock on the doors (rooms) of the Holy Imams, which includes people of diverse beliefs who share the denial of the secret of the Twelve Provinces. The Wilayat of the Imam is denied not only by "infidels" but also by many Muslims and "believers".

The number of the verse (4) indicates (primarily) "four rooms", i.e. Vilajet of Ali, Fatima, Hasan and Hussein, who are according to Muhammad relatives that we are obliged to love, and about which a Qur'anic verse was revealed. The impatience mentioned in verse 5 indicates the already mentioned transfer of the batin of the Revelation from the Imam to the Prophet, because it is quite clear that the division into zahir (external) and batin (internal) is both justified and necessary.

It is impossible to mix their different analysis without delusion and spiritual confusion. The prophet goes out alone, which means that it is the level of the exoteric, while the account of the esoteric remains (forever) in the rooms of the Holy Imams. The total number of verses of Surah "Rooms" (18) is, as we have already said, identical to the life of Fatima, a.s. and her life (because she is the mother of the Holy Imams) includes all 12 persons. In verse 5 it is said that "it would have been better for them" (if they had been patient until the Prophet himself came out). This "better" is the Imamate, what remains in the esoteric rooms of Muhammad as the inheritor of knowledge, while the Prophet is in charge of receiving the Revelation, and that is precisely why he is "alone". Sam also goes out into the outer world in terms of receiving and delivering the Revelation while ta'wil is reserved for the Holy Imams.

At the first level of the esoteric Imam al-Mahdi is the one who comes out (of the world of veiling) and is alone in that he will not be obliged to swear an oath to anyone.

Verse 5 speaks in the past tense ("... that they endured...") as clearly as possible, and it indicates that the mentioned division of external and internal in Islam never was not accepted by the majority consciousness. Muhammad, as the last Prophet is alone. because the Qur'an collects all previous revelations, joins (in verse 5) with the last Imam who also "comes out alone" (without the need for anyone's confirmation). Except for the small groups (elite) gathered around the Holy Imams, no one else had enough patience for the "better" (i.e. Imamate). Immediately after the Prophet's death, the True House was trampled and Imam Ali was deprived of the caliphate, although it is known that the Prophet himself declared him the successor and leader of the Muslims after him. Of course, the inner leadership (Imamate) could not be taken away because it is not given by men. Imam remains what he was, whether he was known or not, or whether he was recognized (by people) or not.

The "rooms" as we have indicated represent the light nature of the 12 Imams, and the last "room" or the last, the Twelfth Imam is the one who comes out after people are exposed to long trials of patience in relation to his hiddenness. Regarding the Gajbet of the last Imam, "calling" (that is, wishing for his imminent arrival) does not help or speed up the "hour" because things have their own course and God is the Observer and Witness. Until mankind is ready to receive (spiritually) the Twelfth Imam, he will not make himself known, however great the impatience of average endeavors. When the Hour of Revelation comes, the Imam will "go forth alone" and the end of the Occultation will be the peak of the spiritual maturation of the human race.

Paradoxically, it will simultaneously be a time of complete spiritual hopelessness and confusion. No Imam (out of 12 of them) had more than 313 friends and their number often included less than 40 people and even 3 or 4 people. Although this fact seems unbelievable in the context of the considerations that general awareness offers (about the "massive" support for God's Messenger), it should be emphasized that Muhammad’s constant obedience was shown by only a few people. Imam Ali, Salman, Mikdad, Amar and Abu Zerr were those who were always loyal to God's Messenger. The rest were obedient in situations that required no sacrifice, therefore in the usual sense of the word when the depths of the human soul are not exposed to trials that inevitably distinguish and separate the spiritual elite from the majority consciousness.

The levels of spiritual hermeneutics are practically countless, which explains the famous Prophet's hadith: "The Qur'an has 7 levels of meaning, the last of which only Allah knows" (in another version of the tradition, it is said that each level has up to 70 other depths). The numbers 7 and 70 are certainly not a literal message about literally understood numbers, but rather intend to indicate the esoteric depths of the Book. The Ta'wil of the Qur'an belongs to each of the Twelve Imams who are the "Guardians of the Book", with the fact that the last one, the Twelfth Imam, has the role of Savior of the human race (as a whole) and he is especially the seal of history that closes with him. Imam al-Mahdi will shed light on the meaning of all God's Revelations.

In the Golden Age, humanity will realize the hidden purpose of all things. The Holy Imams were never "generally known" and accepted by the majority of Muslim consciousness, which experienced a moral and spiritual collapse even in their age, not to mention the present age. Formally, the "Islamic" rulers had the Imams executed, precisely by the Muslims and not by anyone else. Despite everything, the Imam is the Pole of the world through which Divine love enters into existence, and he remains so, whether known or not, recognized or not. As we have already said, the Prophet stated that Ali was sent with every Prophet secretly and with him (Muhammad) publicly. The fullness of the Absolute Vilayet could not be manifested with the Messengers before Muhammad, and it was necessary that Imam Ali a.s. reveals the secret. But the Imam is the pole of the world and has existed in every time of Vilayet of the Saints. The Imamate grew to reach its zenith with the Last Prophet and therefore Imam Ali was sent publicly with him. Imamology is happening historically (only) with Muhammed a.s. but its luminous essence, its secret, endures through all time.

It is obvious that the levels of Messenger consciousness are different, just as the receiving power of those to whom God makes himself known through His Messengers is also different. That is why the Last Herald says about himself how he is given universal speech, i.e. the "fullness of all words" because it is a cycle of Missions with him completed. However, the cycle of pleasing God, that is, the initiation character of the Revelation, remains to be alive until Judgment Day. In this sense, the diversity of Islamic directions (religion in general) is God's Grace within which manifests all the diversity of historical, cultural and mental needs of people. It should also be emphasized the fact that the inner depths of the Book never become "mass knowledge", at least in this Dark Age in which spirituality is considered an individual psychopathology.

The priest is banished or excommunicated, and it has always been like that, but it is getting worse and worse, and today mystical consciousness is something that is placed in psychiatric clinics and considered a pathology. Nothing is further from the truth. The exchange of opinions and experiences is always positive and welcome if it includes tolerance. "There are as many ways to God as there are human breaths," said the Noble Prophet, warning us that there is no single path for everyone, nor a saving formula that would apply to every single person. The being returns to its Source in its own unique and unrepeatable way and the human spirit (with death) closes the circle, joining the downward (descent to this world) and the upward path (return after death).

Man's heavenly nature remains forever what its dictates primordiality. The obscuration caused by the evil inclinations of the soul in this world is accidental and the postmortal temptations must come to an end. God's Grace is in the very nature of existence, and that Grace, as the famous saying of the Prophet "overcomes His Anger", says. This is why God's Grace will eventually "absorb" everything, the ends will join the beginnings. The famous hadith of the Prophet says that hell will one day become empty.

The Twelve Holy Imams are the True Path especially mentioned in the first Qur'anic sura ("Approach"). Crooked roads are also roads but without a clear direction and signs of instruction. The last Imam is alive and hidden. The historical facts are well known (related to the small and large occultation of the Imam that continues today). First of all there was a little hiding for about 70 years during which the 4 representatives of the Imam had direct contact with him and brought to the people his instructions, letters and messages. For many people throughout history, the occultation of the Imam has been a difficult puzzle, and the reasons for concealment are usually cited as fear of being killed and not swearing an oath to any authority.

These are external reasons in which even a superficial observer glimpses one relativity. Because God is Omnipotent in relation to all causes. But, from an esoteric point of view, someone wonderfully said that we ourselves (to ourselves) "hid the Imam" by becoming unable to recognize him. "Recognition" does not refer to his person but to the shining light. According to traditions, the Imam will make a call that will be "completely new". The question arises in relation to what that call will be completely new and the answer is not at all difficult to give. Petrified tradition, the inability of Muslims to live in their time, the improvisation of Islamic precepts by the ruling castes in order to cover up their own shortcomings. All of these are reasons for a completely "new calling". The so-called "fundamentalism", the written word that has lost all vitality, the lack of all sciences, complete primitivism and cultural neglect.

This is a picture of today's Muslims, although not all, but the mentioned tendency are prevalent. Asked why Imam al-Mahdi a.s. to be in the veil of Imam Ja'fer a.s. replied: "For reasons I am not at liberty to divulge." The words "I am not free" indicate that it is about God's secret that far exceeds the exoteric aspects of hiding, such as the Imam's fear of being killed or not swearing an oath to the authorities of his time. Disclosure would obviously represent the desecration of the very core of concealment

Imam Pa Jafer a.s. adds: "... hiddenness is from God's works. It is a secret from the secrets of God. Hiddenness from God's hidden things...''.

In this noble statement, it is first pointed out that the hiddenness of "God's works" without attributing the Occultation of Imam Mehdi a.s. by (external) causes, not even formally. It is a matter that belongs to God. It cannot be otherwise because the hiddenness of the Imam escapes the known laws of the material world and cannot be classified as a scientific fact. Also, it is impossible to experience it experientially.

In the hadith, the plural (of God's deeds) is used, which indicates that there were more such parts. Such supernatural events include e.g. Ibrahim staying in the cold fire, Musa's a.s. the parting of the sea after which the Israelites passed on dry land, Isa's treatment of the blind and sick etc.

After stating that the veiling of Imam Mehdi is "from the works of God" it continues (in the hadith) that "it is a secret from the secrets of God". Therefore, it is indicated that there are more secrets of God and they are practically unattainable to human reason, they are given by Grace.

The Qur'an says that "...He does not reveal His secrets to anyone except for the one whom he takes as his emissary''. This is to make it known that there are those to whom God the Most High reveals His secrets.

In the Holy verse, therefore, God clearly says that there are people to whom Allah reveals its secrets. This first of all refers to the Prophet, peace be upon him. The family (Muhammad, Fatima and the 12 Holy Imams). Another paragraph in the Book of God says that "in Him are the keys to all secrets...".

The key is to open the truth, that is, to reach it by making it clear and known. Those keys are the Ahl al-Bayt in particular, that is, the 14 Sinless Ones who are the key to the esoteric depths of the Book and as such the "secrets of the secrets of God".

Only they fully know the secret of hiding Imam Mehdi (a.s.), while most of the uninitiated know only the outer aspects of the occult. The hadith ends with the assertion that his hiddenness is actually "hiddenness from God's hiddennesses". The plural ("God's hidden things") is used, indicating that there are more. This primarily refers to God's Messengers, Idris, Ilyas and Isa - and the mysterious teacher Hydra. Together with 40 noble clerics and 30 spiritual princes (and the Imam in particular) they make up the entirety of the occultation and 74 people are (by virtue of the Occultation of Imam Mehdi a.s.) permanently under cover. This is exactly the total "hiddenness from God's hiddennesses" as indicated in the statement of Imam Jafer a.s. Without these people the world would not exist.

The paradox of the Dark Ages is that we cannot even recognize them. The contours of great spiritual hopelessness are more visible today than ever before by the logic of the Dark Age, the darkness (until the final dawn) will be greater and greater. The mentioned hopelessness is not a social (or political) category in the sense that today (often naively) and from the position of naive optimism we try to define the problems around us. Hopelessness is actually touching the very bottom of ignorance, the final stage of Kali-Yuga. Losing hope is the first (restarted) original return to God, a return to spiritual values ​​in a completely new way and in accordance with an unexpected evolutionary leap of that kind. In this sense, things will unfold with the internal logic of the eclipse. Today's age is so far from true human values ​​that the return to God is most often viewed psychologically, in terms of "necessary defense", and the mystical experience becomes a pathology.

According to this understanding, religious experience is a kind of refuge. But the immortal spirit within us will reach its ultimate limits and become aware of its true possibilities. However, that will not happen yet. When that happens, all sciences will flourish and man will realize himself as a complete being. Of course, as we have already said, the Hiddenness of Imam Mehdi a.s. it also has its external (zahir) dimensions. This is because the man of God respects the world of causes and its immutable laws. That is why a true saint rarely resorts to miracles.

Muhammad a.s. clearly said that Mehdi will be in hiding due to the fear of being killed. The Prophet then emphasized: "There is no other choice for that child but to go to the veil." When asked why, he replied: "I will be afraid that he will be killed". It is known that the "Islamic" rulers wanted to prevent the birth of Imam Mehdi a.s. at any cost. This is certainly not about literal fear because God's Power is the only one that is Real in existence. Rather, it is about confirming causes, which are God's messengers through which God's Names are manifested, that is, action in the worlds. Since He works through causes any disrespect for them would be tantamount to disrespecting God Himself. Because he who does not respect the emissary does not respect the one who sends him. Thus causes have a (relative) existence in being, and in Being there is only God's action and nothing more. This is why a true mystic has no fear of creatures or hopes for them.

To analyze the causes to be real would be to associate the One God with others deities and that (in the Batin sense) would represent polytheism. The Qur'an underlines the objective non-existence of causes as real, so it says: "...if there were more gods besides Allah, each god would do what he wanted with what he created." To take causes as real is essentially polytheism because God works through them. Throughout history, we have already had the opportunity to see what kind of spiritual hopelessness materialistic conceptions of the world that preach cosmic arbitrariness lead to. Adherence to causes is acceptable only from the outside, while in action there is only God the Most High. If it is assumed that the world is random and without purpose, then everything is allowed in relation to that same world.

How the world and everything that exists does not exist by itself, but by Him it is essentially non-existent. That is why the Holy Prophet said: "There is nothing but Allah". Here we mean existence in battle, while in being the world has a relative reality. From this noble statement, we clearly see that neither existence nor man (or anything created) has its own reality because it exists "according to God" and not according to itself. Because of this, no level of reality in The Battle has any reality, since it cannot exist on its own. If it were otherwise, it would be another god besides Allah, which is impossible.

"True believers love Allah even more" (than polytheistic idols) says the Qur'an indicating complete monotheism. Other "deities" exist at the level of the objective or subjective imagination of the one who takes them for gods. He who is veiled (from God) eagerly seeks a substitute for Him alone, and therein lies the core of all idolatry.

Since it is in his nature to worship, man wanders through samsara seeking a substitute for Him, because worship itself does not disappear or be annulled. In batin - in no creature can love anyone but Allah and polytheism is a manifestation exclusively of the external. Of course, it isn't separated from the human spirit, but essentially (only) formal because all human souls in preexistence (ezel) testified to God's Oneness. The reason we all don't remember the oath of heaven is as obvious as it is simple. The soul's immersion in the material world intoxicates and creates a barrier between man and the Creator, making oblivion both real and certain. But that bond remains forever unbreakable, even after purification (in hell). "People sleep and when they die they wake up" - said the Prophet referring to the nature of this world of characters and deception.

We have already pointed out that Muhammad a.s. expressed fear about Imam Mehdi a.s. in the sense of fear that (if he does not go into hiding) he might be killed. But the esoteric aspects of the Occultation of Imam Mehdi a.s. are much more important and that is why Imam Jafer a.s. he is not free to disclose the reasons for hiding.

The Dark Age will ultimately inevitably result in the dawn, that is, the golden age on earth, which will be a time of peace, knowledge and harmony between all creatures. Today's so-called "exploitation" of nature will not stop from outside until the conditions for spiritual and moral rebirth are ripe within man. Regarding his son (Imam Mehdi), his father, Imam Hasan al-Askeri, said: "Whoever dies and does not recognize him has died the death of Jahiliyyah." He will be in hiding, about which the ignorant will be confused, and those inclined to falsehood will perish''. We see that the absence of the knowledge of Imam Mahdi is identical to paganism. The tradition further describes Mehdi's a.s. coming again.

From the mentioned words we see that the one who dies without knowing Imam Mahdi dies a Jahiliyyah death. The word "jahil" means ignorant, one who lives in an age (or state) of ignorance. Here, first of all, the focus is on the state, because in all times the occultation remains unchanged. It is therefore not a question of an "infidel" (a denier of God) but precisely of an ignorant person about God because "the knowledge of the Imam is the knowledge of Allah" as the traditions say. Imam Askeri did not mention any regarding the knowledge of Imam Mahdi a specific group of people (he already used an indefinite pronoun - "who does not recognize'') which means that it also includes Muslims, i.e. believers who die a Jahiliyyah death (if they do not recognize Imam Mahdi). A person without Imamology can be a Muslim but not a (complete) believer.

That's why Muhammad a.s. said that his community would be divided into 73 groups, and that "all but one would go into the fire". The saved group is the one who recognizes the Imam of their time, believing in him as the successor of the Prophet. A true mumin is therefore one who knows something of the innermost revelation, no matter how insignificant it may be. He ascends the steps of light and receives the light of the Twelve Holy Imams, a.s., or one of them. At each station of the spiritual path there is one of the Imams and they are the guides.

The knowledge of the Imam is twofold, that is, two-sided. From the outside (therefore within the framework of the law for the physical) Imam is followed by anyone who takes him as the True Path especially believing in him as the guardian and supporter of the Book. Inner knowledge of Imam Mehdi a.s. is the realization of the Imam in the state of his pure light, that is, his angelic nature. The average religious consciousness has neither the strength nor the ability to enter the world of melekut. In this Dark Age, such are very rare, although they certainly exist, just as there are those who make (private) contact with Imam Mehdi a.s. Guided by its light and completely immersed in it, they do not actually know how they crossed the boundaries of the material world or how they returned to it. Those who make (just) one contact yearn for years to repeat it, but it (most often) does not happen. We cannot fathom the reasons for the Imam's appearance. The assessment of the Imam himself (about the nature, time and character of the contact with the individual) remains a secret forever. This is exactly how the contact itself most often remains covered, and sometimes it happens that the secret is revealed after the mystic's death.

By believing until the end, one can hope for the realization of Imam Mehdi a.s. (''Whoever dies and does not recognize him...'' says Imam Askeri, a.s.) without clarifying in the statement what all this can mean or in what form this realization takes place. The knowledge is certainly of an esoteric character, but during the Occultation it of course also means knowledge of the physical character. Certainly all spiritual possibilities are included as such because Imam Mehdi (and the other Imams) is the Face of God facing people and that is why the Imams so often repeated: "Whoever knows the Imam, knows Allah". Imams are the stronghold of God's Names and any different understanding of God actually sooner or later ends up in the abyss of anthropomorphism or agnosticism. Even more, human attribution of one's own qualities to God is the most common mistake we see today. We have seen that Imam Askeri points to two groups of people who will not understand the significance and meaning of Imam Mehdi's hiddenness.

1. The ignorant who will be confused

2. Those inclined to falsehood who will perish.

Ignorance is a basic human deficiency and is at the very core of historical existence on earth, because the acquisition of knowledge and consequently the expansion of the scope of consciousness is the main task of man during his life in this world. The famous Qudsi hadith also speaks in this sense, where the Almighty God says: "I was a hidden treasure, I wanted to be known, so I created the world".

Love as such wants to be expressed and that is the meaning of the word "will". It is not a "decision" because time does not encompass Him. Of course, knowledge about God existed even before the descent of souls into this world, and the Qur'an clearly says about it - "When your Lord brought forth offspring from the spines of the sons of Adam, He asked them to testify against Himself - "Am I not your Lord? - they answered - "You are, we testify". "This so they wouldn't say later - we didn't know anything about this" - (Qur'an).

We all carry the testimony of God's Unity within us, but it is not easy to remember the original answer. The stay of the still "unindividualized" spirits in the light spine of the original Adam meant "knowledge" of God as Master of the human race, even if that knowledge was accompanied by heavenly ignorance of good and evil. By staying in the world of matter, man is obliged to revive the testimony of the original contract concluded with the Creator, and the Revelation has the role of reminder and instruction, so the scope of knowledge (about the Creator) inevitably expands and multiplies. This of course applies to a spiritual or rather contemplative person who, at a certain level, subjugated and then assimilated into himself all the power of the senses, which on the other hand completely directs and controls the animal man. In the Dark Ages, the animal man dominates the spiritual man, and that state will inevitably continue until the dawn, or (spiritual) dawn. If life on earth were not due to knowledge, man's descent from paradise state (of complete harmony) into a world of suffering and conflict, into a world of good and evil, would be devoid of any meaning. Although the animal man constantly invents new and new needs, trying to get away from the primordial one in him, his original nature rebels. Unfortunately, as a result of satisfying spiritual hunger, we often encounter pseudo-spirituality in various forms. The original tradition is too much for a being of the last time.

Nevertheless, the primordial nature knows about the contract made with God and rises up against the low self and the passionate part of the being that seeks to dominate the whole. The result is a terrible spiritual hunger that drives the "modern" man mad, as we have already mentioned. In this range the drama of human life unfolds, a drama that is exactly the same today as it was thousands of years ago. Intellect, and good and evil, and ugly and beautiful will forever remain exactly the same within man. The iron man, on the other hand, will never be able to understand the ancient being in harmony with nature and the cosmos, and that is exactly why the time of order and harmony is so often called the "stone age" today. Because today's robotic humanoid rejects any idea of ​​the divine self-sufficiency of being, that light of the spirit that illuminates existence so strongly that such mental bliss and satisfaction with a full spiritual life inevitably appear to us as "primitive". Today, harmony with nature is considered a "backward" way of life, while the truth is quite the opposite.

Esoterically speaking, the original vow given to God necessarily reveals Ahli-bayt as the place of manifestation of the Messenger's Message. The Holy Prophet said: "Adam and those behind him are under my banner". He also said: "God placed the children of all God's Messengers in their spines while He placed my children in the spine of Ali". At the level of this esoteric reality, Hasan and Husein are Muhammad's children. Of course not literally physical but spiritual or rather light children Since Imam Ali as the Absolute Imam is identical to the original sons of Adam, which are Hasan a.s. and Hussein a.s. From their "backbones" i.e. from their light essences are derived from their (light) offspring, i.e. all the followers of the Pure House who arose from the rays of light of the Holy Imams. In the mentioned way, all of them are Muhammad's a.s. "children" (in the spiritual sense). That's why the Prophet said: "Salman from us Ahl al-Bayt". He was not related by blood to Muhammad a.s. but the degree of spiritual purification counts him in the Prophet's Family, he becomes its Member.

We have seen that Imam Ali a.s. The Absolute Imam, the seal of the Absolute Vilayet and as such identical to the original Adam. His famous saying ("I am the second Adam") goes in that direction. "Those after him" are (another) eleven Imams and all of them are under Muhammad's flag, that is, Muhammad's cloak of light. The last Imam is the owner of the flag in this (physical) world as well. As there is no internal without external, when the Mehdi comes, he will offer the luxurious signs of the House He will wear the clothes of the Prophet and have clear indications of the Vilayet as the seal of the Muhammadan Vilayet, he is the Imam who will usher the earth into the vestibule of the Judgment Day. Knowledge ultimately represents self-knowledge, and in accordance with the well-known tradition: "He who knows himself has known his Lord". As the knowledge of God takes place through His manifestation to creation and as the Holy Imams are the "Beautiful Names of Allah", it was necessary to supplement the aforementioned tradition with another one.

"Whoever knows his Imam knows Allah". Defining (all) knowledge and in accordance with the verse that says that "he who is given knowledge is gifted immeasurable treasure". Imam Jafer a.s. said: "Faith in Allah and knowledge of the Imam". The mentioned "knowing" (of the Imams) in the esoteric sense means knowing the Imams in the state of their pure light, because the physical personality in the material world can be known by anyone. Even more, the chosen ones were persecuted in this world. For a blind man, the Sun is forever invisible. Regarding the ignorance of Imam Ali a.s. said that it means "to trust in this world despite what you see of it". Here, first of all, we mean the devastating transience and impermanence of this world, the change in its conditions and the fierce weariness it imposes on us if we devote ourselves exclusively to it. Therefore, without an eschatological vision, people inevitably become ignorant. Ignorance from that position cannot answer the question of Ghaybet Imam Mehdi a.s. because it is about being in the world of intermediate states, and that world is impossible to prove with reason and experiential opinion.

This is why they are ignorant of the Occultation Imams are confused because Gaybet contradicts any experiential knowledge that relates exclusively to the world of cause and effect in material existence. This kind of ignorant bewilderment is quite the opposite of cognitive confusion which is the result of the soul's entry into the world of Oneness when the knower is dazzled by Divine Beauty and Majesty. This is the characteristic of great spiritual people (Arif) and it manifests itself in different states (Hal) and by conquering high degrees of knowledge (mekam). And while the confusion of the ignorant is blindness in the world of the multitude, the confusion of the clergy is precisely the consequence of coming out of spiritual dispersion, i.e. leaving the world of matter and form and entering the world of Unity. On one occasion, some people objected to the Prophet (pbuh) regarding Ali's a.s. sharpness when dealing with them. The Prophet then said: "Do not object to Ali, because he is in a state of divine restraint and confusion." Restraint was mentioned first. It is about a special divine support that pours out from the worlds of light, and this attention is completely different from the restraint that is achieved by simple human efforts. No matter how thorough and persistent someone is in spiritual exercises, he never achieves complete purity (Ismet).

A divinely restrained person is protected from the possibility of any mistake, big or small, and this represents the attribute of sinlessness (Ismet). As we know there are 14 Immaculate (Muhammad, Fatima and 12 Holy Imams). We know that even in preexistence they were superior to other creatures and this is precisely why the Imams often repeated: "Our matter is difficult and difficult..." indicating that the power of the Vilayet eludes the average individual. Divine abstinence therefore represents the impossibility of making any mistake when it comes to Members of the House of Clean. In a hadith (related to Imam Ali) "confusion" is further mentioned. This should be properly understood because it is not done about any "doubts". Instead, it is about the already mentioned amazement at the world of Divine Unity in which the individual "I" is lost in the sea of ​​infinity and when, figuratively speaking, the drop returns to the sea and the river flows into the ocean.

The effect of sacred confusion is not a retreat from the impermanence of form, but rather an expansion of consciousness that by the very nature of experience transcends the world of cause and effect, and the world of multitudes that so often fascinates and fascinates. The direct power of such an experience is not only not understood, but most often not even accepted by the majority of witnesses to that state, so Muhammed a.s. suggests to people patience in dealing with Imam Ali a.s. This is because his sharpness in speech was not the result of anger or ignorance, but an affective manifestation of a mystical "I" whose horizons the usual way of thinking cannot even imagine. Ignorant confusion stems from a complete attachment to the world of colors and smells, that is, to the impermanence of transitory forms, either external or those composed of mental images that today capture even more than the first-mentioned ones. It is precisely because of this entrapment by the magic of forms that people are completely (negatively) confused before any consideration of the spiritual.

Related to the belief in the hiddenness of Imam Mehdi a.s. Imam Askeri a.s. he goes on to say that "those inclined to untruth will perish". He did not say that those who are not inclined to the truth will perish, but precisely those who are inclined to untruth, which means that the truth (on that matter) was presented to them but they rejected it. Throwing the truth behind them, they became prone to untruth, choosing the "easy" way.

Imam Ali a.s. once said: "A man who does not know his worth will perish". Of course, we are not referring to any false value or the values ​​of the transient world in which the human being is "exerted" so disastrously. It is about the value of a primordial being which, without the role of the Imam as the bearer of the spiritual hermeneutics of the Book, remains forever unattainable.

As Imam is the embodiment of Truth they (inclined to untruth) will therefore perish because they do not know their value, which is ultimately the Imam (each of the 12) own. For this second group of deniers of the hiddenness of Imam Mehdi a.s. Imam Askeri a.s. he does not mention ignorance which means that this group may possess (minimal) knowledge of religion. They can even be good Muslims in the liturgical sense of the word, but without spiritual penetration. Since they deny the Imamate (because the Imam is the embodiment of Truth), they do not actually know their own nature. And since the Imam is the Keeper of the Book and the Guide, any vision of the divine (which does not include Imamology) inevitably leads to metaphysical idolatry. Metaphysical idolatry is its most dangerous form because idols hide under the cloak of faith. Those who deny the Imamate can be the possessors of Islam, i.e. testimony of faith and obedience to the law for the physical but I can't even touch the whole and impeccable Iman (right belief).

Once asked what Iman Muhammed a.s. replied: "To worship God as if you see Him, because even though you do not see Him, He sees you" (in a similar tradition, instead of the word "worship" it is said - "worship").

From this tradition, it becomes clear that (certain) presentation of the divine is not only not forbidden, but also a primary duty. It is of course a vision and not a mental image or abstraction. Imagining God is certainly not allowed because the incommensurability of the Divine and the human and the very impossibility of manifesting God's Being (to people) are disastrous for the human if it tries to "solve" that mystery on an imaginary level. This is what Imam Jafer, a.s., was aiming for by saying: "Do not think about what Allah is like, you will suffer". God's Essence remains forever unattainable for man, and every imaginary attempt to reach that essence is a failure. However, as the knowledge of the Imams of his time is the knowledge of Allah. the words "as if you see Him" ​​refer to the Imam as the Face of God facing people, because the Prophet says - "Whoever sees me has seen God". We are talking about dreaming, which is actually a half-awake state, because Ru'ja takes place between sleep and waking.

Of course, it is impossible to see Allah himself, which the Qur'an clearly says because "... glances do not reach Him''. Seeing, on the other hand, knowing with the heart is not only possible, but also the most important. In this sense, Imam Ali says - "Am I a slave to Him whom I have not seen?" The verse does not only refer to physical eyes, but also to spiritual eyes, because the creature does not look at any

way cannot encompass the Creator, but it can see (know) him through the truths of belief. The Qur'an says: "...they will look to their Lord".

Eighth Imam a.s. said: "May there always be one of the before your eyes Imams''. It is a mental image, and it is even more powerful if it is followed by a mental image. The word "always" ensures the permanence of that mental image of one of the 12 Holy Imams, and it is actually the worship of Allah "as if you see Him", since love for the Imam is love for Allah and the imaginary image of the Perfect Man protects the believer from the possibility of metaphysical idolatry when a god formed in the imagination is worshipped. This form of idolatry is particularly pronounced in this Iron Age. There is no question of the embodiment of the divine in a human way, which Islam resolutely rejects, it is about the Imam as the Face of God who is facing people. And just as the rod (sutra) is placed as an obstacle between the worshiper and the outside world, so the image of the Imam presented to the spiritual eyes is a protection from the world of metaphysical idols and distorted imagination.

Asked once if it will be possible to see God in the next world, Imam Sadik a.s. answered that man: "It is possible to see God in this world as you are looking at Him right now". Of course, we do not mean literal seeing, but rather theophany, i.e. a mirror.

That is why the Imam forbade him to tell this narration to people because they would go astray. Wandering is primarily reflected in deification, in which the case of Jesus is all too clear. The usual way of thinking in terms of the exoteric would be faced with insurmountable questions and hence the prohibition of transmitting this hadith.

Therefore, a vision of the Divine embodied in a human path would threaten, and I have it revealed with a warning. The second part of Muhammad's a.s. is focused on that point in a hadith when he says: "...because if you don't see Him, He sees you".

Imam is the Divine Mirror (not God incarnate) and the second part of the tradition suggests that God's Essence is completely unattainable, but as much as man can (through the Imam) gets closer to God, so God himself gets closer to him, and as God is known through the 14 Sinless Ones, He also "knows" people through them. They are the Light of God, the Side of God, the Face of God facing the people and the Right Path mentioned in the first sura. God revealed himself to people through them. In this sense, Muhammad a.s. said: "Don't think about God, you will perish." Think about His creation''. It is precisely the inclination to untruth (mentioned in the hadith of Imam Askeri regarding the refutation of the Occultation of his son Imam Mehdi) that leads to an anthropomorphic vision of God's Attributes and Names and thus leads to destruction. The mental representation of the Imam as the Face of God is protection against the abysses of anthropomorphism and agnosticism, the Imam is the stronghold of God's Names and as such a barrier to the observation of the divine on a human level.

Without Imamology, the threat of mixing the Divine and the human becomes completely realistic. This is why the Imams kept repeating: "We are the Beautiful Names of Allah". And just as we see our own image in the mirror, seeing the Imam is also seeing God. Therefore, the mirror, not the embodiment, is what provides correct cognition, that is, a true reflection. To do otherwise is impossible and leads to a fatal literalist displacement of the holy in the world taken away and the worship of oneself, i.e. the god formed in the imagination. Because of this, many clerics actually worship themselves, because without a vision of a perfect man, attributing human attributes to God becomes inevitable.

Because of the mentioned mistakes, some mystics (in all times) hopelessly ended up in a kind of borderline madness, a madness that was quite real in contrast to the one (so often attributed to clerics) and which is always the fruit of the conformist demands of the majority directed towards all kinds of "misfits" ''. Following the True Path, and consequently the formation of a vision and the expansion of consciousness thus inevitably seem like madness, because it is an unusual experience.

Without any doubt many clerics worship the Creator. They are carved by themselves in their imagination, and spiritual sensuality, so foreign to every authentic spiritual experience, is often presented as a proven and indispensable companion of knowledge. All this is often accompanied by spiritual arrogance and contempt for "ordinary" people, just as if knowledge is a privilege and not a gift of the Divine Grace which encompasses everything and which, as we know, sometimes transforms a sinner almost "overnight" into a holy man. . When Imam Ali a.s. said that "the man who does not know his worth is doomed" he used the term "man" (not a Muslim or a believer) because the primordial, unadulterated and unsullied heavenly nature exists in every person and that is the metaphysical reality that thus irreversibly separates man from animal. We have therefore considered the characteristics of both groups of people who deny the Occultation of Imam Mehdi a.s. (according to the hadith of his exalted father Imam Askeri a.s.).

Let's go back to the Qur'anic surah "Yusuf". We have already said that this surah has 111 verses, which represent 100 Beautiful Names of God and 11 Holy Imams (while the 12th is in the Hidden). Because, 100+11=111. Prophet Muhammad a.s. said: "Allah has 100 Beautiful Names. Whoever achieves them will enter paradise.'' In his statement, the Prophet did not speak about memorizing or reciting those Names, but precisely about their achievement, which represents complete knowledge of the Vilayet of the Holy Imams because they are those Names in their own right. In this sense, the achievement of 100 Beautiful Names of God is the attribution to the level of closeness to Imam Mahdi (and in earlier times to any of the Holy Twelve), that level of spiritual closeness when the cleric becomes like the Imam. We are talking about people full of light (in their hearts), those persons of light who flowed from Ali's Spine and whose spiritual parents are Imami Hassan a.s. and Hussein a.s.

Spiritual effort at a certain level (with, of course, pre-existent kinship with the Holy Imams) leads to the mystic becoming a Member of the House, as evidenced by the Glorious Prophet's a.s. testimony related to Salman the Persian who was not related by blood to the Holy Family. Muhammad a.s. said: "Salman is from us Ahl-Bayt". Therefore, he joined him to his Family, pointing to the strength of spiritual kinship, the strength carried by light people who "expired" from Ali's Spine.

The number of God's Beautiful Names is of course not limited to 100, rather it is about human limitations, that is, possibilities related exclusively to life on earth, while the perfection of the spirit in the future worlds also implies new, as yet unknown, manifestations of the Battle. The human being was created for eternity and always new realities will come true before him. This is evidenced by Muhammed a.s. hadith in which addressing God. He says to the Most High: "One day I will glorify You with Names that I do not know now". Because the possibilities of God's action on creation are countless and the manifestation of Battle cannot be limited, but human cognitive potentials on earth certainly are, and therefore the number "100" should be viewed as a limiting symbol to which Reality will one day add new and new meanings. . At this stage of spiritual evolution, the inability for new and still unknown manifestations is evident, but it is enough to believe in them.

In the Qur'an Prophet Yusuf a.s. heralds Muhammad a.s. and his 12 Imams as we will see later. Before that, let's note that all God's Messengers received their Messages in the Place of the Messenger's Message, which is the Clean House itself. They experienced (at least) some glimpses of Muhammadan light at the time when that pre-existent light illuminated the future Worlds. Muhammad's spirit was therefore present in the missions of all God's people. We know that the House is made up of the pillars of the Chamber of Deputies (Muhammed, Fatima and the 12 Imams). All the greats had a partial insight into the Law of Houses The messengers sent their needs and requests to God through them, returning through his missions to the "Place of Envoy's Message".

Nuh (Noah), during the Flood (while he was in the ark), begged the Most High for the deliverance of the True House. This is what Musa (Moses) did when he parted the sea on two sides during the Exodus, and Isa (Jesus) sought salvation in their shelter when he was in danger of being crucified. Other Messengers of God also turned to God through the Right of Muhammad, Fatima and the 12 Holy Imams during various troubles and their pleas would be answered. This is because they all received their Epistles through mediation, i.e. through the 14 Immaculate Ones. All the Messengers of God made known (by) a part of Muhammad's soul, that is, the total Muhammadan light, through their Epistles. A ray of light still in the pre-existent state fell on each of the Messengers and they contemplated (certainly in part) the image of the Heavenly Ahmed, who in this world became known as the Prophet Muhammad. Because of him and for him all the worlds were created.

Now let's consider verse 4 of Surah Yusuf. Verse 4: "When Yusuf said to his father: "O my father, I dreamed of eleven stars and the Sun and the Moon, and in my dream I saw them worshiping me".

The external (exoteric) consideration of this verse speaks of the eleven brothers of Yusuf and their parents who joined Yusuf a.s. gave when they met after many years of separation. The historical event is therefore known and we will not comment on it further here. God's Prophet Yusuf was known for his beauty. One tradition says that he was given half of the total human beauty. He was the most beautiful man in the world and according to the hadith of the Prophet Muhammad, "God is beautiful and loves beauty". Esoterically, the 11 stars represent the eleven Holy Imams, the Sun is the Prophet Muhammad while the Moon indicates the Twelfth Imam, Muhammad al-Mahdi a.s.

The last Imam is the Light in the night of esotericism and shines like the full Moon. It was narrated from Imam Ali a.s.: "Imams are like stars, when one sets, another appears." The eleven Imams (as stars) are mentioned first, which indicates that in historical time they will "set" or depart from this world, while the "Moon" (Imam al-Mahdi) remains hidden, illuminating all those who are worthy of knowledge about his Occultation. He introduces the clergy into the mystery of God's Revelation, illuminating them with his light. "The Sun", i.e. the Holy Prophet Muhammed a.s. is mentioned in the middle because all Holy Imams flow from the "middle" of Muhammadan light, that is, its reality, which is neither "right" nor "left". The month is mentioned at the end because Imam Mehdi is the last Imam, the seal of the Muhammadan Vilayet.

The moon (as an astronomical body) is hidden during the day, just as Imam Mehdi is hidden from the daily events of external history that escapes him, and his time is in-between time. In this context, Yusuf should be seen as a symbol of Divine beauty before which everything bows down and the Holy Family (Muhammad, Fatima and the 12 Imams) are (morally, spiritually and physically) the most beautiful people. They are persons worthy of the most beautiful speech, as God himself says: "Allah reveals the most beautiful speech". Yusuf is therefore a symbol of universal beauty, the Divine Veil over His Face.

Asked once about the benefits that people will get from Imam Mehdi a.s. in the age of his concealment, Muhammad a.s. replied: "Yes, by Him who sent me with the Truth, they will be guided by his light and benefit from his hiddenness as they benefit from the sun hidden behind a cloud".

In the aforementioned answer, the Holy Prophet first swears by God using the supreme (hundredth) God's Name (He) which unites all other Names because Imam Mehdi unites all Imams before him as the seal of the Muhammadan Vilayet. As Imams are Beautiful Names of God, the Supreme Name unites them and that is the "weight" of the oath. Further, Muhammad a.s. ties his mission to the truth ("who sent me with the Truth"). He did not connect the Mission here with Islam, faith or the Qur'an, but precisely with the Truth. Holy Imams, as perfect people, are the embodiment of truth, which was also manifested with a special sign with the last Imam.

Namely, when Imam al-Mahdi a.s. was born on his blessed hand it was written: "Say - the Truth has come and the lie has disappeared" (or "the lie has disappeared" - as some translate it). Imam as a perfect man unites, as we said, all the other Names, he is their meeting place and stronghold. The Prophet then said that the people (in the age of the Imam's concealment) would be guided by his Light.

As we see Muhammad a.s. regarding guidance (by Imam Mehdi a.s.), he did not mention the Qur'an, guidance, wisdom, etc., but precisely the light. Just as the physical eye needs sunlight to see, so the eye of the heart needs the light of Imam Mehdi a.s. how it would look at reality (from) the spiritual world. One of the Holy Imams said: "Our followers have four eyes. Two eyes in the head and two in the heart''; adding that all people have heart eyes but do not know it. And just as the Sun cannot give sight to a blind eye, so the eye of the heart, which is blind to the light of the 12 Holy Imams, will never see with spiritual sight (basiret).

There is a latent possibility of heart vision in every human being, but those eyes are closed in most people. Spiritual blindness is the general condition of the world today. We have seen how the Prophet said that people will be guided by the Mahdi's light without singling out any particular group (such as Muslims or believers). This is because the Imam is the heart of the created world through which Divine love enters into existence. Without Pole, who is the pillar of the world, that world would not be able to sustain itself. Just as the heart is an organ that supplies the entire organism with oxygen, so too.

The imam as the spiritual center of all existence sustains that world and all the people in it, regardless of who they are and what they are like. Just as God's love has no beginning and no end, so the light of the Imam has no limits and includes both the first and the last. In the aforementioned hadith, Muhammad a.s. first mentioned the referral to Mehdi a.s. light, and then he said that people would benefit from his hiddenness like the sun hidden behind a cloud.

First, he emphasized the esoteric (light) and then the exoteric (the sun behind the clouds). This is because (unlike the Prophet) the role of revealing the spiritual meaning of the Book belongs to the Imam. In the external sense Imam Mehdi a.s. is compared to the sun, which equally illuminates all, both good and bad, learned and ignorant, and becomes the source of life on earth. Light as such (and the first mentioned) refers to the inner guidance (by the Imam) of those who are worthy of it. Those whose eyes are closed do not at all diminish the importance of the Sun and the light it provides. The sun therefore signifies the turning towards the Imam in an exoteric manner which is always undoubtedly clear and understandable, regardless of whether there are obstacles (in the form of "clouds") or not. The esoteric one, on the other hand, has always represented the minority consciousness and can be seen (also) as the Moonlight that shines in the night of esotericism.

In the first part of the hadith (related to the Mahdi), the Prophet, we have seen, says that people will be guided by his light without mentioning the source of the light as it is clearly highlighted in the second part of the tradition in the way of the usefulness of "the sun hidden behind the clouds". This represents the intertwining and touching of two lights, the sun's and the moon's, the Messenger's and the Imam's. In terms of the symbolism of the Moon, we have seen, about Imam Mehdi a.s. says in Surah "Yusuf". Mehdi is the introducer to the inner secrets of Revelation and his initiatory role lasts until the hour of Revelation. Of course, the spiritual path is never a path for the majority consciousness.

The moon as an astronomical body has 2 sides and due to the rotation of the moon around the Earth, we always see one and the same side of the surface of the Earth's satellite. The "invisible" side of the Moon (in the context of verse 4 of Surah Yusuf) is the Secret within the Secret, that is, the core of the esoteric. By the nature of things, the Secret of the Secret (of Imam Mahdi (a.s.) is available only to a small number of clerics. This refers above all to the invisible spiritual people who are hidden together with the Imam, covered by the very power of his occultation. Like the unknown side of the Moon, they are also invisible to human eyes, although it happens that (some) clerics meet one of them.

The mentioned spiritual elite consists of 75 persons, 40 noble priests, 30 spiritual princes, the Messengers Idris, Ilias and Isa and Hidr. They dwell together with Imam al-Mahdi in his tent (40+30+4+1=75). The tasks of these people (in accordance with the orders of the Imam) are completely unknown to the human race, although they mix with people and sometimes, as we said, it happens that one of the great spiritualists meets one of them personally. We said that Prophet Yusuf (Imhotep) was known for his beauty. On the other hand, describing his famous vision, Muhammad a.s. said: "I saw my Lord in the form of a most beautiful young man with a crooked headdress on his head". In accordance with this tradition, "Jusuf" a.s. is a symbol of Divine beauty, the universal harmony that is woven into existence and that bears witness to the beauty of the Creator.

Because tradition says that "God is beautiful and loves beauty". There is no ugliness in creation, and it is our determinant for what is less beautiful or, more precisely, incomprehensible beautiful. As love for God is within the primordial essence of every being, so accordingly within that same being is hidden love for perfection, and the first level of perfect manifestation is in the external, material world. Pointing to the world as the place of manifestation of the perfect man, Imam Ali a.s. alluding to the existential unity of external and internal beauty, he said: "People are children of this world and no one can be blamed for loving their mother". Love for this world is, therefore, commendable as a child's inclination towards its mother, but not as a heart attachment.

Even if an individual man has never realized the purpose of his existence, the desire for perfection remains in him forever, because beauty is the image of perfection. As God is "in that form in which a servant addresses Him", the prostration before Yusuf (by brothers and parents) esoterically means the prostration before God by Muhammad and the 12 Imams represented (in Surah Yusuf) as 11 star, sun and moon. In these indications, the symbolism of light is all too clear because the Imams are the Light of the Most High God. The average man who (through the senses and imagination) materializes the idol into his mind as a deity he does not realize that (through him) he loves the One God. In this sense, the deepest human nature (fitret) remains forever untainted and faithful to the Most High God. Passions and ego most often produce eclipses, but their effects cannot radiate indefinitely and the time will come for their extinction.

Pointing to the purity and innocence of man's heavenly nature, the Prophet said: "Every child is born in a natural religion", - so in his own to the original figure from the world of light and to that figure (nature) he should return guided by Divine Revelations. Of course, it is not easy because being born and living in the world of matter, the human being becomes intimate and often inextricably linked with it. It is not at all easy to separate from matter, even partially. But the darkness that comes from the path is secondary just as the suffering (or purification) in hell is secondary. Anger is not immanent to God and it exists because there are human errors. Grace encompasses all of existence. Neither man nor anything can exist outside of God's Grace because it came into existence through it (through it) and everything, even if man wanted to come out of God's Grace, he cannot do it. To be outside of God's Grace would mean to be outside of existence, which is impossible. The pitfalls of the sensory world are certainly great and it is not easy to avoid them. The spirit is so often darkened and confused with the soul prone to evil that the way out of the labyrinth of material entanglement and change of state seems impossible.

However, by accepting the Divine Revelation, the soul can emerge from the world of darkness and rise to the light. The announcement serves to remind and point to the True Path. The help of the Perfect Man is both necessary and inevitable, and only one who is not subject to error can be followed as a complete teacher. In the context of verse 4 (in Surah Yusuf) we saw that the Holy Prophet (under the symbol of the Sun) is centered between the 11 stars (the Holy Imams) and the Twelfth Imam (who is known as the Moon). Therefore, 13 Holy Persons were mentioned, and on this occasion, Fatima, a.s., was omitted as the Fourteenth (of the 14 Pure Ones) because she had no duty to announce anything (since she was neither a Prophet nor an Imam). If we add the ordinal number of the verse (4) to the number of mentioned heavenly bodies (which, as we know, symbolize Muhammad and the 12 Imams), we will get the number 17 (4+13=17), which is the number of years of rule of Imam Mehdi a.s. (he is known to rule for 17 years). Of course, his government has no points of contact with what we can call social or political in today's sense of the word.

The moon, or Imam al-Mahdi, was mentioned last and separated from the other 11 Imams (in the verse about 11 stars), which indicates his special role as the seal of the Muhammadan Vilayet, but also the period of his long concealment. Because the Moon only shines at night. The silence and immobility, as well as the hiddenness and lifelessness of the moon's soil faithfully remind us of "Brahma's night", that is, a pause in creation. In this way, in verse 4 of Surah "Yusuf" the balance of light is represented between primordial nature and historical persons where the persistence of Imam Mehdi in history is emphasized because the Moon endures while the stars set. Unlike them, the Moon was bright during the entire night of initiation into the secrets of Revelation.

Verse 4 (Surat Yusuf) numerically corresponds to the number of Holy Persons that we are obliged to love. Related to the verse (''Say - "for this I do not ask you for any reward except love for relatives") some man asked God's Messenger who is the relative we are obliged to love!!! Muhammed a.s. replied: "Fatima, Ali, Hasan and Hussein". The genealogy of the other Imams continued with Imam Hussain a.s. and from his cross of light come all Imams, i.e. he is "light upon light" (Qur'an). We see that the number of Holy Persons to whom we owe our love is equal to the number of verses (4) in Surah "Yusuf" where, as we have seen, 13 Lights are mentioned, that is, Muhammad a.s. and the 12 Imams (represented as 11 stars, the Sun and the Moon). The glow of these lights can be experienced by the mystic through "gnostic sleep", analogous to Yusuf's dream. Gnostic sleep is a wakefulness in which the realities of the spiritual world are observed.

Fatima a.s. and later Hasan a.s. and Hussein a.s. are the parents of the other Imams. Hussein's son Sejad is the Fourth Imam and so on until the Twelfth. The Mohammedan Light is the heart of the worlds. Centered in the very creation of worlds as the first manifested, it is like a heart for a living organism. If we move this analogy to the physiology of the human organism, the 11 Imams are placed on the left side, and because of the "weight" of those lights, the heart is moved to the left side of the chest, that is, it leans to the left side. It therefore refers to the 11 stars (Imams), and it is known that Imam Ali said that a great world was created in man and that the human being is the crown of creation. Man as a big world is the universe in miniature. In the full sense of the word, it belongs only to perfect people.

The center of the heart would be represented by the symbolism of the Sun which is the Holy Prophet and the right side by the Moon which is Imam al-Mahdi. In this way, man as a perfectly created being unites the external and internal cosmos and in each heart 13 lights (Muhammad and 12 Imams) are placed in the manner of their original creation. This is what Imam Ali was referring to when he said: "I am the second Adam". Adam of another world from whose spine light humanity has flowed. This is evidenced by the famous hadith which says that 12 lights were placed next to God's throne before the creation of the heavens and the earth. They were created before anything else and by them everything began and everything will end. As Faces of God, they are the mirror of every heart and the Side of God turned to Him, the light of God that shines above all creation. They are the vertical of every being, as the famous Ali hadith says: "There is not a single being that will not ultimately find love for us". Of course, for many beings this finality will come true (only) after purification in barzah or (even) hell.

In the end, the mirror of every heart will reflect the image of the Twelve Holy Imams, and as we said, everything started with them and everything will end with them. Everything that was created was created for their love, and that love will eventually be found (within) every soul. All God's revelations are reminders of that love, the fruits of which the seeds are sown in every being.

Let's go back to Imhotep again. Apparently he was clairvoyant and possessed secret healing powers. He built the first pyramid that will mark Egypt. In the following, we will see how the entire complex in Saqqara points to the House of the Pure, i.e. the pillars of the House of Representatives. The connection between Egyptology and Imamology (so far insufficiently explored) will gain its full glory only in the time ahead. Imhotep (Prophet Yusuf) announced the arrival of Muhammad and the 12 Imams thousands of years before their appearance in chronological time. Twenty-five kilometers south of Cairo, in the sands of Saqqara, archaeologists have been trying to find Imhotep's tomb, that is, his mummy, for some time, and the intensive search has been going on for (at least) the last 200 years. Saqqara was the holy city of the dead where special events and funeral ceremonies were performed. In each of the corridors around Zoser's pyramid, coffin bases and two alabaster coffins, one of which is a child's coffin, were found.

Some Egyptologists still believe that Imhotep was buried near The Pyramids of Zoser. However, this has never been confirmed, so its disappearance is still a mystery. This pyramid symbolizes the sun's rays that descend to the earth in the form of a triangle, and we know that the sun is a symbol of the Prophet Muhammad, peace be upon him. The holy triangle consists of Muhammad, Fatima and Ali or the "holy trinity" to which all Imams continue. Six steps (with four sides each) give the number 24 (6x4=24) which represents the communion of the 12 Apostles of Christ and the 12 Imams of Muhammad through the religion of love in the Golden Age. Because 6 building platforms are stacked on top of each other to get the final shape, and the sides are four.

Hearts of all God's Messengers and Members of the House (Muhammad, Fatima and 12 Imams) are triangular in shape (by "heart" we mean of course the spiritual center and not the physical organ in the chest). According to the theory of Ibn - Arebi's school, the heart (like the inner Ka'ba) receives different thoughts or havatiras. As there are four roads to Mecca, so there are four roads to the human heart. On each side (from the roads to the heart) there are "guards" who accept havatir according to the speed and strength of acceptance. Havatiri can be divine, angelic, soulful and satanic. God's Messengers and Members of the House have only the first 3 types of havatira because satanic inspirations cannot descend on their hearts. The sinless heart (in the shape of a pyramid) signifies the triple Testimony. As we can see, the top of the Pyramid or the first postulate of faith is Faith in God.

As the original height of the pyramid was 63 meters, it indicates the Mission of Muhammad and the internal transition of the Mission into the Imamate, because Muhammed a.s. died at the age of 62 (so in the 63rd) and Imam Ali at the age of 63. Two deaths, so one year separates and the year has twelve months, which is also the number of Holy Imams. In both cases, 6 is the first number (year of life) and number 6 is a perfect number. There are six steps of Zoser's pyramid on 4 sides, which, as we know, speaks of the unity of the 12 Apostles of Christ and the 12 Holy Imams (4x6=24).

In this way, Zoser's pyramid testifies to the Unity of Christology and Imamologies. How, with the number 63, the Mission "overflows" into the Imamate of the Sun's triangle, that is, Muhammad's light passes into Imam Ali because he is his nafs (soul). In this way, the pyramid bears witness to the great triad, that is, the very content of the Islamic faith.

1. Only Allah is God

2. Muhammad is God's Messenger

3. Ali is the Friend of God.

It should be emphasized that the daughter of the Prophet of God, Fatima, a.s. died 6 months after Muhammed a.s. death, where we see that the relocation is again in the sign of the number 6. By the way, the Prophet told Fatima during his lifetime that she would be the first of the Ahle-Bayt to join him, which came true. Interpreting the verse about his relatives once during the Mubahela, the Prophet brought Fatima as "your wives", "your children" were Hasan and Hussein, while "you yourselves" referred to Ali. It is about a well-known historical event related to the invocation of God's curse, which the deniers ultimately refused.

Muhammed a.s. died at the age of 62 and Imam Ali a.s. at the age of 63. In the sum of the figures, it indicates the authority of Imam Mehdi a.s. Because 6+2+6+3=17. This is because the seal of the Muhammadan Vilayet (Imam Mehdi) unites the teachings of all the Prophets and all the Imams. He will shed light on the teachings of all God's Messengers and all the revealed Books.

The proof of that is the sum of 2 numbers (which are the years of life of Muhammad and Ali), as we know, they are the numbers 62 and 63. Their sum is the number 125 (62+63=125), which represents the 100 Beautiful Names of God and the 25 branches of knowledge (still unknown to people) that Imam al-Mahdi will make known. Because, Imam Jafar a.s. said: "Knowledge has 27 parts. Only two parts will be known until the advent of Imam Mahdi. When he comes, he will add 25 other parts to these two parts''. It is about knowledge compared to which today's sciences will look like they are from the "stone" age. Therefore, Imam Mehdi a.s. will announce Muhammad's a.s. and Ali light of over 100 Names of God, i.e. the fullness of those Names (in the Golden Age) and by bringing another 25 parts of knowledge (until then) completely unknown to mankind (100+25=125), thus completing the ta'vil of the Published Books and all religious teachings. All religions will become one religion, the religion of love.

If we add the height of Djoser's pyramid (63) and the number of its steps (24), we will get the number 87 (63+24=87). If we subtract this number from the number of Quranic surahs (114), we will get the number 27, that is, the totality of knowledge. Because, 114-87=27. This means that the Qur'an and the totality of knowledge are equal to the totality of Zoser's pyramid. In other words, all the secrets of the Book are contained in (and around) the pyramid, which we will see later. Imhotep (Yusuf) left a message about Muhammad a.s. with this building and his family.

The sum of the figures of Ali's and Fatima's lives again points to Fatima a.s. like the mother of the Holy Imams. Because 6+3+1+8=18, she died at the age of 18. The difference between Ali's and Fatima's lives is the number 45 and their son, Imam Hasan a.s. died at the age of 45 (as a result of poisoning). Because, 63-18=45. As we know, Imam Hasan "united the two groups of Muslims" by avoiding a bloody war.

The sum of 2 numbers is the number 81 (63+18=81). The sum of the digits of both numbers indicates again on Fatima's life. Because 4+5+8+1=18. Number 81 is the "inverted" number 18, that is that they are the same figures but from two different sides. Since each of the Prophets (before Muhammad) had certain knowledge about the Law of the House (Muhammad, Fatima and the 12 Imams), this also applies to the Prophet Yusuf (Imhotep) who could not (or did not have permission) to leave a written record of the Prophet's Family. That's why he left an architectural message about the last Prophet of God, Muhammad, and his family in such a way that it is recognizable even thousands of years later.

The root of the name Djoser (DŽ - S) POINTS TO the Qur'anic Surah Al - Gatiya, "Those who kneel". It is known that about two thirds of the Qur'an talk about the Holy Imams. In this sense, let's consider verse 12 in the aforementioned sura, whose order of the number indicates the 12 Holy Imams.

Verse 12: "Allah gives you to use the sea so that ships, by His will, may sail on it, so that you may seek His favors and be grateful."

The sea is the Divine Grace in which creation is immersed and there is nothing that this Grace does not encompass. Water is a clear symbol of sustaining Grace that gives and sustains life. As God is known (and known) through the 14 Sinless (Muhammad, Fatima and 12 Holy Imams), their light nature is what (because everything was created by them) we "use" '' even when we don't know it (which is the current state of humanity today). Recognizing and getting to know the Imam of our time, we get to know God, and that's exactly what the mentioned "use" is by the sea of ​​Divine Grace because knowledge is the goal of creation.

The "ships" mentioned in verse 12 represent the 12 Imams and in accordance with the famous tradition of the Prophet: "My Ahl-Bayt is like Noah's ark, whoever climbs is saved, whoever misses it is drowned". God's Will is manifested through them and in accordance with the well-known Qudsi - hadith that when God loves His servant, "He becomes his sight, hearing, hand, foot". With this, the will of a perfect man becomes God's Will and its "energy". The task of the spiritual traveler who seeks "His blessings" (which are the Holy Imams) is to climb on one of the ships, that is, to spiritually direct himself towards one of the Twelve.

It often happens that a spiritual traveler is raised and guided by several Imams in accordance with his level. The blessing of the Imamate and Vilayet is mentioned (among other things) in the Qur'anic paragraph that says: "... and to whom knowledge is given, he is gifted with immeasurable wealth". Therefore, the "blessings" (of the Holy Imams) from verse 12 of Surah "Those who kneel" represent "treasure beyond measure", knowledge whose depths cannot be measured by man, and that is precisely the Sea of ​​God's Mercy which has no cause or beginning and the end. Asked about part of the mentioned verse (about knowledge as an immeasurable treasure).

Imam Jafar a.s. said: "Faith in Allah and knowledge of the Imam". Interpreting one verse with another verse is the practice of Ahl al-Bayt and according to many the only correct method of interpreting the Qur'an. At the end of verse 12 (surah "Those who kneel"), gratitude is mentioned ("that you may be grateful"). This achieves half of faith because the Prophet said: ''Belief is divided into two halves; patience and gratitude''.

The Qur'an says that God will increase those who are grateful. In addition to the sensory (which applies to the physical world) there is also a spiritual supply, which is knowledge. Knowledge is the reason for the creation of worlds and gratitude to God (for knowledge) multiplies that knowledge. For those who climb the Ark of Salvation, which is the ship of one of the 12 Holy Imams, their knowledge is increased and refined precisely because of their gratitude to God for guiding them to the path of the Saved Group. The Prophet said that of the 73 groups of his ummah, "all will go to the fire except one". These are the followers of the 12 Imams.

In this connection, it should be added that, as in the physical world, only a small number of people can enter (i.e. fit) in the ship compared to the total number of people on earth, so there was only a small group of devoted followers around each of the 12 Imams, and about which the Qur'an says: "... there are few grateful among My servants ''. We see how a select few are attached to gratitude.

In this context, the followers of Ahl al-Bayt are "grateful" and they are chosen among the servants of God. Esoterically, this indicates the exceptionality of the group which is chosen from among those who are already at the stage of slavery because there are few grateful among God's slaves. At the lower levels of faith, gratitude is sometimes completely absent. Enslavement to God (Arif) when the free will (vej) is nullified and the intellect is in a state of numbness (fena) occurs only when the station of gratitude (sukr) is conquered and completed. This group of chosen ones realizes the Holy Imam in the land of their pure light. Others may also have some knowledge about them, but it is never complete and as such is without the experience of tasting (zevk).

We have seen the importance of the number 6 in relation to the Pyramid of Zoser, whose builder was Imhotep. According to ancient belief 6 is the most perfect number since it is both the sum and the product of its parts; because 1+2+3=6, and 1x2x3=6. This says that Muhammed a.s. A perfect man both externally and internally (the height of the pyramid is equal to his life - 63).

As we know, six is ​​the first number (total years of life) of the Prophet. Muhammad and Imam Ali a.s. The number 6 consists of two triples which indicates Muhammad a.s. as the Perfect Man and the Last Prophet and Ali as the Immaculate Imam. All three considerations are made known in the manner of Sharia, Tariqat and Hakkikat (1+1+1+1+1+1=6). Because six is ​​the first number both in the entire life of the Prophet and Imam Ali. The number 3 is geometrically (in the way of forming a triangle) the first real number since three points close the triangle and it is the first plane. This indicates the reality of Imam Ali as the Absolute Imam, that is, the Seal of the Absolute Vilayet.

As 3 is the first real number so is the Imam Ali the First Imam on the level manifestations of the triple testimony of faith: Faith in God, Mission and The Imamate. Also, Ali's reality is expressed threefold, at the level of Sharia, Tariqat and Hakkikat. The Mohammedan light descends into the created world through the 12 Veils of Light (Holy Imams) and that light is embodied in their pure bodies. It is about one and the same light as pointed out by Imam Jafar a.s. saying: "We are all one and the same light", which we have already pointed out.

The Muhammadan light, as it first appeared, is divided into 12 lights. Seen from the point of view of Christianity (better to say Christology), the great triad means the father, the son and the Holy Spirit, which means God - the Father, Jesus - the son and the Holy Spirit who connects them. Transferred into the atmosphere of Imamology, the father is Muhammad, and the son is the Imam Mehdi a.s. and the Holy Spirit is the essence of light, that is, the characteristic of Immaculate Conception, the Holy Spirit who dwells in the persons of the 14 Immaculate Conceptions, thus separating them from other creatures.

It is a pre-existent refined light that represents the support and protection of all 14 Pure Persons. After the death of Muhammad a.s. The Holy Spirit passed into Imam Ali, then Hasan, Hussein, and so on until the Twelfth Imam. That most holy reality now resides in the pure body of Imam Mahdi (a.s.). The unity of Christology and Imamology can be represented in the form of a light cross or the Holy Trinity that unites Christianity and Islam. That unity (for spiritualized individuals) is quite possible to achieve even today despite the full darkness of Kali - Yuga, but it will gain its full glory only in the Golden Age through the Religion of Love.

Muhammed a.s. said: "I and Jesus are the closest among people" indicating his closeness to Jesus. One of the Prophet's wives was called Mary, and during the cleaning of the Kaaba from idols, the Prophet personally covered the images of Mary and Jesus with his hands, placing their figures under his protection. All this speaks in favor of the fact that the closeness of Muhammad and Jesus was very great. It is known that Muhammad a.s. said: "I have been sent as a herald of my child (son) Imam Mahdi". The Muhammadan Vilayet ends with Imam Mehdi a.s. Even more, some traditions say that the world after him will exist for only 30 years, although figures of 400 or 600 years are sometimes mentioned.

In the mentioned way in the Islamic "Holy Cross" (triad) is as we see Muhammad a.s. father, Mehdi a.s. is the son, and the Holy Spirit is the characteristic of Immaculate Conception, that is, Immaculate Conception. The Christian vision as we know it presents the Father, the Son and the Holy Spirit. Finding the identical one through 2 light crosses has yet to happen. According to Quranic teaching, Christians are "the closest" to Muslims, and such a brotherly relationship should be nurtured and revived.

In architectural terms, the height of Zoser's pyramid is equal to Muhammad's life and in this way the 12 Apostles and 12 Imams (because the pyramid has 24 steps) calm down under the auspices of the Muhammadan light. The famous statement of Muhammad confirms this: "The first thing God created was my light''. This light was (partially) revealed through all God's Messengers and completely with the Last One. Jesus was raised from the earth in the 33rd year of his life, which in the sum of the numbers again gives 6 (3+3=6), that is, it indicates his perfection as God's Messenger, peace be upon him. Also, the sum of 2 crosses gives the number six (3+3=6), the Light Trinity (in the way of unity) is in the sign of Perfection (Future).

The first three (in the number of Jesus' p.s. years) represents the esotericism of Christology (Father, Son and Holy Spirit) while the second three represents the esotericism of Imamology (Muhammad, Mehdi and Holy Spirit). As we know, Jesus was raised from the earth at the age of 33 and will be that much when he comes again. As the Sun (as an astronomical body) ceaselessly gives life to the earth and created world, so the Mohammedan light gives life to the hearts of men.

We have seen that the Sun's Light (in the physical world) descends in the form of a triangle (the symbol of which is the pyramid) and the hearts of the Prophet and the members of the House, we know, are also triangular, so without the possibility that satanic incentives and interference can influence them or even touch them . The Muhammadan light is present in all people and all created things, even in what we call the inorganic world as well as in the worlds (physically) unknown to us. In this sense, God communicates to the Prophet: "If it were not for you, I would not have created the world".

One Qur'anic verse says that "the Messenger is within you" which means that the dimension of Muhammad's reality is in every human being (some commentators of the Qur'an translate these words as "the Messenger among you", which is incorrect). The physical personality of Muhammed a.s. has left this world, but he is still present through batin (interiority). Even more, he watches over every soul, although he loves only his followers, that is, the saved group. When we talk about the reality of Muhammad present (in the spirit) (in every man), we are talking about the principle of a (possible) perfect man, and this possibility permeates all souls in one way or another. The Muhammadan light, on the other hand, manifests itself at all levels of Battle, this time not as the potentiality of an individual personality, but as an active "force" of all existence. The light of the Heavenly Ahmed is woven into every atom of all seven heavens of the universe. We have seen how 6 is a perfect number. Relatedly, the Qur'an in several places (talking about the creation of the heavens and the earth) mentions a period of six periods during which they were created. This has its external (zahir) and internal meaning (batin). In this sense, let's look at verse 3 of Surah Yunus (Surah 10, verse 109).

Verse 3: "Your Lord is Allah, who created the heavens and the earth in six periods of time, and then ruled the universe by ruling the Throne. No one will be able to intercede for anyone without His permission. That is Allah, your Lord, so worship Him! Why don't you think?''

According to the Quranic conception, time was created, and as the 14 Pure Ones precede creation, time is a "symbol" of the growth of their light. Six periods of time in the manner of a triple testimony of faith give the number 18 (6x3=18), that is, the life of Fatima a.s. (died at the age of 18). It is about 6 levels of manifestation of the Light of Fatima, which are made known to the cleric through Sharia, Tariqat and Hakkikat. Time in this context has the meaning of spiritual maturation or "pregnancy", the birth of a spiritual child.

The ordinal number of the verse (3) indicates a great triad:

1. Only Allah is God

2. Muhammad is God's Messenger

3. Ali is the Friend of God.

If, after the 6 stages of the creation of the heavens and the earth, we put the ordinal number of the verse (3), we will get the numbers 6 and 3, and we know that the life of Imam Ali a.s. lasted 63 years. We have already pointed out that this number is the original height of Djoser's pyramid (63 meters). The total number of verses of Surah Yunus (109) indicates 100 Beautiful Names of God and 9 spheres (100+9=109). If we subtract verse 3 from the total number of verses of the mentioned surah, we will get the number 106 (109-3=106), that is, 100 Beautiful Names and 6 time periods of the creation of the heavens and the Earth. As we know, six is ​​a perfect number, and it is about the perfection of the descent of God's Names. Verse 3 right at the beginning emphasizes that Allah is the Lord (of all people), which renounces the property of lording over everything else, either in reality or at the level of causes.

Then it is said that God "created the heavens and the earth in six periods of time, and then - managing the Ark of the universe dominated...''

The six periods in the Bible are represented as the "6 days" of the creation of the heavens and Earth while God "rested" on the seventh day. The Islamic conception of the creation of the worlds avoids any kind of static, not mentioning God's "rest" anywhere. On the contrary, it is emphasized that He (during creation) was not "overcome by any fatigue". The divine guidance on creation is constant and unrepeatable, and the world is under the continuous influence of God's Names because, "at every hour He is interested in something" (Qur'an). Since the Divine possibilities are inexhaustible, so is the action of His Names on the world, which is always new because of this (which of course escapes the human power of attention that ensures perceptive continuity).

What seems immutable to us is actually in constant improvement. The six periods of the creation of the heavens and the earth indicate to the perfection of the Divine direction to the primal matter from which the figures of all existing things were derived. It is therefore about the unrepeatability of creation and not the stages of chronological time, although the latter also has its ultimate truths because the sky and the earth were indeed created in different stages of the perfection of matter. This is undoubtedly confirmed by scientific facts, and the Koran also mentions the Big Bang. The famous hadith of the Prophet that we have already mentioned says that "the first thing God created was my light". In a similarly inspired Tradition, God says to Muhammad: "If it were not for you, I would not have created the worlds". The Qur'an emphasizes that everything was created because of man and for man, and that everything else is subordinated to him.

A perfect man is the reason for the existence of the world, he is its pillar and without such people the world would not even be able to sustain itself. This is why the Perfect Imam exists in every era and the earth has never been without the Evidence of God upon it. The Vilayet of the 12 Imams represents the creation of the heavens and the earth (in 6 periods of time) and in this way the "heavens" represent their light essence and the "Earth" the physical, temporary account of existence in this world. Of course, their light was created before anything else and the rest was created "by them" (ie for them). The six stages of the creation of the heavens and the six stages of the creation of the Earth together give the number 12 (6+6) which, as we have seen, indicates the 12 Holy Imams.

In verse 3 (Surah Yunus) it is further said that Allah, the Most High, "managing the Ark of the Universe, he mastered it". It is known that the Holy Imams (that is, their spirits) were created from the most refined light (from the light of God's throne) and that God, "managing the Arsh", verifies the Imams as those who are entrusted with cosmic authority. Twelve lights were lined up next to God's Throne before the creation of the Heavens and Earth, and God's manifestation to them (as the first created) is actually "ruling the universe". In an external sense, God's rule existed even when the heavens and the earth did not exist.

Because of this, Imams are of divine "energy", their pleasure is God's pleasure, their anger is God's anger. In the preexistence (ezel), the Vilayet of the Holy Imams was manifested to all creatures as a universal love that permeates every being. Some (human spirits) rejected that Vilayet feeling repulsion and hatred in their hearts as once explained by Imam Jafar a.s. And yet, affection for the Pure House is primordial, and since everything was created for them (and for their love), that affection is ultimately the fate of all creatures. The deniers also cannot "dip" into that love since they were brought into existence through its light. This is exactly what Imam Ali a.s. intended. saying: "There is not a single being that will not ultimately feel love for us" (House of the Pure). Certainly, until such a finality, the soul can go through long periods of suffering in an intermediate state or hell. Although the passions of the soul in this world so often eclipse the Spirit and make man forget the purpose of his life, driven by selfishness and greed, goodness is in the nature of all creation what is primary. This is because goodness is immanent in God and he created man in his own image.

Even irredeemably evil souls must one day abandon their own bad nature and purify themselves, even if it is, as we have said, suffering in the world of intermediate states or even the torments of hell. That which flows from the Perfection of Battle must one day itself become perfect. Rather, it is already perfect since evil is an accident. According to the Quranic teaching, hell was "kindled by the fire of Allah that will reach the heart". In other words, it is an aspect of metaphysical separation from the Source, the suffering of the spirit that strives to return to the Whole. However, as earthly life was and has passed, the chance cannot be returned, and the missed opportunity by the very logic of separation from God causes great suffering to the human soul. Man will punish himself, and since that punishment will not go beyond the scope of absolute justice, it is essentially exemplary ("On that Day man will testify against himself" - Qur'an).

Regarding the Holy Imams, an important fact should be noted. Namely, despite their exaltation and nobility, during their incarnation in the earthly body, their humanity persisted physically and quite realistically. The Islamic conception of the perfect man completely removes the danger of straying, which leads in the direction of the embodiment of the divine in the human path. This is why the vision of a "God-man" never existed in Islam. Although the most perfect man Muhammad a.s. is mentioned in the Qur'an as a Prophet who "eats, drinks and walks in the squares". In another place, speaking of Jesus and Mary, it is said that "they both ate food". According to the teachings of Islam, the idea of ​​incarnation represents an unimaginable blasphemy, and the continuation of verse 3 (surah Yunus) underscores this with the words: "...No one will be able to intercede for anyone without His permission...".

The word "no one" makes a clear division between the divine world and the created world, placing (all) creatures in a subordinate position against God's will. Intercession for people (she'fat) by Prophets and Imams will of course exist (on the Day of Judgment), but in the context of proximity to God, which by its very nature (that proximity) will enable intercession (for great sinners) to be carried out from that position. The judgment for such a course of action is beyond the rational power of an ordinary man.

A high degree of intercession for people on the Day of Judgment will except the members of Scholars, martyrs as well as some other categories of believers also received the House of Representatives and God's Messengers. They will intercede for the great sinners from the Ummah of Muhammad. Everyone will have the possibility of occupation (she'fat) according to their degree, that is, their closeness to the Most High God, which will enable occupation, as we have already said. On the Day of Judgment, all people will fear for themselves, only Muhammad will fear God.

The end of verse 3 (Surah Yunus) talks about how the knowledge of God is the knowledge of God's man. The verse ends with the words: "...Behold, this is Allah, your Lord, so worship Him!" Why don't you think?'' Since the knowledge of the Imams of his time is the knowledge of Allah, it is the only correct way to know Him. Precisely "that is Allah to you" as it says in the verse, so the knowledge of God's Names (and what the Imams are in particular) is the knowledge of Allah.

The Imam as a Perfect Man is the stronghold of God's Names and "there, that is Allah for you", that is, the knowledge of Him who cannot be described. Allah it cannot be described or determined by time, place or form that do not encompass Him, and on the other hand, knowing God without God's man is moving along the edge of the precipice of anthropomorphic and literalistic phantasmagoria, that is, what in a narrower sense (speaking today's language) could be called ' "schizophrenia". The cognitive movement is completely true, but not the result, which leads to the splitting of the soul.

The possible split is completely real, and in this sense it should be stated that the descriptions of mystical madness are too often real and that there has never been a great exaggeration in the assessments of schizoidity when it comes to pseudo-spirits. The words that follow in verse 3 (surah "Yunus") indicate the Lord of Time ("Your Lord"), which is Imam al-Mahdi a.s. It is quite clear that Allah is at the same time the Lord of all that exists, and this separation (Allah and Lord) is an indicator of the "unity of action" when the human will (of a perfect man) becomes the Will of God, according to the Qudsa Hadith which we have already mentioned and commented on ('' When I love My servant, I become his hand, foot, hearing, sight...''). There is no other way to know God except through God's man on Earth because God's Essence remains forever unattainable. Any different path is essentially a form of metaphysical idolatry when worshiping a Creator shaped by the imagination.

This spiritual sensuality, by its nature, is strong and such that it shakes the whole being from the roots, and it has brought some "mystics", as we have already said, to a state of real madness. Because, without a perfect man who is in himself a "balance" for all disordered forms in the soul, individual striving towards God is both a realistically dangerous and a completely uncertain spiritual adventure. This is of course valid if one strives for something that would be above the law for the physical. We have already pointed out that some traditions clearly underline that the one who does not recognize the Imam of his time dies a heathen death. We know that ignorance is actually the greatest disadvantage during life on earth. In this statement, as we can see, the term "infidel" (or idolater, i.e. polytheist) is not used because it is quite clear that faith in God can exist without faith in the Imamate. But such a person can never actually have complete and correct knowledge, that knowledge which is "the light by which he moves among men" (after he was spiritually dead). This is exactly why the word "ignorant" (jahil) is used, because jahiliyyet literally means the age of ignorance.

Without the Imam as a stronghold of God's Attributes and Names, ignorance is dominant as well as inevitable. And according to the famous statement of the Prophet, a person will be relived in the state in which he died. The belief (in one God) of one who denies the Imamate remains preserved and can even be firm and unshakable, but without the necessary knowledge that would ensure accurate and only correct knowledge of God (through the man of God). The state in which such a person dies is a state of ignorance, which means that such a person will also be lived.

Verse 3 (Surat Yunus) continues: "... so worship Him", which is exactly what we were talking about. In other words, get to know Him correctly because He is the Exemplary Prophet said that prayer is the spiritual success of believers, and success in the esoteric sense is the realization of the Imam of his Time. It is a vertical path to God as opposed to a horizontal one which is the law for the physical.

The end of the verse refers to rational reflection, reason that informs and considers the beauty of the speech of the holy Imams ("Why don't you think?" - says the end of the verse). The interrogative form of the sentence says that the essence of faith is not only possible to reach but also that it is "within reach". Because one of the Holy Imams said: "If people understood the beauty of our speech, they would surely follow us''. That is the meaning of the verse that says how God publishes the most beautiful speech, which in the esoteric sense has the meaning of ta'wil, that is, the spiritual hermeneutics of the Book by the Twelve Imams. In another place, the Qur'an talks about the one who "follows the most beautiful thing in him", which also represents the Holy Imams a.s. God's creation is infinite since the number of His infinite possibilities. Everything we perceive (and even more so what escapes the senses) is dynamic, develops and goes to its end, which is again the beginning of something new. Perfection is the ultimate destiny of every human being whether he likes it or not.

"And that he will return to his Lord" - says the Qur'an, and only the absent, the one who has already been "there" can return.

In the surah "Divorce of Marriage" (surah 65, verse 12), verse 12 says: "Allah is seven created the heavens and the same number of earths, His order applies to all of them, and may you know that Allah is capable of everything and that Allah encompasses everything with His knowledge.'' From an internal point of view, it is about 7 degrees of knowledge, that is, 7 heavens and 7 lands that resemble ours and are completely close to us (by the power of symbols) but completely incomprehensible to experiential perception. Our life on (this) earth is a mere obsession and ultimately a preparation for life in other worlds. The number 7 points to God's Perfection, perfection points to infinity and infinity again to countless possibilities. Although it is a kind of dream, life on earth is extremely important. It is a preparation for future worlds and realities that we cannot even dream of now, and the fire of metaphysical separation from God is internality the torments of hell, that burden of the inaccessibility of a new opportunity that is wished for in vain ("Our sorrows, what have we missed on earth" - Qur'an).

The Qur'an says that "We decorated the sky closest to you with bright stars", which defines all material existence as (only) the first level of reality. Since Imam Ali a.s. said that "the Imams are the stars" they are the (esoteric) sky closest to us because the Imam is the vertical of every being and what is closest to man whether they know it or not, whether they want it or not. As (in the physical universe) there are also "dark" stars, Imams are in that sense a light and a guide, everyone's paradise or hell. For those who reject their Vilayet, they become "dark" stars. In the context of Ahl al-Bayt as "Noah's Ark", we will consider verse 22 of the surah "Yunus" (sura 10, verse 109).

Verse 22: "He enables you to travel by land and sea." So when you are in the ships and when they sail with the passengers with a gentle breeze, and they are happy about it, a strong wind comes and waves rush at them from all sides, and they are convinced that they will perish, they earnestly pray to Allah: "If we you save us from this, we will surely be grateful''. The "ships" mentioned in the verse are the Arks of salvation, that is, the 12 Holy Imams according to the famous Prophet's a.s. say: "My Ahl al-Bayt is like Noah's ship, whoever climbs is saved, whoever misses is sunk''. That this is exactly what it is about is shown by the difference between the number of verses (22) and the ordinal number of Surah Yunus (10), because 22-10=12 (Holy Imams). Also, (all) 10 degrees of faith and 12 Imams give verse 22 (10+12=22). Because, the famous testimony of Imam Jafer, a.s. he says that faith has 10 degrees.

At the beginning of verse 22 it is said that God made it possible for us (by descending Publications) travel by "land and sea". The supreme God is used with the name ("He") that represents the fullness of all 100 God's Names. From the supreme God's Name expires with all others, and we know how the Imams constantly repeated - "We are the Beautiful Names of Allah". Therefore, God allows us to believe and know the Imams and travel on land and sea, where "land" refers to the law for the physical (Sharia) and "sea" represents the tariqat, that is, the search for pearls of knowledge in the sea of ​​esoteric meanings of the Qur'an. . The assimilation of knowledge related to the letter of the Law, i.e. the external one, takes place on the "mainland", i.e. hard ground composed of immutable truths, regulations and traditions.

It is a path in which there is no variability and unpredictability, the main obligation is a firm adherence to the Holy Letter of the Book and intransigence in that commitment. Therefore, perseverance related to the main foundations of faith and ritual which not only enables salvation, but is actually the only possible path for the efforts of average people. What is once published lasts until the Day of Judgment and there is no need or purpose to change anything (in the strictest sense).

Sea travel was mentioned after land travel because mastering the knowledge of practical physical laws and related instructions is a prerequisite for sea travel, which implies a descent into the Qur'anic depths, which according to the famous Muhammad, there are seven statements (each of which has up to 70 others). It is about endless esoteric depths where the number 70 is more symbolic than real. Except at the beginning of verse 22, "land" is not mentioned further because once overcome and adopted, the Law on Physical Education is no longer subject to any changes. All those whose hearts are not completely healthy and ready for the depths of gnosis should remain on land. It is much safer than descending into uncertain and dangerous depths where one can sink and be submerged. Sharia is the foundation and there is no house without a foundation.

The verse then focuses on the spiritual journey under the leadership of Ahli-bayt ("... so when you are in the ships..."). We see that the spiritual path under the administration of the Pure House was not mentioned specifically, but in general (so when you are ... you) because there are more tariqa paths that correspond to the different preferences and states of travelers. However, all roads lead to Imam Ali, who is the head of all spiritual orders, and every teacher (sheykh) must determine his own (hakkikat) reality at a high level according to him. In the following text, we will see how parts of verse 22 refer specifically to spiritual travelers of incomplete initiation. We are talking about clerics who reach the True House (''so when you are in the ships'') but do not recognize the Holy Imams in the state of their pure light. We have already pointed out that the word "land" is completely omitted in the continuation of verse 22 (surah "Junus") because it is a question of general awareness where the consideration of the exoteric understanding of faith is the maximum of cognition. The hard land of the exoteric is a safe place where there is no danger of submersion.

The largest number of believers (of all faiths) forever remain on the land of literal interpretation of the Book firmly attached to the literal meaning. Their religious knowledge (maximum) includes the elaboration of fiqh, various external regulations. There are no challenges and dangers that hide in fathomless depths of Quran. Every descent into the depths brings with it darkness and the vast realm of Gnostic loneliness. That is why the rest of the verse as a whole focuses on the "sea", that is, a spiritual journey for all those who are more or less capable of it. The ship of Ehli-bayt has been sealed and has irretrievably left the land of law for the physical. Rituals, customary law and usual norms of religious behavior are left on the "mainland" and in this sense there is no danger of "submergence", although of course within the law physical violation of the adopted rules of behavior is always possible even by advanced clergy.

"And no one is safe from the punishment of your Lord" - warns the Qur'an. At the end of the day, "everyone will come to it (hell). Your Lord has made such an obligation" - Qur'an. Because all people are sinners.

Verse 22 continues: "...so when you are in the ships and when they sail with a gentle breeze", which directly refers to those who succeeded in the ship of Ahli-bayt, that is, the Ark of the Immaculate. The actual process or act of "climbing" onto the ship is not described, and it refers to the spiritual nature of each passenger. This begins the sailing of the sea of ​​knowledge, the descent into the esoteric depths of the Qur'an. There, everyone captures the water of knowledge according to their capabilities.

After that, the verse makes a clear division between the present tense (''so when you are in the ships'') and the future (''and when they sail with the passengers in a gentle breeze''). The verse does not say - "they will sail with you" but with passengers, that is, different categories of clerics when they are not obliged to know each other. On the other hand, some spiritualists meet and socialize without ever seeing each other in the physical world.

Spiritual seekers who managed to get hold of the ship of salvation (that is, one of the 12) face the beginning of sailing that flows "with a gentle breeze". It cannot be otherwise because according to the hadith, "gentleness adorns every thing" and knowledge is the lost treasure of Muslims. "Breeze" represents the novice's enthusiasm, while "gentleness" (of that breeze) is a specific spiritual pedagogy of gradual introduction to the secrets of the Way (sejr - ul - suluk). Pointing to the initial phase of controlled initiation, the Prophet said: "Your soul is your rider, so be kind to it." This state should be transformed into higher stages of the path, souls inspired, satisfied and calm. But, of course, this is not always possible, and the initiate caught in the state of primary expansion of consciousness often goes back. A considerable number of Islamic-trained travelers stop on the way, giving up spiritual knowledge of the truth. This danger is indicated by the continuation of the verse "... a strong wind came and waves rushed from all sides...". "Strong wind" is a danger "above" and "waves" is a danger "below", so both vertically and horizontally.

It was emphasized that numerous dangers are hidden behind the beginner's delights of a still immature cleric. The word "came across" indicates how to the suddenness as well as to the expected appearance of the still unconquered the aspiration of the soul that inclines to evil more or less, and it is obvious that we are talking about mystics who have not yet left the scene of spiritual struggle, that is, those who have not won the Great Holy War (against themselves). Hardened and hardened pregoats cannot be moved from their own spiritual centering, the wind and waves of this world no longer touch their being.

"Strong wind" indicates the incomplete initiation of the spiritual seeker as well as the waves that "rush from all sides". As in the physical world the wind it breaks the ship's mast and thus sinks it, so does the wind of the wrong ascent falls on the place of vertical concentration of the passengers, thus threatening the ship itself. After that, that is, after the state in which the faith is a broken mast, the waves rush in from all sides.

Imam Jafar a.s. once said: "Faith has 10 degrees that rise one above the other like stairs.

When you see someone under you, pull them gently and don't burden them with what they can't carry, otherwise you'll break them." The mast of the spiritual path therefore has ten degrees. Stopping at any station results in a "strong wind" that knocks down the sails. With this hadith, the pedagogical consideration related to beginners is clarified, and "gentle attraction" is both difficult to achieve and risky, so overload usually occurs when the mast of the ship is irreversibly destroyed by the dark and burdensome aspirations of the soul ("wind"). It is this "strong wind" that indicates movements within the soul, that is, such an imbalance of spiritual forces that represents a loss of spiritual virility, as a result of which it is impossible to achieve vertical stability that would ensure the True Path. Without sails, the ship floats on the open sea and then the waves rush in from all sides.

The ship's mast fell and the original "gentle breeze" (irrade) turned into a "mighty wind" that the spiritual traveler could no longer cope with. The primal rapture has taken the spiritual traveler too far and he is no longer able to deal with the awakened forces within him, forces that lead to a dangerous tilting of the ship of faith. After the loss of vertical focus on the Ahli-bayt ship, the waves of the Book's esoteric depths rush in from all sides, threatening to sink the ship itself along with the passengers. The Qur'an says that Satan approaches a man from the right, left, front and back, thus from all sides, helping to sway the believer's ship. Satanic inspirations therefore appear analogous to waves that come from all sides, threatening to scatter and destroy even the very postulates of faith through horizontal influences. The ship itself is still whole and intact, but the direction of the road is drastically endangered.

Regarding approaching from all sides, it should be emphasized that it is a manevi shaytan (in this context), in other words spiritual Satanism that is always so close to all those who suffer from incomplete initiation. Nevertheless, "He sends" the winds as a forerunner of His grace which gives opportunity to all. Although familiar with the Prophet's family, Salik floats in the sea of ​​attained knowledge without a mast, i.e. vertical completeness, exposed to the onslaught of esoteric waves that cover him but which he can no longer sublimely and meaningfully rationalize. Knowledge can no longer be increased and the original enthusiasm for travel has become an obstacle. Although on the ship of Ahl al-Bayt, the traveler is characterized by incomplete initiation, he fails to realize the Holy Imams in the state of their pure light. Anyone who does not recognize them in this way is exposed to a possible return to the past. As Satan approaches from 4 sides (and 4 are the postulates of faith), he approaches each side of the cleric's heart differently.

As we know, the 4 postulates of faith are: Faith in God, Messengership, Imamate and the Other World.

1. Belief in God - Satan approaches from the right in order not to divert man from the most important thing, i.e. monotheistic awareness, which is the basis of all good. The right side is angelic, viewed from the perspective of man as a microcosm that reflects his active forces. If the satanic approach from that side is successful, the rest of the way is made easier for him.

2. Belief in the Messengership - Satan approaches from the left, which is naturally "his". Inspirations are tied to challenging the Message delivered to man.

3. Belief in Imamat - Satanic inspirations come from the front. The face is the front side of a person, and we know that metaphysically speaking, I have the Face of God facing people, that Face "besides which everything will perish". Satanic influence tries to confuse the clergyman regarding the inner meaning of the Revelation.

4. Belief in the Hereafter - Satanic interference comes from behind as well as the other world "behind man's back" as long as he lives in this world. In addition, the grave of a buried person is always behind the backs of those who dug it, because after the burial they leave and leave the deceased behind them. Satanic whisperings tend to deny the world beyond material existence.

We see, then, how the strong wind and waves rushing from all sides have satanic support from each of them, which brings the traveler to a state of gradual despair, after which sincerity and remorse appear, as it says at the end of verse 22 (sura "Yunus"), "...and they are convinced that they will suffer and sincerely pray to Allah: "If you save us from this, we will certainly be grateful." The possible deliverance comes from exactly where the danger comes from, because "if they had obeyed, they would have had something to eat both above and below their feet", says the Qur'an, pointing to the maneuvers that are both "above" and "below". .

Here, therefore, it is an attempt to restore a lost balance, and the resulting imbalance is almost close to complete spiritual suffering. Incomplete initiation causes a "strong wind", i.e. a loss of spiritual virility that destroys the vertical dimension, the very mast of faith. On the other hand, the waves of the esoteric rush in from all sides, and in the sea of ​​undulating knowledge, the travelers get lost and realize that they will perish due to the excessive bite that they intended to swallow quickly.

As the Ahli-Bayt ship is already far from land, the passengers are left with prayer, which is the "core of worship" - according to the Prophet's words, just as the mast is the "core" of the ship. These are esoteric considerations that believers would never have faced if they had stayed on the land of a literal, external form of religion. Daring to sail the sea of ​​the esoteric, they are forced to face all the depths that the interior reveals, and that is neither easy nor simple. The spiritual path is not for every man nor is the average individual obliged to undertake the Great Holy War (against himself). The sinking of Ahli-bayt's ship is not mentioned in the verse because it is not even possible. Both the "strong wind" and the "rushing waves" threaten only the passengers but not the ship. Imamology by the nature of things remains whole, pure and untouched.

Fourteen Arks of Salvation will receive spiritual travelers on board until the Day of Judgment, because "only those who are pure may touch Him" ​​- says the Qur'an. Faced with the dangerous depths of the Book and the disorder of still unmastered spiritual aspirations, partially initiated priests try to improve their condition by entering the station of sincerity ("They sincerely pray to Allah"), which is a kind of repentance for what has been missed. As according to the hadith, prayer is the "core of worship", so sincerity is the core, i.e. the newly erected mast on the ship of Ahli-bayt a.s. The mystic sets up again the torn sails of his states (hal) on the mast of faith. "If you deliver us from this, we will certainly be grateful," says the end of the verse. Deliverance here is attributed (only) to God, and the causes are not even mentioned relatively. By this they return to Him.

Wind and waves are not directly mentioned but are used vaguely with the pronoun (''of this''). That word is loaded with possible meanings because the traveler casts a "backward glance".This is because the mentioned upheavals on the spiritual path are strictly individual, i.e. the traveler faces them at the level of his own level (mekam) of spiritual success, that level which is unique to him and as such unrepeatable within one of the 7 stages of the soul's journey. The Qur'an says that "few are grateful among My servants". Gratitude is difficult and is part of the "hard and difficult thing", i.e. Vilayet of 12 Imams. This means that rediscovering a lost degree (after many storms in the sea of ​​the esoteric) belongs exclusively to the minority. In this way, clerics restore (at least partially) the lost balance. By attaching themselves directly to Allah, they have broken the causes in the world of form, and thus return to Him.

The people of complete knowledge, the Imams and those whom they attract to a level like theirs (or quite close to theirs) are the knowers. We are talking about complete sages who united zahir (external) and batin (internal). One to two thirds of the Qur'an refers to the Holy Imams who are Perfect Sages, and here we will consider some verses from Surah "The Merciful" (sura 55, 78 verses). First of all, it should be emphasized that both the sum and the difference (of the ordinal number and the total number of verses of this surah) point to Jesus (Isa - a a.s.). Namely, the sum of the 2 numbers is the number 133 (78+55=133), which represents 100 Beautiful Names of God and the number of Jesus' years at the time he was raised from the earth. Because 100+33=133. The difference is the number 23 (78-55=23), and that is how many times the word "Isa" is mentioned in the Qur'an. This once again indicates the (future) unity of Christology and Imamology in the Golden Age because some verses of the surah "The Merciful" is about exactly that. It is common knowledge that Isa a.s. to come together again with Imam Mehdi a.s. when he is revealed from the Hidden World.

Verse 11: "on it there is fruit and palm trees with fruit in cups".

Externally, it means the earth (''on it''). They called Imam Ali Abu Turab (father of the earth) because he was humble and submissive like dust. The earth is therefore the (esoteric) place of manifestation of the Imamate and there is a Perfect Man who is the stronghold of God's Attributes and Names, firm and still as the earth. He is its maintainer. "Fruit" represents the Vilayet of the 12 Imams, while "palms" are the eleven Imams themselves (the ordinal number of the verse, number 11 confirms this). And just as the fruit is useful, when it is ripe, so the tree of the Vilayet of the Holy Imams bears fruit "at every time that its Lord determines". Of course, the "age" does not represent annual changes in the world of nature, but the "hour" of the Imam, his rule over creation, and that is the age that his Lord determines (cadre).

Muhammed a.s. said: "There is one tree that resembles a Muslim and that is a palm tree''. As we can see, a Muslim is compared to a palm tree (and the ordinal number of the verse is 11), this indicates 11 perfect Muslims, i.e. of the Holy Imams.

"Fruit", i.e. the tree of the Vilayet of Imams is mentioned first which designates them as believers, while the palm tree speaks of their testimony of faith. The "fruit in cups" is the Twelfth Imam who is the fruit of the previous Eleven Imams. So the fruit of the 11 palms (of the Holy Imams) is Imam al-Mahdi and that is why the singular (with the fruit) is used, while the "cups" are mentioned in the plural. Since the palm tree is a Muslim Mehdi a.s. is a fruit with innate knowledge and sinlessness. And just as the calyx is a protection for the fruit, so is the Occultation of Imam Mahdi a protection for him. The "calyx" protects the fruit from external influences and injuries and possible predators.

Since there are two occultations (a small one and then a large one that continues today), the "cups" are, as we said, mentioned in the plural. As the seal of the Muhammadan Vilayet, Imam Mehdi is the fruit of the entire pleroma of 12 Light Persons. Because, after the death of one Imam, the Holy Spirit (Ismet) passes to another, the next one.

He closes history and announces the end of time, which is why Mehdi is addressed as "Lord of Time".

Verse 12 of Surah "The Merciful" reads: "and grain with leaves and fragrant flowers."

The ordinal number of the verse (12) we see, indicates Imam Mahdi who is here represented by the symbol of "grain" and his pure mother h. Daffodil with the symbol of "leaves". Grain is the building material of bread, or wisdom, and different forms of grain are different levels of manifestation of Imam Mehdi, who is spiritually what bread is to the human race in the physical world. From the world of the Occult he feeds followers with truths and essences, and governs invisible esoteric hierarchies. "Leaves" indicates the virginal nature of Saint Narcissa, the mother of Imam Mehdi a.s. After they tasted the fruit from the paradise tree of forbidden knowledge, i.e. after they approached the tree of Ahli-bayt, Adem a.s. and h. Hava, his wife, began to cover themselves with heavenly leaves. They were not punished because they ate from the forbidden tree, and in this respect the Qur'an is clear: "...eat from wherever you want, but do not come near this tree...". It is therefore forbidden to approach the tree of the Pure House, contact with that spiritual genealogy that determines Imam Mehdi as the one with whom (only then) the secret of the Vilayet of the 12 Imams will be revealed. Adem wanted to touch on the entirety of the Vilayet of the 12 Imams, which will only be manifested with the Mehdi.

In this way, the "leaves" from verse 12 should be observed, it is about a sacred sexuality that springs from a pre-existing contract with God and with which the facts of external history have nothing to do with it. The love in Narcissa's heart developed before she saw her husband in this world. We know that the Members of the House (Muhammad, Fatima and the 12 Imams) were created before anything else. After repentance, Adam was taught their Names (''His Lord taught Adam the Names") and he repented and returned to God. Regarding the aspect of sacred sexuality, it should be emphasized that the Holy Imams are born from their pure mothers' hips and not in the way that is customary (with other women). It is about a refined to the physiology of the light body, which is so strangely intertwined with the world of matter and physical forms.

About the supernatural birth of the 12 Imams a.s. says verse 16 of the surah "The Fall" (surah 32, verses 30). Let us emphasize that out of the 14 light prostrations in the Qur'an (i.e. 14 verses during the study of which we are obliged to make a prostration) in the context of this order, verse 15 is the first verse from the Light World Masum - i.e. the first light prostration (see more about this in the book "Gates of the Pure" by the same author). Therefore, verse 16 is preceded by the verse of light prostration of Fatimah, verse 15. Now we will consider those 2 verses. Verse 15: "Only those who, when they are reminded of them, fall on their faces on the ground, and who glorify their Lord and who do not become arrogant, believe in Our words."

Verse 16: "Their flanks are deprived of their beds and they turn to their Lord from fear and desire they worship, and part of what We give them they share''.

As we can see, the hips are mentioned in verse 16. It's about the hips of the pure mothers of the Twelve Imams who renounce their earthly possessions of nature and birth that would take place biologically in the physical world. Holy Imams are light created from the most refined light of the Divine Throne and as such deprived of "bed" (that is, giving birth that would be the result of a marital relationship). The natural flow of things exists but is "mixed" with the physiology of the subtle, light body.

Of course, their earthly nature is quite real. However, they are Immaculate and as such deprived of the possibility of any error, big or small. In this way, their birth also becomes different compared to other people. Fear and desire were mentioned in connection with their complete submission to God. When talking about the saved (paradise) people, the Qur'an says that "they will fear nothing and grieve for nothing". In another place in the Holy Book it is written: "... and let the wards of Allah fear nothing and grieve for nothing". The fear and desire of the god-pleasing is related exclusively to Allah, the Exalted, i.e. relationship to Him.

Sadness is associated with unfulfilled desire, so fear and sadness are identical to fear and desire from verse 16 of Surah "Prostrate", which means that we are talking about heavenly persons. They give everything, and above all knowledge, and that is "a part of what We give them", as it says at the end of verse 16. The totality of the knowledge of the Holy Imams could not be encompassed by the average consciousness, so it is given "part" (part by part) according to the capabilities of the recipient. Imams are taught directly by God and nurtured with a special Divine Wisdom that separates them from all men.

We will return to verse 15, and now let's look at verse 17 of Surah "Falling Prostrate". Verse 17: "And no one knows what hidden joys await them as a reward for what they have done."

The difference between the total number of verses of Surah "Prostration" (30) and verse 16 (about the hips deprived of beds) indicates 14 Pure Ones. Because 30-16=14. Of course, the external consideration of verse 16 speaks of the night prayer and, consequently, one's own deprivation of sleep, i.e. deprivation of one's bed. That consideration of the verse is clear and is not the subject of this discussion. The Fourteen Sinless (Muhammad, Fatima and the 12 Imams) are those who were born from the "sides" of their mothers, and their birth was deprived of the "bed", that is, the laws that rule in the physical world. By the way, let's note that every child in the womb of its mother has a "bed", but in the case of the Holy Imams, it is about the physiology of the light body. The very "description" of such a supernatural birth is of course impossible because it does not belong to this world. Even more, the noble Hakim (aunt of Imam Askeri, a.s.) herself was at the time of the birth of Imam Mehdi, a.s. saw his mother obscured by one light curtain. If this applies even to members of the Pure House, what can we say about others for whom this way of giving birth to a human being is completely unimaginable.

That is why it is clear that the birth of the Holy Imams from the sides of their pure mothers forever remains a secret, it remains a veil from the world of intermediate states which is unattainable by the nature of things. Therefore, threads do not exist in material traces in written history related to the birth of the 12 Imams.

Verse 17 (about hidden joys) indicates power with its ordinal number. Imam Mehdi (it is widely known that he will rule for 17 years). Both numbers, 1 and 7 have their own esoteric meanings that transcend any authority of chronological time. Esoterically, verse 17 speaks of the heavenly delights of the God-pleasing who devoted themselves to prayer and night vigil. These are the joys that are the result of positive worldly actions during life in this world. From an esoteric point of view, we are talking about the hiddenness of Imam Mehdi, a.s., and that about both hiddennesses, the small and the big. The day of the revelation of Imam Mahdi is often called "joy". In numerous traditions, it was said that people will be tested by the hiddenness of Imam Mehdi, and that according to the hadith, "the day of trial for the believer is a day of joy," the two hiddennesses of the Imam are "hidden joys" (from verse 17).

The "reward" mentioned in the verse is love for the Ahl-bayt because the verse says: "... I do not ask for this from you any reward except love for relatives...". The tradition clarified that the "relatives" were Ali, Fatima, Hasan and Husein a.s. That was the Prophet's answer to the question of who is the relative we are obliged to love. If we subtract verse 17 from the ordinal number of Surah "Falling down" (32), we will get number 15 (32-17=15), which is the verse of the light prostration of Fatima, a.s. (in the same surah) because she is the mother of the Holy Imams a.s. In addition, Imam Mehdi a.s. was born on the 15th of Sha'ban 255 years after the Hijra, so the number 15 is the date of his birth (we emphasized that this topic is covered in more detail in the book "Gates of the Pure" by the same author).

Now we will return to verse 15 which represents the light prostration of Fatimah a.s. that is, the first prostration from the light world of Masum. We know that the verse during the reading of which we are obliged to prostrate in the Qur'an is 14, so as much as the Immaculate Conception. One "verse of prostration" refers to each of the 14 Sinless Ones.

Verse 15 (Surah "Prostration") reads: "Only those who believe in our words when they are warned by them, those who glorify and praise their Lord and those who are not proud fall on their faces.”

The ordinal number of Surah "Falling down" (32), the total number of verses (30), and the verse of Fatima a.s. prostrations (15) in the sum of the numbers indicate 14 Immaculate Ones. Because 3+2+3+0+1+5=14. If, on the other hand, the ordinal number of the surah (32) and the total number of verses (30) are added, Muhammad's p.s. life. Because 32+30=62, we know that the Prophet moved to a better world at the age of 62. Since Fatima is Muhammad's daughter, verse 15 is exactly in the middle of the surah (surah 32 and 30 verses), in terms of the number of verses (15+15=30). At the beginning of the verse, God Almighty emphasizes belief in "His words". Faith in God or the Messenger was not mentioned, nor was the Qur'an mentioned. From the outside, of course, it is about the Qur'an, which is the Word of God. But, viewed from the inside, we are talking about the Holy Imams in the state of Pure Word, that is, about their primordial role as the basis and predecessor of all worlds.

It is precisely for this reason that God (in the continuation of the verse) says that with those words he is admonishing, that is, pointing to their exalted position. They are the "wise warning" from verse 12 of Surah "Ja'sin". "Only those" (believers) who know the Holy Imams in a state of pure light "they fall face down on the ground". Esoterically, it is a prayer (salat) which, among other things, also includes prostration, i.e. "falling on the face on the ground". However, in this context, we are talking about the Imam as the Face of God, who is recognized as such by falling to the ground, that is, by the commensurability of one's own soul with that of the Imam, which is the "soul of all souls". That's why the traditions emphasize that the followers of the Holy Imams were created from the rays of their light. One tradition says that "a believer is a mirror to a believer" and impeccably clean mirrors are especially the Imams.

After that (in verse 15) 3 virtues are mentioned:

1. Who glorify their Lord

2. Who praise Him

3. Who are not proud.

Regarding greatness, the Qur'an says: "And whoever wants greatness, all greatness is in

Allah''. This means that in the Battle there is nothing but Him, which is the first light stage of the knowledge of the Holy Imams, a.s. in the state of their pure light. After that, praise is mentioned. Muhammed a.s. (Ahmed) is a praiser, a praiser, one who praises and glorifies God. As the Muhammadan light is the first created thing, this represents the second light level of the knowledge of the 12 Imams in the state of their pure light. Thirdly, it was said that these are those "who are not proud". Verse 18 in Surah Luqman (Surah 31, Verse 34) says: "And, out of arrogance, do not turn your face away from people and do not walk the earth haughtily, for Allah does not love the proud or the boastful." How is the practice Ahl al-Bayt that the Qur'an should be interpreted by the Qur'an itself (because some parts of the Book support others), this verse clarifies who they are "who are not proud".

These are those who do not turn their faces away from the Face of God, i.e. those who do not turn their heads away from (perfect) people, and these are the Holy Imams, a.s. They were not rivals to any worldly authority and their authority is cosmic, i.e. authority over creation. This represents the Third Light Stage of Realization of the 12 Imams in the state of their Pure Light. We return to the second part of verse 12 of Surah "The Merciful". In continuation of the verse, he says: "and grain with leaves and fragrant flowers". We are grain with leaves (in interpretation), and have already touched and there are still fragrant flowers left. It is known that h. Narcissa was called Susan and Rejhana, which are the names of the flowers. The word "Rejhana" can be divided into two - Rey and Hana.

Prophet a.s. said: "In paradise they have one door that quenches thirst. Only fasting people will enter that door (called Rejjan).'' The word "han" indicates a hanikkah, that is, a tekke. In one tradition it is said: "May your tongue always be wet with the mention of Allah". In this sense, the name Reyhana would mean quenching the thirst of those who mention God, which was exactly the characteristic of Saint Narcissa, because she quenched the thirst (for both material and spiritual things), providing support to the followers of Ahli-bayt until the end of her life. They found salvation and refuge with her.

Speaking once about children and what we can expect from them, the Prophet said: "For the first 7 years your son is a sweet-smelling flower, for the next 7 years he is your servant." After that, he is your enemy or your friend.'' So we see that a son for the first 7 years of his life is a sweet-smelling flower, and as the Qur'an says that our sons help us, the flower here has the meaning of Help. It is the help of the Ahl-bayt, that is, the Pure House, because they are helpers and guides. In this sense, we will consider another famous saying of Muhammad. As it is reported, he said: "From your world I was made to love perfumes and women, and the joy of my eyes is in prayer." We see how fragrances are put first. Here, we are certainly primarily interested in the scents of the soul, because it has been said: "Souls are like a mobilized army." Those who recognize each other unite, those who don't recognize each other diverge." And more - "Souls are recognized by their smells".

The scents of flowers are the recognition of the diversity of people in the garden of this world, as the followers of the Holy Imams were created from the glimmers of their light. All of them together make up a bouquet of sweet-smelling flowers, which is the Vilayet of the Holy Imams a.s.

Let's move on to verse 17 of Surah "The Merciful". That verse says: "Lord of the two Easts and the two Wests".

The ordinal number of the verse (17) indicates the authority of Imam Mehdi a.s. Only then will the physical East (souls) unite with the esoteric East just as the physical West (souls) will unite with the esoteric West. Some interpreters of the exclusively external interpretation of the Qur'an were confused by these facts, knowing only about the geographical concept of East and West. Of course, one East and one West (exoteric) means exactly that. But from the inside, it's about something else entirely. We see that North and South are not mentioned in the verse, so it is about the rising and setting of the Sun, which is (geographically) connected to the East (where the Sun rises) and the West (where the Sun sets).

As tradition says that before the Day of Judgment, "the Sun will be born from the West", the geography of the earth in the "reverse" sense of the birth of light, therefore, the batin consideration of the birth of light within the Luminous Man becomes the historical course of man, more precisely, it closes that history. The light that is born from darkness (represented by the symbolism of the rising of the Sun from the West) is the birth of the Light Man (within each person) in the age of Imam Mehdi a.s. Verses 19 and 20 talk about the relationship between Prophethood and Imamology.

Verse 19: "He let the two seas touch".

Verse 20: "Between them is a partition and they do not mix."

It has been scientifically confirmed that there are invisible sea boundaries between different seas that touch but do not mix. Allegedly, the scientific confirmation of this verse was the reason for the French researcher Jacques Cousteau to accept Islam, but we are not interested in the external consideration of the verse here.

Esoterically, the two seas are the Prophet a.s. and Imam Ali a.s. Those two seas touch because the Prophet said: "I and Ali are one and the same light". However, between the Seal of the Messengership (Muhammad) and the seal of the Absolute Wilayat (Imam Ali) is a partition that divides the ta'nzil (the descent and delivery of the Revelation) and the ta'wil (the spiritual interpretation of the inner depths of the Qur'an) and the responsibilities of the Prophet and the Imam "they don't mix". The separation of the two functions is clear and the tragedy of a significant number of Muslims today is the transmission of ta'wil to the Prophet, which results (and the backwardness of Muslims clearly shows this) in a whole series of absurdities when knowledge of the hermeneutics of the Book is expected from the "ulama", without even knowing what it means. Because every person is subject to error, therefore every ordinary person can be a scholar in relation to the one who knows less than him, but also an ignoramus in relation to the one who knows more.

As he is not safe from sinning, no mortal can be the bearer of ta'wil, excluding, of course, the 12 Holy Imams to whom that ta'wil belongs as the Sinless. Those who deny the Rightful House cognitively fall into a dead end, which is clearly reflected in the inability of (most) Muslims to give a meaningful answer to many questions of this age (such as artificial insemination, cloning, life in space, etc.). However, science has slipped out of the hands of the followers of Islam (hopefully not irretrievably) since the 9th century. The vagueness and stretchability of the term "ulama" and (from the perspective of cognition) the absence of a perfect man who is a Guide has made today's Muslims an amorphous mass, the foam that the sea carries away, as Imam Ali said, targeting the majority consciousness.

Let's move on to verse 22 of Surah "The Merciful". That verse reads: "Pearl and coral are found from them."

The two seas (in the context of this verse) are the sea of ​​laws for the physical (shari'ah) and the sea of ​​the inner meaning of Revelation (hakkikat). The pearl represents the Qur'an that is taken out of the sea of ​​Legislative Mission, and from the sea of ​​Hakkikat Truths. The first time in the sense of liturgy and the second time in the sense of the pearl of gnosis. Merjan (a type of small pearl) is also extracted from the Sea of ​​Shariat (in the sense of various branches of faith and fiqh regulations) and from the sea of ​​hakkikat where it represents the most refined spiritual truths.

On the external level, the pearl symbolizes customary law, ritual and tradition. Merdjan is a type of coral that is much more difficult to "spot" than an ordinary pearl and represents the ta'wil of the Qur'an by the Twelve Imams. The word "merdžan" has the same root as the word "mardža", which is the designation of a high religious authority that can independently make decisions related to Islamic regulations. It is about a person who has reached the highest level of individual understanding of faith within Islam. Mardža is not officially "proclaimed", but it becomes the result of long-term research and research. Therefore, "marja" is "extracted" from the sea of ​​Muhammad, peace be upon him. The messages of Ali, a.s. of esoteric realities and Truth. In other words, the mardžan (mardža) comes out of their sea into the outside world through the process of "extraction" (from those seas that touch but do not mix) in the way of spiritual ripening. Certainly, a great scholar is first of all "taken out" by his teacher.

Let's look at verse 24 of Surah "The Merciful" in this sense. Verse 24: "His are also ships that rise like hills high on the sea''.

We know that the ships represent Ahli-bayt a.s. They are Divine ships (in the verse of His) since they are sinless and brought up by divine upbringing. The "hills" represent the pinnacle of gnosis because the ships (like hills) rise high on the sea. These are the marjas, those elevated by knowledge above other people, those who are approached for their opinion (position on a religious issue). In terms of knowledge, they exceed the average efforts of the majority. It is, therefore, about full initiation. There is no strong wind or rushing waves, the ships of Ahli-bayt rise in the sea of ​​God's Mercy, becoming a lighthouse and a signpost (like a "hill"). It is, as we said, speaking about the full initiation of a cleric, as opposed to partial (mentioned in verse 22 of Surah Yunus).

Regarding number 6, it should be emphasized that according to the Gospels of Jesus the crucifixion happened on the sixth day and he died at the sixth hour. In the Hindu tradition the creative Vishnu triangle has a counterpart in the destructive Shiva triangle, which gives a total of 6 (3+3=6). The number 6 therefore represents the creation and destruction of the Cosmos, that is, the cosmic movement in both directions. Also, Christ taught 6 basic virtues.

Let's go back to Imhotep (Yusuf a.s.). Excavations indicate the courtyards and destinations of the pilgrims who came to it. Red and black spots were found on the pyres of patients who were seeking a cure for various diseases. Archaeologist Mišljijević discovered a hidden field of mummies whose age is estimated to be (even) 2500 years after Imhotep's death. These are mummies from the Greco-Roman and Ptolemaic periods. The fact that even 2000 years after Yusuf's death was still known about him seems incredible and confusing, but it only confirms his spiritual and occult powers.

So far, more than 400 votive statues invoking Imhotep have been found, confirming that his cult continued for centuries after him. There are various theories about how Imhotep's tomb was lost, but we believe that the Israelites, led by Moses, took the remains of their ancestor with them during the Exodus. After the declaration of Christianity as the official religion of the Roman Empire, in 313 - that year of our era, the rapid rise of that religion began (in the fourth century), which marked the end of the Egyptian secret teachings. The priests were killed and the old manuscripts of Imhotep (if there were any) were lost forever and the destruction of the Cosmos, that is, cosmic motion in both directions. Also, Christ taught 6 basic virtues.

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Emperor Constantine established Christianity as the official religion of the Roman Empire and all the Gospels (except 4 which are officially recognized) were destroyed or burned. At that time, Christ's followers had about 200 Gospels in their hands and they were respected and read within small communities.

The Gospel according to Barnabas has never been officially recognized as authentic (although it is undeniably so) and in recent times newly discovered Gospels have appeared: according to Judas, Thomas and Mary Magdalene. These texts are read and available to the general public. According to the latest information, the pyramid of Pharaoh Djoser was also built as a large food storage because Egypt expected a great famine. Yusuf a.s. (Imhotep) announced the age of famine by interpreting one of the pharaoh's dreams. The Qur'an talks about this in Surah Yusuf.

Verse 43: "And the ruler said: "I dreamed that seven thin cows ate seven fat ones and I dreamed of seven ears of green and seven withered ones. O big man, interpret my dream if you know how to interpret dreams''.

Pharaoh's courtiers did not know how to interpret these visions, characterizing Pharaoh's dreams as "confused", and one of Yusuf's companions in the dungeon returns to him to interpret his dream. When Jusuf was imprisoned, there were two other people in the prison with him.

In verse 47, Yusuf gives an interpretation: "You will sow for seven years in a row - he said, "then leave what you reap in the ear, except for the little that you will eat".

Verse 48: "because after that there will come seven heavy ones who will eat what you have prepared for them, only the little that you will save for sowing" will remain.

Verse 49: "Then, after that, there will come a year in which there will be abundant rain for people and in which it will drain."

We see how Imhotep interprets 7 lean cows and 7 dried ears of corn as the symbolism of the hungry years, in which the food left in advance and already prepared will be eaten. We said that recent discoveries define Zoser's pyramid (i) as a storehouse of grain, and the idea of ​​Yusuf's "7 hungry years" when the pyramid was used as a large storehouse because "they will eat what you have prepared for them" becomes clearer. In verse 43, 7 thin and 7 fat cows are mentioned, followed by 7 ears of green ears and 7 ears of dry ears. In the internal sense, it is about the plant and animal spirit in man, in the sense of establishing a balance between hunger and fatness, between greenness and dryness.

"We have made you a community of the Middle Way" - says the Qur'an with emphasis on the importance of (at least) the relative balance between the material and the spiritual. Sitting once with his companions Muhammed a.s. drew a line in the sand in doing so saying: "This is the True Way". Then he drew several smaller lines and said: "These are crooked roads." Absolute moderation is impossible for an ordinary believer, but he should come as close to it as possible. This is exactly what Imam Ali a.s. intended. in his famous statement - "The middle path is the true path". Deviations to the left and right lead to extremes that Islam does not recommend.

Yusuf a.s. therefore he mentions 7 cows and 7 ears of corn a total of 4 times. Multiplied, it gives the number 28 (4x7=28), which represents the beginning of the Occultation of Imam Mehdi, that is, the death of Imam Askeri, a.s. (died at the age of 28).

This represents a transition into the realm of perfect humanity, the embodiment of what the Imam is, after achieving a balance related to the plant and animal spirit in man. Zoser's mummy is also located exactly 28 meters underground and we will return to this later.

In the sum of numbers, verse 43 and the place of Zoser's mummy under the Earth (and what it numerically represents the life of Imam Askri - 28) give or indicate the authority of Imam Mehdi a.s. Because, 4+3+2+8=17, we know that he will rule for 17 years. God's Messenger said: "If there were only one day left in the world, God would extend it until a man appears from my community whose name will be my name and who will fill the earth with justice and peace as it is now filled with violence and injustice''.

Imam Mehdi's name is identical to that of the Prophet (Muhammad) and he is a (perfect) man who will fill the earth with justice and peace. Muhammed a.s. is talking about Mehdi a.s. used the term "man" which in this context denotes the dimension of perfect humanity (INSAN-AL-KJAMIL). Only a perfect man (in the spiritual sense) can fill the earth with justice and peace. Both concepts (justice and peace) belong to the cosmic order of things and escape any "social" determinations and "political" relations.

The power of Imams is cosmic and political Islam is a deviation of recent times. As we said, Djoser's pyramid was built in the Saqqara region, northwest of the city of Memphis. It was originally designed as a square in the form of a mastaba. The mastaba was 8 meters high and each side measured 63 meters (we know that Imam Ali died at the age of 63). The core of the mastaba was built of stone and covered with a layer of limestone, and this represented the original plan for the king's burial. Beyond that, 4 meters was added to both sides of the height. On the eastern side, a new expansion took place, an extension of 8.5 meters.

Finally, in the third stage of the extension, a 3-meter extension completed all the sides. It was decided to build the mortuary temple in the northern side of the pyramid. The fourth extension was made on the north and west sides. The fifth and last continuation follows on both sides so that the total height of the pyramid (now) is 68 meters, which is the difference between the total number of verses of Surah "Yusuf" (111) and verse 43 of that Surah we discussed. Because, 111-43=68.

As Zoser's pyramid served (among other things) as a storehouse of grain in the esoteric sense, we are talking about the Vilayet of the Holy Imams, which is the spiritual food of humanity. In this sense, we have already touched upon the interpretation of the symbolism of the eleven stars, the Moon and the Sun (in Surah Yusuf).

Verse 43, as we know, talks about the preparation of grain supplies and together with the current height of Zoser's pyramid gives, as we know, the total number of verses of Surah "Yusuf" (43+68=111). The number 111 represents the fullness of the Hundred Beautiful Names of God and the 11 Holy Imams (the twelfth is in obscuration). This is precisely why the Imams repeated: "We are the Beautiful Names of Allah". Also, the number 68 in the sum of digits indicates the 14 Sinless (6+8=14). Certainly, Yusuf's act of leaving symbolic clues about the Vilayet of the Holy Imams was a brave act; Jesur in Arabic means bold, brave. Although he could not make known the entirety of the Vilayet of the Holy Imams, Yusuf was (to a certain extent) aware of their greatness.

Throughout history, there have been various upgrades to the Pyramid of Zoser. The grave side of the shaft has been finished, the shape is square and each side is 7 meters long, which if multiplied again gives the number 28, that is, the life of Imam Askeri a.s. (4x7=28). At a depth of 7 meters there is a tunnel, which reduced the floor of the shaft from 28 to 5 meters in length, which again indicates the Occultation of Imam Mehdi and that on both sides. Because his father died at the age of 28, and he went to the veil when he was 5 years old. The tomb for King Zoser was built at a depth of 28 meters, which once again tells about the number of years of Imam Askeri's life, that is, the beginning of the Occultation of Imam Mehdi a.s. Each meter of depth represents one year of the life of Imam Hasan alAskeri a.s. This very fact indicates that the Occultation of Imam Mehdi can only be understood "in depth" and not "horizontally". We see how the Vilayet of 12 Imams is architecturally woven into the Ancient Egyptian religion, and the Great Pyramid announces the Imam of all time, Imam Mehdi (on this subject, see the book "The Message of Cheops" by the same author).

Djoser's pyramid was built of red granite, and it is believed that there is another room next to the tomb. At a distance of 21.5 m from the wall of the burial chamber, there are 4 galleries connected laterally. These four galleries correspond to verse 4 of Surah "Yusuf" (which, as we know, talks about 11 stars, the Moon and the Sun, that is, about Imamology). On the walls of the eastern gallery are painted panels and high reliefs depicting religious rituals. To the northeast of the step pyramid there are 11 cemeteries or 11 burial shafts and each shaft leads to a depth of 33 meters, and then it is directed towards the West.

Imhotep, therefore, again indicates the 11 Imams (that is, the 11 Apostles of Christ) because we know that Jesus (Isa) was raised from the earth in the 33rd year of his life, and we saw that the shafts of 11 burial shafts lead to a depth of 33 meters. The number is therefore identical. As Jesus when he comes again (together with Imam Mahdi) will be at that same age (from 33 years old) 11 grave shafts indicate the Unity of Christology and Imamology, that is, the esoteric unity of Christianity and Islam.

Because, 11 shafts represent 11 Imams (that is, 11 stars from Yusuf's dream), while the Twelfth is indicated through the burial chamber at a depth of 28 meters, since the death of Imam Askeri at the age of 28 marks the beginning of the Occultation of his son, Imam Mehdi a.s. The shafts of all the shafts except for the last one - the eleventh - pass under the pyramid.

Here it is hard not to recall the small oratory in Sammara where Imam Hasan and his son used to come to perform pious deeds and to be alone. The eleventh shaft is above the ground because the son of the eleventh Imam Askari, Imam Mehdi, is alive and hidden, so symbolically speaking he is above the ground where his remains have not yet been laid to rest. It will return again at the very end of the Dark Ages. The human race will experience a general awakening and spiritual rebirth in the Golden Age. The only entrance to these 11 burial shafts is through the opening bearing the number 11 and after that each shaft leads to another. As we know, Mehdi who is the son of the Eleventh Imam closes history and in that sense the opening (number 11) is still open. He is the Seal of the Muhammadan Vilayet, and his proclamation signifies the imminent end of time.

It is therefore visible, as we have already said, that Ancient Egyptian architecture (even today) is a living witness to the Vilayet of the 12 Holy Imams, which, as far as we know, is still insufficiently researched. The original height of the pyramid (63 meters) and the tomb at a depth of 28 meters point to the First and Twelfth Imams, and thus the pyramid contains the Two Seals. The Seal of the Absolute Vilayet of Imam Ali and the Seal of the Muhammadan Vilayet of Imam al-Mahdi. The sum of 2 numbers is the number 91 (63+28=91). Quranic surah number 91 is surah "The Sun" and has 15 verses. We know that Imam al-Mahdi was born on the 15th of Sha'ban, 255 AD, and he is the light that is being born, that is, the Last Imam. When he was born his mother was obscured (from view) by a great light.

Some verses of Surah "The Sun" talk about this very topic.

Verse 1: "Blessed be the Sun and his lights."

The sun is the Prophet Muhammad, and his light is Imam Ali a.s. because the Prophet himself said: "I and Ali are one and the same light". The sun and light are simultaneously both together and separated in space. Verse 2: "And the moon when it follows him". The Moon is the Imam al-Mahdi who accompanies the Prophet as the Keeper of the Book and her (final) interpreter. Just as the Moon is invisible during the day, Imam Mehdi is also inaccessible now that he is in the veil.

Verse 3: "And on the day when He makes it visible".

This is the Day of Revelation of Imam Mahdi when God Almighty will make the Imam visible. In the night of esotericism, it shines like the moon, but for exoterists it is invisible, to them belongs the "day".

Verse 4: "And the night when it covers him". It is about the aforementioned night of esotericism that lasts during the Occultation of the Imam when the Imam is hidden from people. But, although hidden, he is the source of life for the earth and its sustainer.

Verse 5: "And the sky and the One who created it". Related to the Quranic verse that reads - "Like the sky adorned with constellations".

Prophet a.s. said: "The sky is my personality and the constellations are the Holy Imams, 12 of them".

Therefore, heaven is Muhammad a.s. God created it with His light and the Muhammadan Light is the first created. In this sense, the Prophet says: "The first thing God created was my light".

Verse 6: "And the Earth and the One who made it flat".

The earth is the place of manifestation of the Vilayet of the 12 Holy Imams, and it is "flat" in that the assumption for the Imamate is the achievement of full horizontal concentration. The law for physical (Sharia) must be adopted in full and the foundation of the building it must be completely built to build the roof. God makes the earth "flat" because in the battle there is no action other than His. There is therefore no place for any "bumps" that would obscure the view of the Twelve Vilayet sky. Without the shell of the fruit, there is no core, nor can there be a spiritual path without Sharia.

Now let's look at the graphic representation of Zoser's pyramid in this context. It is visible, therefore, the unity of the physical and the sacred triangle (Muhammed, Ali and Mehdi). The difference between the Seal of the Absolute Vilayet (Imam Ali - 63) and the seal of the Muhammadan Vilayet (Imam Mehdi - 28) is number 35 (63-28=35). Subtracted from the number of Qur'anic surahs gives the number 79. And 91 (Sun) - 79 = 12, so the number of Holy Imams.

Surah 35 is Surah "The Creator" (it has 45 verses). Since the sum of the 2 seals, as we have seen, is the number 91 (surah "Sun"), if we add the sum and the difference, we will get the number 126 (91+35=126). If we subtract the number of Quranic surahs (114) from this number, we will get the number of 12 Imams. Because, 126 - 114=12. Therefore, the Qur'an and the 12 Imams have the meaning of both sum and difference (two seals within the Pleroma of the Twelve), that is, they are perfect both externally and internally. They are Immaculate both in the matter of zahir and in the matter of beating. Sura "Sun" is 91. Subtracted from the number of Quranic suras (114) gives the number 23 (114-91=23) and that is exactly how many times the word "Isa" (Jesus) is mentioned in the Holy Book.

Jesus and Muhammad, therefore, together form the Qur'an (23+91=114), i.e. Jesus and the Muhammadan Light together are the Book. This is another indicator of the unity of Christology and Imamology, and in this sense the Prophet said: "I and Jesus are the closest among people".

We see how this closeness is numerically indicated because it is Muhammad's light shone (through the Qur'an) on Isa 23 times. As the Sun's rays fall on the earth in the form of a triangle, it is about hearts of Holy Imams (and we know that the Sun is the Holy Prophet). Muhammadan light descends into the created world through 12 light curtains, that is, 12 Imams.

Now we will analyze some verses from Surah "Iron" (Surah 57, verse 29) and it is known (according to the words of the Fourth Imam) that some items of this surah are published for the people of the last time. The very title of the surah ("Iron") alludes to the Iron Man of the Dark Age, a being of the last time and that is the time we are living in now. Let's first consider verse 28, whose serial number indicates the death of Imam Askeri (he lived for 28 years), that is, the beginning of the Occultation of his son Imam Mehdi. The verse talks about the 11th and 12th Vilayat of that Imam and then all the others.

Verse 28: "O 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 beginning of the verse does not mention the believers but "those who believe" (in the Ghaybet of Imam Mahdi) despite the length of his hiding. As we know that some verses were published because of the people of the Dark Ages, it should be emphasized that the Occultation of the Imam has been going on for more than 1200 years, and many doubt that he is even alive. The verse is therefore addressed to that group of believers who, despite the length of the hiding of Imam Mahdi, a.s. remained loyal to the Vilayet of the Twelve. That's why the verse says "you" (not Muslims or believers) which means - you who believe (in the long hiding of Imam Mahdi) "Fear Allah and believe in His Messenger...".

Interpreting the verse which says that "Allah is feared by the learned", Imam Reza a.s. said that the Holy Imams, Twelve of them, were "learned". In the translated meaning, therefore, verse 28 (commanding the fear of Allah) indicates the necessity of knowledge about all Imams because they are "learned". After the belief in the long hiding of the Imam, the whole of Imamology is mentioned as (here) the "precondition" of the belief in the Prophethood in the esoteric sense. From the outside, Belief in God and Muhammad's Messengership is enough for someone to be a Muslim, while Imamate represents a "heavy and burdensome thing" that, by the nature of things, cannot be carried by everyone. Even more, one of the Imams said that "only the one we choose" can wear that thing.

Then the verse commands faith in "His Messenger". This is not an exoteric faith in the Apostleship, but precisely in "His Apostle".

After (already) believing in the backbiting of Imam Mahdi, he gained knowledge about all the Imams, "faith in His Messenger" appears. Esoterically, it is about the Muhammadan light as the first created one to which the whole faith inevitably returns as its origin. In this part of the verse, the Supreme Name of God ("Him" - HE) is mentioned because the Imams are the Beautiful Names of Allah. Further, the verse points to that "double grace" that is given (to those who already have knowledge about the Imams), and that is the knowledge of the small and great hiddenness of Imam Mahdi. It is about esoteric truths that concern Paul as the sustainer of the world because God's Mercy "encompasses everything" and in verse 28 (surah "Grapes") a double Mercy is mentioned, which represents the mercy of the small and the mercy of the great concealment of Imam Mehdi a.s.

Those who achieve the different levels of the mentioned esoteric realities related to the Pole of the World as God's Grace, they receive (direct) guidance from Imam Mahdi, as the continuation of the verse says - "... and he will give you light by which you will walk..." The light is Imam Mehdi and with his support, guidance and knowledge one "goes", i.e. walks the Right Path, and what I have is my own. Belief in Allah and His Messenger has already been mentioned in verse 28 and after that the third Postulate of faith is revealed (as "Light") - faith in the Imamate. Believers follow the Right Path guided by the Light of Imam Mehdi a.s. and this is the meaning of the supplication ("guide us to the Right Path") mentioned in the first Qur'anic sura ("Approach"). At the end of verse 28, God's forgiveness is mentioned; - ''... and he will forgive you - because Allah is forgiving and merciful...''.

The light of the Vilayet of the Holy Imams is what God's majesty is attached to - forgiveness, because Muhammed a.s. said to Imam Ali: "You and your followers will be forgiven on the Day of Judgment..."- Therefore, 2 of God's Attributes are mentioned together, the Forgiving and the Compassionate, and the two are connected because there is no forgiveness without compassion.

It is known that every Qur'anic surah (except the surah "Repentance") begins with an opening paragraph that combines God's Grace with Compassion. That paragraph reads - "In the Name of Allah, the Merciful, the Compassionate" (Bissmillahir - rahmanir - Rahim). As verse 28 (surah "Iron") mentions Mercy and Compassion, and as the verse esoterically points to the small and large hiddenness of Imam Mehdi a.s. this verse represents the opening of the door of God's Mercy and Compassion related to the Occultation of the Imam in the sense of devotion to the Imam in the age of concealment. This esoteric "Bissmillah" will be enlightened by Imam Mehdi's Enlightened One, as verse 12 of Surah "Iron" speaks about.

Let's note that all 70 esoteric layers within the 7 depths of the Qur'an will be revealed to the known Imam.

Verse 12: "on the Day when you will see how in front of the believing men and women, and on their right side, their light will move: "Blessed are you today: gardens of paradise through which rivers flow where you will dwell forever, that is a great success".

The ordinal number of the verse (12) indicates the Twelfth Imam, he is the light in front of the believers and on their right are the righteous. But esoterically it is about the Day of the Annunciation of Imam Mehdi a.s.

As we can see, in verse 12, the word "Judgment Day” is not mentioned anywhere, but only Day is. The night of esotericism has passed and the Day of the Revelation of the Imam has come and it is revealed as a Great Earthquake (within human souls). Regarding the light, we are talking about the same light spoken about in verse 28 (surah "Iron"), i.e. the light of Imam Mehdi a.s. Similar attracts that which is similar to itself and is guided by a perfect man. Light people manifest themselves very similar to Imam Mehdi a.s., his light becomes their light. The words "when you see" in the verse do not refer to anyone in particular and generally indicate the state of consciousness in the age of Imam Mehdi when the light man (within a human being) will be able to see and follow the light of Imam Mehdi a.s.

The verse continues: "as their light moves before the believing men and women and on their right hand..."

Their light is Imam al-Mahdi and they move by that light. The light in front (of believers) represents the completeness of Imam Mehdi's knowledge, that is, the secrets of all the Revelations that the Imam will make known as the Perfect Sage. The light "on the right" represents the perfection of each individual, the ultimate goal of the existence of each being, that is, ultimately, "liberation" from ignorance in the Golden Age. This is quite clear from the fact that the Prophet (during life in this world) always gave preference to the right side of the body, marking it as angelic while the left is always potentially satanic.

With the appearance of the Imam, the angel side of man is completed, that is, the light man is affirmed. The "left" side is not mentioned, and although perfected, human nature remains nature. Since the Holy Imams do not have the animalistic form of the soul in the sense of its inclination to evil, and as a consequence they are members of the House of the Pure Person "without a shadow", they are completely believers of the "right side" because satanic inspirations as well as the inspirations of an evil soul cannot reach to their Pure hearts. In this sense, they are "always the first", as the Qur'an says about those who reach the most complete positions among people.

Verse 12 continues "...Blessed are you today" (because you have experienced the Enlightenment or Imam Mehdi) and ends with the words "...heavenly gardens through which rivers flow where you will stay forever - that is a great success...". From an eschatological point of view, it is a heavenly abode into which believers enter after Judgment Day. This external consideration of the verse clearly refers to the Judgment Day. But esoterically, it is about the universal salvation of the human race, which reaches the fullness of knowledge and when every being realizes the ultimate goal of its existence. People will know the purpose of all things because everything else was created because of man and for man. There are four heavenly rivers, and in the esoteric sense they represent 4 persons "whom we are obliged to love" (Ali, Fatima, Hasan and Hussein). As is well known, the 4 heavenly rivers are rivers of water, milk, honey and wine, and in accordance with different cognitive possibilities, the priest tastes (zevk) a certain type of knowledge from each of them, guided (by) one of the 4 holy persons whom, as we have seen, and the rivers agree.

Verse 15 (Surah "Muhammad") says: "Is Paradise, which is promised to those who fear Allah - in which are rivers of water that do not stagnate and rivers of milk whose taste does not change, and rivers of wine, pleasant to those who drink, and rivers of strained honey and where there are fruits of every kind and forgiveness from their Lord - is this the same as and the suffering that awaits those who will dwell in the fire forever, who will drink boiling water, which will tear their intestines."

So, in this verse Fatima a.s. matches the rivers of water that never stagnate, Ali a.s. rivers of milk with unchanged taste, to Hasan a.s. rivers of strained honey and Huseyin a.s. rivers of wine, pleasant to those who drink. All the rivers of knowledge are still available today for those who thirst for esoteric knowledge, but in the age of Imam Mehdi that knowledge will be completed. Fatima a.s. they match the rivers of stagnant water. As the Qur'an says that God creates man from a "drop" and Fatima is the mother of the Holy Imams, therefore the rivers (of life) of all the Imams (except H. Ali) flow from her. She is the mother of Hasan and Hussein, and after them, there are 9 more rivers of life, that is, the nine Imams. As the aspect of sinlessness (as Ruh) is passed from one Imam to another, the rivers of their lives are "unceasing". The property of Ismet implies complete clarity in the spirit and a thought that does not need to "stand" on the object of perception because the cognition is instantaneous and complete.

Precisely because of the neglect of the Law of the Pure House, the Islamic research thought became static, and the rivers of knowledge (related to the majority consciousness) "stagnant" a long time ago, the cognitive movement was stopped for Muslims around the 9th century. Of course, history is impossible to restore, but reminding of it has a purpose. Next come the heavenly rivers of milk with an unchanged taste and they correspond to Imam Ali a.s. Milk is a symbol of knowledge, according to the Prophet's famous interpretation of one of his dreams. Muhammed a.s. he dreamed that a bowl of milk was brought to him and that he drank from it until he quenched his thirst. Those present asked for the interpretation of that dream, to which he told them: "Science". Therefore, milk is a symbol of science, that is, knowledge. Milk rivers have an unchanged taste because Ali a.s. as the Seal of the Absolute Vilayet with every Prophet was sent secretly while with Muhammad a.s. came publicly. Nothing has changed throughout history, only (only) with Muhammed Ali it came public.

The knowledge of Vilayet is therefore of an unchanged taste. This knowledge is tasted by high-ranking clerics versed in the secrets of tasting the Twelve. From the first to the last man on earth, the river of Ali's knowledge (in terms of quality) will not change. The heavenly rivers of strained honey continue to correspond to the Imam Hasan a.s. Speaking of honey, the Qur'an says that it comes out of "her womb", a drink of different colors which is a medicine for people'' (ie bees give honey). Internality Publications, as opposed to external (zahir) is called, as we know, batin literally means womb (batn). As bees are scholars, the drink (honey) of knowledge comes out of their batin (inner vision) which is medicine for the hearts because the Qur'an says that "it is not blind eyes but hearts in the chest". In another paragraph the Book itself is called a medicine. This signifies the scholars who taste (zevk) the knowledge from the rivers of Imam Hasan a.s. "Different colors" (of honey) represent degrees of knowledge that are of different "colors" (tasting) for each mystic Followed by Imam Hussein (a.s.). and rivers of wine, pleasant to those who drink it.

Prophet a.s. said: "When I was on Miraj (spiritual success)cI was offered a glass of wine and a glass of milk, and I chose milk''.

Here, therefore, wine is rejected in the negative context of intoxication. As we know, Islam forbids anything that intoxicates. However, there is a wine "pleasant to those" who drink it'' and which, unlike the wine of this world, does not intoxicate. It's a drink of "whose mind will not be lost and whose head will not ache" (Qur'an). And the mind and the head are what make a man different from an animal. It is therefore a mystical wine. Rivers of mystical wine are tasted under the leadership of Imam Hussein and all the Holy Imams came from his "cross" (light spine). They are all one and the same light.

The heavenly rivers of knowledge are therefore still available in this world for those which are worthy of tasting and in the age of Imam Mahdi knowledge will reach at its maximum, those heavenly rivers will become sources of power for all people. In the Golden Age, the enjoyment (tasting) of knowledge from the rivers of Ahli-bayt will encompass the whole world and all people.

Regarding the Gardens of Paradise, the Exemplary Prophet said: "Between my pulpit (minbar) and my grave is one of the Gardens of Paradise." The lectern is the external (exoteric) that is accessible to everyone. So, a public word addressed to everyone regardless of status and level of knowledge. The grave is the inner (esoteric) one that is located (opposite to the minber) "under the ground" and is reached by the death of the corporeal soul. It was precisely the mystical death that Muhammad was aiming for. saying "Die before you die". The Garden of Eden that lies between these two is Imamate. He connects the outer and the inner guiding ta'wil from the exoteric (minber) to the ultimate limit of the esoteric (mezar).

This is why it is possible to inhabit the gardens of paradise while still in this world. Of course, most Muslims (even then) did not understand this hadith and even appeared a group of people who were digging the ground (of this physical world) between the Prophet's pulpit and the grave in order not to find a garden of paradise. However, there were and will be simplistic understandings, and they should not confuse free-thinking people. In this statement, Muhammed a.s. said that between the pulpit and his grave there is "one of the heavenly gardens". As we can see, he used the plural ("gardens") which indicates that there are more of them, just as there are more rivers of Paradise. Those gardens are the Holy Imams in particular, and the garden that is between the Prophet's pulpit and his grave is the Twelfth Imam Muhammad al-Mahdi, who will connect the exoteric and the esoteric until the end (and completely) as the Seal of the Muhammadan Vilayet. It is he who unites the perfection of the external letter and the mystical death in the manner of Paradise enjoyment.

That's why verse 12 (surah "Iron") says at the end that staying in to be a "great success" for the heavenly gardeners, which represents the Imamate of the Twelve "below" which (in the extremely esoteric sense) flow the rivers of knowledge of the 4 Holy Persons whom we are "obliged to love" (Fatima, Ali, Hasan and Hussein). Certainly these words indicate the complete futility of all those lives which have devoted themselves exclusively to the darkness of the material world.

The total number of verses in Surah "Iron" is 29, and the surah is numbered 57. If we subtract the already mentioned verse 12 from the total number of verses (29), we will get the number 17 (29-12=17), which we know represents the authority of Imam Mehdi a.s. So, Imam Mehdi a.s. is especially considered and his authority give the totality of the surah "Iron", that is, the sword of the Imam (since the sword is made of iron), which represents his spiritual authority. In this surah it is said that iron was revealed, so it is about spiritual strength. The Qur'an says that there is great strength in iron, and that strength is the spiritual authority of the 12 Imams ("Make broad armor and knit virtuously," God announces to Dawood, to whom iron was soft).

Surah "Iron" is numbered 57. Since the Qur'an has 114 surahs, it is located exactly in the middle of the Qur'an (57+57=114), and in that respect it is a "broad bulletproof vest" against any distortion. This very fact speaks in favor of the fact that some verses of this surah were revealed for the people of the last time because the half of every thing represents the center of balance between the two sides. This is exactly why in this Iron Age it is so difficult to establish a balance between the external consideration of the Book (zahir) and its internal interpretation (batin). Mehdi will judge by the inside, exactly as Dawood judged, and that is the softness of his body armor. In the Golden Age, the full unity of the external and internal interpretation of the Book will be available to all people. Unlike the (future) absolute, the relative balance of zahir - a and batin - a of the Qur'an can be established even now. That is why some verses of Surah "Iron" were published, which is the center of balance between the two halves of the Book, that is, it is located in the very middle of the Qur'an.

Absolute concentration on the essence (which I have) makes any bulletproof vest against false teachings soft. The first half of the Qur'an (57) as well as the second (57) in the sum of the digits give the number 12, because 5+7=12. Since there are 2 numbers (12), this indicates that both the zahir (external) and batin (internal) of the Holy Book belong to the Twelve Imams who, as perfect sages, are guardians and interpreters of the Qur'an, both literal and (all) esoteric depths. They are Guides and perfect teachers who teach their followers. We have seen that the verse (in Surah "Iron") that speaks of "double Mercy" (which refers to the Little and Great Hiddenness of Imam Mehdi a.s.) ordinal number 28. We have underlined the significance of that number several times because it is the number of years of Imam Askeri a.s. at the time of his death and when, as we know, the occultation of his son Imam Mehdi began. If the total number of verses of that surah (29) is subtracted from the ordinal number of Surah "Iron" (57), we will again get the number of years of Imam Askeri's life. Because, 57-29=28. This indicates that the occultation will take a long time because we know that the verses of Surah "Iron" were revealed for the people of Kali - Yuga.

If we add the ordinal number of Surah "Iron" (57) with the total number of verses (29) we will get the number 86, which is therefore the "whole of iron" or the saber of Imam Mehdi. "Saber" is a spiritual and not a physical force of this world. If this number is subtracted from the number of Qur'anic surahs (114), we will again get the number 28. Because, 114-86=28. Which means that the occultation of Imam Mahdi together with his total spiritual power form the whole of the Qur'an; 86+28=114.

Spiritual power is of course independent of whether the Imam is known or not, it's about its light emission. Let us now look at verse 4 of the surah "Iron", which is somewhat similar to the already discussed verse from Surah "Yunus". This verse also talks about the Province of the 12 Holy Imams.

Verse 4: "In six periods of time He created the heavens and the earth and then ruled the universe; He knows what goes into the Earth and what comes out of it; and what descends from the sky and what rises towards him, He is with you wherever you are, and Allah sees everything you do''.

We see how 6 time periods are repeatedly mentioned here and we know that six is ​​the perfect number and the "half" (that is, complete concentration) between the 12 Imams, because 6+6=12. Heaven and Earth are seen developing harmoniously and in a balanced manner, which refers to the Vilayet of the 12 Imams (in the verse "heavens") and the Earth, which is the place of manifestation of their Imamate. After that, God is said to have ruled the universe. As His authority exists even when there is nothing to rule over, the authority mentioned in verse 4 is the cosmic authority of the Holy Imams because they are the ones through whom God the Most High governs creation.

Then the verse says: "He knows what enters the Earth and what comes out of it; and what descends from the sky and what rises towards him, He is with you wherever you are, and Allah sees everything you do''.

This fourfold direction is a "cube" or the heavenly Ka'ba, which is none other than the Immaculate Heart of each of the Twelve Imams. It is a four-sided movement of a cosmic character, and the center of the cosmos is man as a small universe. As according to tradition, "the heart is the Divine Throne" and there are 4 directions (ascents and descents related to the heavens and the earth), it is the heart of the Immaculate Conception that has four-sided protection. Since the devil approaches a man "from the right, left, front and back", it is therefore about the hearts of those whom the devil cannot approach and whose protection of the heart, as we have already seen, is precisely four-sided in the sense of the ascending - descending arc related to the Imamate. The Heavenly Ka'ba is the heart of each of the Twelve Imams.

Those who are completely protected from Satan's approach are, as we know, God's Messengers and the Pure House (Muhammad, Fatima and the 12 Imams). Their hearts are triangular because satanic inspirations do not reach their hearts. The Imamate was mentioned first (He knows what enters the earth) in the sense of the earthly manifestation of the 12 Imams. The earthly figure of the 12 Imams is completely realistic even though their bodies are different from ours. As they represent ta'wil, i.e. the inner dimension of the Revelation, in that sense they first "enter" the earth, i.e. enter the batin of the Revelation, its interior, and then "come out" into the outside world ("out of the earth") .

Then it is mentioned that "what comes down from the sky and what rises towards it". It is about that first-created or Muhammadan light that pre-existentially descends into the created worlds clothed in the persons of the Twelve Holy Imams a.s. Towards the sky of the Muhammadan Light (that is, from the Earth where the Imamate is manifested) the individual lights of the believers, all those who were created from the rays of the light of the Holy Imams, rise up and who (in a broader sense) are their spiritual family. The earthly manifestation was mentioned before the heavenly one, because sensory cognition is the first, i.e. immediate. Muhammed a.s. lived 62 years. If we subtract that number from the number

The number of Quranic surahs (114) will be 52 (114-62=52). And if we add the two numbers, we will get the number 176 (114+62=176). The difference of 2 obtained numbers (176 and 52) is the number 124 (176-52=124) and God sent a total of 124,000 Prophets to people. This is exactly the meaning of the last words of verse 4 (surah "Iron"), as "He is with you wherever you are and Allah sees everything you do" because the place of the Messenger's Message is the Clean House and when God loves His servant He becomes his hearing, his sight...''

In verse 4, the heavens and the earth are mentioned first, because it is the first manifested or first created Muhammadan light, and Muhammad is the last Prophet in the physical world. In the second part of the verse, the heavens and the earth are also mentioned, but in reverse order, first the earth, and instead of "heavens" the word "heaven" is used. This is because the earth is the place of living and physical life of the 14 Sinless Ones, and knowledge first begins with the visible world (alem - ul - shahadet). "Heavens" refer to all 14 lights while "heaven" is the person of Muhammad. Holy Imams were born from that personality in the physical world (through Fatima) and after a short stay on this earth, they rise to that "heaven".

From an eschatological point of view, in the sense of the future world, the physical body of all the members of the Pure House enters the "earth" because after death they are buried like other people. It should be emphasized that the funeral of an Imam is always performed by the future Imam.

"That which comes out of the earth" is the subtle body of each of the Twelve Imams. Imam Sadik a.s. said: "The bodies of the Prophet and the Imam do not stay in the country for more than 3 days''. Of course, this means the subtle body of the soul although it should be emphasized that their physical bodies are also after death are imperishable. Even more so, this is also true for lower-ranking worshipers (awlya), as evidenced by numerous examples of finding preserved bodies of saints even hundreds of years after their death.

In this sense, the Holy Prophet also said: "The earth does not eat the bodies of God's Messengers". This is because the Divine Name "Live" (hajj) descends on them, and because of that (even) their bodies are not subject to decay, and precisely because of the effect of this Divine Name, the bodies of those who please God are not affected by the law of nature.

We have already said that Muhammed a.s. related to verse 1 of Surah "Constellations" ("By Me the sky adorned with constellations") said: "The sky is my person and the constellations are the Imams, twelve of them".

It is about the metaphysical reality of the Eternal Imam as a heavenly dome that embraces the created world, and which is the interiority of the Prophet because Muhammad a.s. says: "I and Ali are one and the same light". The Qur'an says: "Strive, Allah will see your effort, and His Messenger, and the believers...".

"Believers" are the Holy Imams who are always present through the spiritual dimension and they have insight into the actions of their followers. Their bodies have left this world, but their beating dimension lives on. Each of the Imams after death inhabits a separate and unreachable metaphysical world above this one. We have already said that the Israelites took Yusuf's remains with them when they left Egypt. In this context, let's look at some verses from Surah "The Believer" (Surah 40, Verse 85).

A believer from the pharaoh's family during the time of Musa a.s. who kept the belief secret of His name, as mentioned in the above-mentioned surah, was Habib. We are not interested in the historical context here, we are talking about a man from the pharaoh's family who lived in the time of Musa a.s. and some data about it is available. The trap of historicism has always been one of the most dangerous in Islam. The Qur'an is alive and always new and fresh until the Day of Judgment. Esoterically, it is about Imam Hasan al-Askeri a.s., the 11th Imam and Mehdi a.s. to the father. He is a "Believer" because Imams are believers who "watch our effort'' (Qur'an), that is, those who are present in our action through one inner vigilance that pervades all worlds. Surah "The Believer" is numbered 40, which is the number of the year Muhammad received the Announcement. Analogous to that, it is (in Surah "The Believer") about the revelation of the inner meanings of the Qur'an, which are revealed in the hearts of believers through Imam Askeri, a.s. Also, when Imam Askeri once showed the holy child (Imam Mehdi) to his loyal friends, their number was 40 people.

During his lifetime the Eleventh Imam performed 40 Keramet (supernatural works) or miracles. After the birth of Imam al-Mahdi a.s. a flock of birds flew over the heads of his parents (Imam Hasan and h. Narcisa). A bird took the child and carried him to bring him to his mother (Narcissus) every day for 40 days. It was the Holy Spirit that fills Imams with knowledge, wisdom and justice. As we can see, the Spirit manifested himself for 40 days, which is again in accordance with the ordinal number of Surah "The Believer" (40). Also, in Occultation together with Imam Mehdi, 40 noble clerics constantly reside (in addition to 30 spiritual princes and 4 "pillars"), whose number does not change, which points again and again to surah "The Believer". Muttevekil, Muttesim and Muttamid were pharaohs of their time while Imam Askeri is like Musa - a.s. debunked their sorcery of formal religion and external beautification (mosques) and parted the sea of ​​Hakkikat truths opening the Tarikat Path to spiritual travelers.

The sum of the digits of the ordinal number of Surah "The Believer" (40) and the total number of verses (85) indicates the authority of Imam Mahdi because 4+0+8+5=17. In verses 34 and 35, Almighty Allah narrates Musa's words to Pharaoh. Pharaoh Askeri a.s. age was a Muttamid but he (as a child) also lived in the age of the Muttevekils and the Muttes. At this level of esoteric reality, a conversation takes place between Mutevekil and Imam Askeri. Better to say, the reality of the Eternal Imam in its immutable aspect addresses the pharaonic consciousness which (through the false ego) is also constantly present in the world. Both the Pharaoh with his sorcery and the Imam with his truth have always been among the people.

Verse 34 of Surah "The Believer" reads: "Yusuf brought you clear evidence a long time ago, but you constantly doubted what he brought you." And when he died, you said: "Allah will not send a Messenger after him. This is how Allah misleads everyone who exaggerates and doubts about evil.''

Verse 35: "those who argue about Allah's signs, even though the proof did not come, so they provoke even greater hatred of Allah and the hatred of believers - "Thus Allah seals the heart of every proud and violent person".

We said that the believer who speaks in these verses (historically) is a man named Habib. His name (''Beloved'') also points to Imam Askari (and all other Imams) as people whom God loves. The fact of hiding faith (tekijjah) speaks of the difficult circumstances during the time of Imam Askeri, a.s. as well as on the admissibility of tactical concealment if life and goods are immediately threatened. This is because faith in the heart remains independent of external circumstances and denial is only formal.

Imam Hasan al-Askeri in verse 34 refers to the pharaohs of his time (Muttevekil, Muttesim and Muttamid) to the "clear proofs" (of the Holy Imams) that Yusuf (Imhotep) brought a long time ago by incorporating them into the architecture of Djoser's pyramid and thus sending a message about them to future generations of people. Of course, as the verse confirms, this was constantly suspected. Although the pyramid itself provides signs of the arrival of the Prophet Muhammad and his 12 Imams, the general consciousness denies this and claims that "Allah will not send a Prophet after him" (ie after Yusuf).

We saw how through Yusuf's dream the Clean House, the Prophet Muhammad and the 12 Imams were revealed as 11 stars, the Sun and the Moon. Yusuf a.s. he did not communicate these clear evidences to the people, since the entire Vilayet in the historical sense could not yet be manifested. That is why he "brought" the evidence about the Imams, as the verse emphasizes, by incorporating them into the architecture of Zoser's pyramid and the area around it. In fact, such a message is completely consistent with the time in which Yusuf (Imhotep) lived.

A total of 13 verses speak about the "believer" (Imam Akseri) in Surah "The Believer", which represents the Prophet Muhammad and his 12 Imams (1+12=13). We know Hasan al-Askeri as the Eleventh Imam. Verses related to Imam Askeri a.s. are verses: 28, 29, 30, 31, 32, 33, 34, 38, 39, 40, 41, 42, 44. The sum of these numbers is the number 461, which in the sum of the digits indicates the eleventh Imam (4+6+1= 11). The sum of the digits (numbers) of these 13 verses is the number 92, which again indicates the eleventh Imam (9+2=11). The difference between these 2 numbers is the number 369 (461-92=369), which in the sum of the numbers indicates the total life of Fatima a.s. (3+6+9=18).

The sum of the 2 numbers is 553 (461+92), which in the sum of the digits gives the number 13 (5+5+3=13), thus the number of verses in which Imam Askeri is mentioned. All Imams are one and the same Light. "Doubt" (in the Wilayat of Imams) from verse 34 has always existed even though they are all the MPs that had (partial) knowledge about the Law of the Clean House. Belief in the Imamate is a fundamental pillar of faith and love for the Prophet’s family has always existed among Muslims. Neglecting the Rights of the Pure House is the result of historical reasons and conflicts aimed at preserving power and privileges under the guise of Islam. Most people care only about this world and are able to accept any invitation and leader.

However, the Absolute Imam was secretly present with all God's Messengers, as evidenced by the Prophet's famous statement: "Ali was sent with every Prophet secretly while he was sent with me publicly". The Absolute Vilayet was maturing so that the final fruit would be Ali's arrival with Muhammad. The secret of the Vilayet of the Twelve Imams was (partially) made known to all the Divine Messengers because we know that they all received their messages in the place of the Messenger's Message, and that the Pure House is special. Of course, the awareness of the ancient Prophets about the Right of the House was certainly partial and could not be different. With Muhammad, that Right is fully manifested publicly.

Undoubtedly, the ancient Egyptians raised the myth of Imhotep (Yusuf) high after his death, it is justified to assume that some considered him to be the last man of God on earth, which we have already talked about. Because, in verse 34 it is said: "and when he died you said: "Allah will not send a Messenger after him...". but Yusuf himself knew about the last Prophet of God, Muhammad, and his 12 Imams, and he left a message about it, as we have seen, through the architectural measures of Zoser's pyramid. The whole of Egyptology is interwoven with one aspect of strict Imamology.

We have seen how the "clear proofs" of verse 34 are the Holy Imams. It is through the batin (the inner dimension of the Revelation) sent secretly with every Prophet and precisely in the matter of the Vilayet of the 12 Imams, "Allah leaves in error everyone who exaggerates evil and doubts".

Since the ordinal number of the verse (34) indicates the number of Ali's years at the time when the Prophet declared him his successor (he was 34 years old), "exaggeration in evil" (in the context of one of the esoteric truths announced by Imam Askari, a.s.) refers to those people who took away the right to caliphate from Imam Ali a.s. At the time when Imam Ali was busy with the Prophet's a.s. funeral group people proclaimed the first caliph, which is a known historical fact. Evil as such is the principle of resistance to good and is negative even though it is included in the greater good because God's goodness is woven into all existence. Since evil cannot touch the Pure Imams from Muhammad's descendants, "exaggeration in evil" means exactly the negation of what (essentially) cannot even be taken away.

The authority of all 12 Imams is cosmic and is inherent to their Holy Persons. Since God is the One who gives this authority, it can neither be given nor taken away by people. An Imam remains an Imam in all circumstances. However, if the Right of the House had been respected today, "Muslims would be flying among the galaxies", as one Islamic thinker beautifully said, and would not be lagging behind others. Because Imam Ali (although living in the age of the Prophet) lived in his time and not in the past. Today, Muslims generally do not know how to respond to requests of time, and are burdened with backwardness and primitivism.

Precisely because of the internal authority of all 12 Imams, verse 34 (surah "The Believer") further in the text states "doubt" as the cause of being left in error (by Allah) because they are ignorant, seeing that Ali, a.s. stripped of external authority, they doubted the very character of the Imamate, that is, its cosmic aspect. Doubts and denials constantly followed the Holy Imams who, as a rule, only had a few followers. In this way, those who exaggerate in evil and the ignorant are left in error. Regarding doubts about the Imamate, verse 35 (Surat "The Believer") further mentions "disputing about Allah's signs even though no proof has come to them". The word "signs" (as opposed to the clear evidence of the previous verse) indicates the Holy Imams in their state of pure light. Of course, any exoteric discussion about the Imams as pure lights is impossible until "proof comes", that is, Imam al-Mahdi a.s. Leaning against the wall of the Ka'ba, the Pure Imam will reveal the teachings of all God's Messengers and all the Books.

All Imams are Clear Proofs, while the Mehdi, as the seal of the Muhammadan Vilayet, is the Proof of God, since Islam in his time will be completely "clear" compared to what we consider it to be today. Imam al-Mahdi (as God's Proof) has not yet come as he says in the verse 35 of Surah "The Believer" and thus indicates that the great concealment lasts until the hour when God will give him permission to come out. The end of verse 35 says that by doing so they "incite even greater hatred of Allah and the hatred of the believers - Thus Allah seals the heart of every violent and arrogant person". The hatred of Allah and the hatred of the believers are mentioned together because the "believers" are the Holy Imams.

Speaking about the pre-existing state of (yet unembodied) human spirits, Imam Jafer said that those who rejected the Vilayet of the 12 Imams "carried revulsion and hatred in their hearts". It is about the heavenly rejection that happened (and is happening) before the descent of souls to this earth. The consequence of this denial is "even greater hatred of Allah" because God's Beloveds were rejected, who then logically return those same souls to their positions, and it is "hate of the believers" because the believers are the Holy Imams. The result is that in this way Allah "seals the heart of every violent and arrogant person".

Just as Imam Mehdi is the seal of the Muhammadan Vilayet, so are all of them who reject the Wilayat of the Twelve with the announced Imam Mahdi and his finally "sealed heart". They are violent in their relationship to the Ahle-Bayt both historically (exoteric) and internally (esoteric) and that in the matter of rejecting the Imam as the Keeper of the Book. They are arrogant precisely because of the aforementioned violence, because a bully is always arrogant, otherwise he wouldn't be a bully. Violence and arrogance usually go together because violence is only an expression of arrogance, although it can be motivated by other reasons as well.

Verses 26 and 27 (surah "The Believer") speak of the impossibility of the entire Vilayet being manifested before the Annunciation of Imam Mahdi a.s. After in verse 26 Pharaoh talks about his intention to kill Musa - a.s. in verse 27 Musa answers: "I ask my Lord and your Lord to protect me from every arrogant person who does not believe in the Day of Reckoning". In an external sense, the verse makes a division between Musa's Lord whom he affirms as the Only God and that same Lord whom the deniers deny. This indicates a different relationship to God, and He is One for everyone, regardless of whether someone acknowledges Him or not. His Oneness actually exists despite being denied by Pharaoh. That is why Musa reminds Pharaoh that God is Lord of all people.

In the esoteric sense, we are talking about different levels of manifestation of the Face of God, because in reality the Lord is One, and there is neither Power nor Strength except with Him.

"Lord of Musa" is (in this context) the Lord of Time, the Imam Mehdi a.s. with which the entire Vilayet of the 12 Imams is manifested. He will appear (according to his own claim) after a "very long time", which the Qur'an confirms with the words "... and I will give them time because My deception is indeed great...". However, every person is called to faith once or twice a year. It is difficult not to recall the Vedic teaching about Maya, the veil of illusion that is in foundation of this world. Krishna deceives people because they want to be deceived and gives them time. The spiritual world is not an illusion (as is often claimed today) but the material world, ruled by illusory energies. As we can see, the Qur'an speaks of a great (temporal) deception, that period when people will forget about their Imam and only those who are worthy of it will be consistent in believing in him. Speaking in the language of the Bhagavat - Gita, they are the ones who broke the three binding forces of nature (passion, ignorance and virtue) thus exposing the very nature of Maya, and the appearance of Avatars in the Iron Age thus seems inevitable because most remain in ignorance.

Musa a.s. as we see he seeks protection (from any arrogant person who does not believe in the Day of Judgment). The entire Vilayet could not be manifested in Musa's time, so Musa a.s. takes refuge under the auspices of Imam Mahdi. In order to draw attention to the general consideration of God's Lordship, Musa also asks for protection from "your Lord", which is also Imam Mehdi as the holder of the entire Vilayet, but Pharaoh cannot know that, and precisely because of this, Musa reminds him of arrogance as the main characteristic of all those who ignore the eschatological dimension of the human, which is the Day of Judgment. And neglecting that dimension inevitably leads to (at least some) vision of self-sufficiency, which is the negation of the ta'vil of the Book.

In another Qur'anic verse, Musa defines his Lord as the Lord of "the East and the West and what is between them". The East represents the rising of the Sun, that is, the Messengership of Muhammad. West is the setting of the Sun, that is, the physical departure of the Prophet from this world. That "between them" is the Imam. The Imam is the Keeper and Interpreter of the Book after sunset Sun'', that is, the physical departure of Muhammad. In this sense, the Imams are the batin of Revelation, its inner dimension that sustains between the East and the West, i.e. of the earthly manifestation of the Muhammadan Light and sunset is his physical person. The light remains because the Sun never sets on the whole earth and that is the Imam. North and South are not mentioned anywhere in the verse, so it is clear that it is (esoterically observed) word about the path of the Muhammadan light from the East (birth in the physical world) to the West (death, i.e. physical departure). How is one side of the Earth always exposed to light, so the outer darkness is the inner light. It is the Imam, that is, what is "between" the East and the West. Sunset in the West, its birth is in the other, inner East, which is light Imams. This is why the Qur'an mentions two Lords in one place of East and two Wests, so the outer and inner light, Muhammad as the light of the Legislative Mission and the Imam as the light of inner senses Announcements. As the North and the South do not encompass the light (they are only "illuminated") verses, so they don't mention them. That's why one tradition says that it will happen before Judgment Day. One day the sun will rise from the West because the beat of the Revelation will become the majority consciousness.

Next comes verse 28 (surah "The Believer"), whose serial number, we see, indicates the death of the Imam Askeri, i.e. the beginning of Imam Mehdi's concealment.

Verse 28: "And a man, a believer from Pharaoh's family, who hid his belief, said: "Should you kill a man because he says: "My Lord is Allah!, the one who brought you clear proofs from your Lord? If he is a liar, his lie will harm him, and if he is telling the truth, then it will catch up at least some of what you are threatened with, because Allah will not point to the Right Path to the one who exaggerates in evil and who lies a lot''.

We have already said that it is permissible to hide one's faith if the external circumstances are unbearable. We also pointed out that this is a man from Musa’s time who was called Habib and who lived within the pharaoh's family and hid his belief. However, an internal consideration of the verse reveals that it is about the Imam Hasan al-Askeri addressing Muttevekkil, the pharaoh of the time. The ordinal number of verses (28) is equal to the number of years of life of Imam Askeri (lived for 28 years old, as we know). Verse 28 mentions Imam Askeri as a "man" (one man). This is why in every time there is (per) one perfect man, the Immaculate Imam through which God's Love enters into existence. Such an Imam is in his only one time, as verse 28 says. Imam Askeri’s whole life (more or less) was spent in the Sammara military camp for which he was awarded and nicknamed Askeri (i.e. soldier). "Pharaoh's family" consists of Muttevekkil, Muttesim and Muttemid, and the latter also poisoned Imam Askeri, a.s.

These rulers were great enemies of the Prophet's Family. How formally were the "Islamic" rulers Hasan al-Askeri a.s. is (in the sense of general belonging Ummi) described as a believer "from the pharaoh's family" because according to one tradition "people are Allah's family and the one who is most useful to him is the most dear to his family''. Only in this context is the Imam (in verse 28) a "member" of Pharaoh’s family because he concealed his belief and was under constant surveillance by caliph's agents. How dangerous and unscrupulous people were those who did not overstep anything, the Imam "hid his belief" Then a believer from Pharaoh's family (Imam Askeri) says: "Should you kill a man because he says: "My Lord is Allah!...".

It is about Imam Mehdi a.s. whom the caliphs intended to kill at any cost, that is, to prevent his birth. The word "man" is used again (externally referring to Musa - a.s. but internally to Imam Mehdi a.s.). It is about Imam Mehdi as a perfect man. How much the caliphs feared his birth, among other things, is shown by the fact that they once had his noble mother, Saint Narcissa, imprisoned in order to make sure that she was not pregnant. However, the signs of pregnancy were not even visible, because Imams are born from their pure mothers' hips (we have already touched on this topic).

We have seen how it is in verse 28 (surah "The Believer") for Imam Askeri and also for his son Imam Mahdi, the word "man" (not Muslim or believer) is used. It is about a perfect man (insal al-kjamil) who is in the position of servitude to God and whom He returns to people for their benefit. That is exactly why Imam al-Mahdi a.s. say "My Lord is Allah" in order so that level made available the knowledge of God. He denies any divinity and that is actually the whole of true Tevhid. Perfect in this way, a man shows others how in the Battle there is no one but Him and that it should not be tied to the causes in the form of various "masters", regardless of whether they are in question of natural forces or other people. All characters of the world exist according to God and they have no reality for themselves.

Muttevekkil and Muttesim (and Muttemid) planned the killing of Imam Mahdi, which we know, is also spoken about in verse 28 (Surah "The Believer"). However, their plans failed, Imam al-Mahdi is alive and hidden. Verse continues "...the one who brought you clear proofs from your Lord...".

The clear proofs are the Imams before the Mahdi, eleven of them. Right after your birth Imam Mehdi pronounced the shahadat (as a newborn), faith in God and The unity of Muhammad, and thereby brought clear evidence of previous Imams. He brought evidence from the Master that indicates that they are all Imams are at the level of complete servitude to God in this context means the property of Ismet (infallibility). Then the verse goes on to say ''... if he is a liar his lie will hurt him and if he is telling the truth then it will catch up with you at least some of what you are threatened with...''.

Muhammed a.s. said: "A lie is incompatible with belief." The property of Immaculate (Innocence) implies the impossibility of lying. This is the meaning of the word that (if he is a liar) "his lie will harm him" because a lie (since it was told and did not remain at the level of the state) always harms others and would not have been told otherwise. Here it is indicated that the Imams always speak the truth.

When Imam al-Mahdi a.s. was born on his blessed hand was written - "Say - the truth has come and lies have disappeared". Imam is the embodiment of Truth and with him lies disappear. This is exactly what Imam Askeri is aiming for (in verse 28) when he says: "... if he is a liar, his lie will harm him..." which has exactly the meaning of the disappearance of the lie. Verse 28 goes on to say "... and if he speaks the truth, then at least some of what you are threatened with will reach you". What is threatened is the Revelation of the Imam from the hidden world. "At least something" indicates all the layers of the Occultation itself, which is different for everyone, and so will the Imam's Exit. The one who touches the glass of the sea has touched "at least something" of that sea, and the water is one and the same.

Verse 28 (surah "The Believer") ends with the words "... because Allah will not show the Right Path to one who exaggerates in evil and who lies a lot...".

We know that the Holy Imams are the Right Way especially. Therefore, God will not point them out to the one who exaggerates in evil and who lies a lot. Unbelief is not mentioned because it in itself excludes the True Path which requires faith. "Exaggeration in evil" goes back to the beginning of the Imamate when the right was taken away from Imam Ali to succeed the Prophet. The sinless Imam was to be chosen as the leader of the Muslims because the Prophet himself declared him as such. However, we have already pointed out that this refers to the removal of external authority while the Imam remains the Imam in all circumstances. At the end of the verse, the True Way is also renounced by those who lie a lot. It is the same thing because many lies were invented and even "hadiths" were invented in order to justify the dishonorable actions after the Prophet's death.

The hypocrites hated Imam Ali so much that they even wanted to attack his body (after his death) and he was buried secretly and at night. This is completely in accordance with Muhammad (pbuh). in the words: "Oh, Ali, you hypocrite, he doesn't love you and the believer doesn't hate you''. This means that there can be a believer who does not love Imam Ali but there cannot be a believer who hates him. The Prophet himself accepted Islam from people by asking for two testimonies; faith in One God and in his Messengership, while not demanding that (everyone) believe in the Imamate precisely for fear that people would deny Islam themselves because the opposition to Imam Ali was constantly strong and quite large. In addition, Imamate is a "difficult and difficult matter" (Imam Sadiq a.s.) and he cannot each wear. According to one tradition, only a higher angel and a sent Prophet or a believer whose heart will be tested by God can carry that thing.

Surah "The Believer" is serially number 40 and has 85 verses. If from the serial number (40) we subtract the number of the considered verse (28) we will get the number 12 (40-28=12), which indicates the 12 Holy Imams who are "believers" (the title of the surah is "Believer"). In addition, that difference, or the number 12, indicates (and) the Twelfth Imam himself, about whom, as we have seen, verse 28 speaks (esotericly) (externally, of course, we are talking about Habib from the time of Moses). The sum of the digits of the ordinal number of the surah (40) and the total number of verses (85) indicates the authority of Imam Mahdi, a.s. Because, 4+0+8+5=17. If we add the two numbers, we will get the number 125 (40+85=125),that represents the Hundred Beautiful Names of God and 25 parts of (still) unknown knowledge that will be brought by Imam al-Mahdi (100+25=125). The difference between this number (125) and the number of Qur'anic surahs (114) again points to the Eleventh Imam Hasan al-Askeri (125-114=11).

Surah "Believer" is his surah and he is "a believer who hid his belief" because of the difficult circumstances imposed on him in the Sammara military camp. The difference between the total number of verses of Surah "The Believer" (85) and verse 28 is the number 57 (85-28=57), which is the ordinal number of Surah "Iron", which is located exactly in the middle of the Qur'an (57+57 =114). This means that Surah "Iron" hides the secrets that arise from the difference between the whole faith and the Occultation of Imam Mahdi a.s. This is confirmed as we know by the words of the Fourth Imam, Sajjad a.s. who said that some verses of Surah "Iron" were revealed because of the people who will come in later times. This Dark Age is by all accounts "later" than all previous ones.

We can see how the very title of the surah ("Iron") indicates the Iron Age (in which we live today), i.e. the age of the machine. For the Kali Yuga, the Vedic scriptures say that it will be marked (among other things) by the lack of intelligence and the absence of mercy, which can be seen today at every step where the animalistic way of life prevails. Now let's look at some verses of Surah "Iron".

Verse 9: "He reveals clear signs to His servant in order to bring you out of the darkness into the light - and indeed, Allah is kind and merciful to you!"

We see how the words "Messenger", "Prophet" or "Muhammad" are nowhere to be found although of course (in the external sense) the word "slave" refers to of the Noble Prophet. However, since the Episcopal designation was not mentioned (but the slave of God), esoterically it is about a special degree of pleasing God, which is the rarest in the Dark Ages. Verse 65 (in Surah "The Cave") talks about the discovery of Khidr a.s. by Musa a.s. and his spiritual knight who accompanied him. They sought knowledge and God revealed to them that there is a great knower. The one who has more knowledge than Musa a.s. That hidden servant of God was called Khidr, and he is still alive today.

Verse 65: "And they found one of Our slaves to whom We bestowed Our mercy and to what We know learned''.

This represents (direct) divine teaching that is a consequence of God's special grace. We see how the word "slave" is used in the verse. We are talking about special categories of awliyas who are under the direction of Imam Mehdi and Hidra, and in a narrower sense we are talking about exclusively the mentioned two saints for whom the verses (esoteric) are clear. That's why verse 9 of Surah "Iron" says that "He reveals clear signs to His servants".

The publication is of course not the publication of the Qur'an which was completed and which Muhammad delivered to the people in the capacity of Legislative Herald. It is about the publication of the inner meanings of the Book, for which the Imam is in charge. As Imam Mehdi and Hidr are externally inaccessible, those who are worthy of their mediation (teachings) are, as we said, the very logic of things and the rarest, although there are certainly those who achieve some kind of direct contact. The clarity of the esoteric meanings of the Book (under the guidance of Imam Mehdi a.s.) is what the Most High "brings us out of the darkness into the light". Darkness represents the darkness of (this) Last Time, that is, the Dark Age. As we can see, "darkness" is mentioned in the plural because it is about the multi-layered veiling from God. The Holy Prophet was referring to this nuanced separation from the Source, saying: "God has 70,000 curtains of light and darkness." If the brightness of His Face were to tear them away, it would burn all existing ones."

Of course, in the Dark Ages when spirituality is (almost) banished and the animal way of life prevails over human beings, the veils of darkness are dominant. However, getting out of the darkness of material illusion is (even today) possible, as verse 9 speaks about ("to bring you out of the darkness into the light"). Light is the Imam and in this age it is the Twelfth Imam, Muhammad al-Mahdi a.s. When one comes out of the darkness it is usually said that one is coming out into the "light of day". "Day" is not mentioned in the verse because that knowledge (about the emergence of the Imam) is God's secret and is covered by people. But the Imam is the one who leads the followers out of the darkness of ignorance. This darkness actually led to the disappearance of Imam Mehdi, people, due to their own obscurity, "hid the Imam" from themselves, that is, they became unable to recognize him. That is why in this age it is necessary to get rid of at least the curtains of darkness that separate them from Allah, and certainly there are those who face the curtains of light. At the end of verse 9 (Sura "Iron") it is said that "Allah is truly kind and merciful to you".

God's goodness and mercy pervade all existence. The Qur'an says: "With My punishment I punish whom I will, and My Mercy embraces everything." And just as God's Grace includes everything, so the grace of pleasing God like the Earth carries all people, both good and bad, both smart and those who are not. And the one who is the most learned is also the most merciful towards people. Imam Ali was called Abu Turab, which means "father of dust" because he had a calm nature of the earth. The darkness of this last time is clarified in some verses of the surah "Light" (surah 24, verse 64).

Verse 39: "And the deeds of the unbeliever are like a trap in the plain where a thirsty person sees water, but when he reaches that place, he finds nothing - and he will find Allah's punishment waiting for him beside him, and He will pay his bill in full because Allah calculates very quickly''.

As we can see, the verse clarifies the mirage of the created world, nature and the passions of the soul which can never quench the true thirst of the soul and end up with a disappointing illusion as a result. If a thirsty man drinks salt water, it only increases his thirst, which grows stronger with each sip.

Verse 40: "or they are like darkness over a deep sea covered by waves one after the other, above which there are clouds, all darkness one above the other, the finger cannot be seen before the eye, and the one to whom Allah does not give light will not have light."

The totality of the Muhammadan light and the light of Imam Mehdi as the Seal of the Vilayet together form the Qur'an. Because Imams are guides and perfect teachers, guardians of the Qur'an and its interpreters. More precisely, there are 2 Seals of the Qur'an. Muhammed a.s. as the Seal of the Mission and Mehdi a.s. as the Seal of the Muhammadan Vilayet. The first one seals the exoteric one because with it the Mission is completed and the second one seals the cycle of initiation into the divine secrets as the Last Imam. Some traditions say that the world after the death of Imam Mahdi will last a very short time, about 30 years, although the figure of 400 or 660 years is reported, and God knows best. Verse 40 (Sura "Light") clarifies what the darkness of the Iron Age mentioned in verse 9 of Surah "Iron" is.

The eclipse of the Dark Age is presented through the part of deniers, i.e. symbolic comparisons that hide numerous esoteric secrets. Most of the people of our time live in complete darkness, believing only in the magic of this world. The darkness of ignorance (and consequently evil) is over the deep sea of ​​life which is covered by the waves of the material "one after the other" because the ripples of different aspirations are constantly present in the polluted and disturbed mind. The outer world can never reach peace if there is no peace within the souls. Above the waves are the clouds of committed deeds that cover the hearts and prevent the Light of the Imam from showing itself in all its fullness. The darkness of ignorance (in this Dark Age) is all one above the other because the human being knows only the external world through the cause-and-effect chain. Thus attachment to the world of matter becomes complete, that is, darkness is at its peak. Loyalty to a deceptive illusion is (according to the state of the lustful soul) unlimited, and darkness accumulates.

"The finger cannot be seen in front of the eye" - continues the verse.

The finger used to command or point (that is, the finger that is placed in front of the eye) is the index finger or Jupiter's finger. This indicates a complete spiritual ignorance in the Iron Age when (in the external sense) the clear verses that lead from darkness to light (which, as we know, is the esoterically observed Imam) are unrecognizable to the extent that even sensory cognition and binding (by Sharia) regulations cannot be harmonized at all. As "eyes are not blind but hearts in the chest" (Qur'an), even complete "proximity" (finger and eye) of mutually comparable things (due to complete darkness in the Iron Age) cannot ensure certain knowledge. That is why some traditions say that when Imam al-Mahdi comes, it will seem to people that he will bring a "new religion". It shows how far we have strayed from the Original Islam. The eclipse is so great that "the finger in front of the eye cannot be seen", and we know that it is manifested with the index finger (in prayer) of God's Unity and Muhammad's Mission.

The end of verse 40 (Surah "Light") says: "and he to whom Allah does not give light will not have light." The light is Imam Mehdi who is revealed from the world of concealment when the darkness is complete. In this sense, one tradition says that the Imam will appear when "people are left without hope", that is, when the eclipse reaches its peak. The mentioned "hope" is of a cosmological and not a social character, the meaning of life escapes and cannot be determined. The ordinal number of the verse that talks about the Dark Age (in the surah "Light") is 40. The surah "The Believer" is surah 40, and what we know is the surah of Imam Askeri, a.s. The difference between the total number of verses of the surah "Light" (64) and the ordinal number of the surah (24) is again 40 (64-24=40). Official Access to the Imam is impossible today, but his light guides.

Let's move on to verse 16 of Surah "Iron".

Verse 16: "Isn't it time for believers' hearts to soften when Allah and

The truth that is being proclaimed remembers, and that they will not be like those who still have the Book given a long time ago, so their hearts, because a lot of time has passed, have become merciless, and many of them are disbelievers''. The words "isn't it time" speak of the great passage of time until the "softening of the heart" (believers), that is, of the Dark Age when the human race should finally come closer to God (at least by mentioning Him). Of course, the verse refers to any time, but the Iron Age as a whole is the Age of "hardness". According to Vedic teachings, mentioning God is the most effective (if not the only) sure way to be close to God in this age. In the Kali - Yuga, other forms of worship are almost impossible due to the general pollution of purely material values.

The Qur'an says something similar: "Say - Allah; and leave them to lie to themselves''.

The words - "Say - Allah" indicate Zikrullah or remembrance of Allah.

A dhikr that is repeated meaningfully and within the spiritual genealogy of one from Sufi directions it is called vird and represents the daily responsibility of the new convert (murid) who is entrusted by the teacher (sheykh). However, as the characteristic of this age is lies and entertainment, the Qur'an, reminding of the iron man in verse 16 (surah "Iron"), mentions the softening of the heart when Allah and the revealed Truth are mentioned. Remembrance of Allah is the initial or first stage of Zakkir.

The consequence of this is specific halwat (osama), because after the command to mention Allah, it is said: "and leave them to amuse themselves with their lies". Leaving people represents spiritual loneliness, regardless of whether this leaving is only essential or if it is both formal and essential, which then also implies the termination of physical contact with people. After that it is mentioned in verse 16 "Truth that is revealed". Externally, we are certainly talking about the Qur'anic Revelation. However, since the Qur'an and the Revelation were not mentioned at all, we are talking about a perfect man who is the embodiment of Truth. We know that it refers to the 12 Imams who are the interpreters and Guardians of the Book.

In this way (by following the Holy Imams who are in the center of the spiritual genealogy) the "heart softens", and according to one tradition, the furthest from God are those who are stubborn and hard-hearted. With constant zikrullah, the heart is softened and exposed to the refined influences of the Divine attraction (jazbbah). Verse 16 continues: "... and lest they be like those who were given the Book a long time ago, so their hearts, because a lot of time has passed, have become merciless, and many of them are non-believers."

People with a revived (softened) heart, that is, people of the spiritual Path (tarikat) must not fall into oblivion that would change the tradition or the basic postulates of the faith itself (because the Book was given a long time ago).

The verse does not say which Book is in question. Seen from the outside, it is certainly the Torah of Moses (i.e. the Torah of Musa, a.s.). But esoterically it can refer to any ancient divine Revelation. Because, "a lot of time has passed" since, say, the Vedas were revealed and the Bhagavat-Gita is estimated to be at least several thousand years old. The leaves of Ibrahim (suhufi) are also among the ancient divine revelations. But time has taken its toll and hearts have become merciless. Mercy is lacking precisely because the heart is constantly covered by incessant gloom. All these are the reasons why the Fourth Imam Sejad a.s. as we know, he said that some verses of Surah "Iron" were revealed for people who will come much later, that is, in the Last Time. According to tradition, they will "think a lot" about the verses of the mentioned sura, which hides the signs directed towards the iron man.

According to Vedic literature, the Dark Age is characterized by a low coefficient of intelligence (of most people) and the absence of charity, and faith is reduced to just a ritual. The rituals of the religion still exist, but esoteric knowledge has been reduced to a minimum. For the followers of Christ, the Qur'an says that they have gentle and compassionate hearts. But, as we said, a lot of time has passed since the beginning of the original Revelation, and hearts have become merciless. Since religion has remained a mere ritual, many of those who hold formally correct religious views are (esoteric) unbelievers, as the end of verse 16 speaks of.

In his last letter, Imam al-Mahdi also says that he will see his arrival, "hearts become merciless and cruel". Let's move on to verse 17 of Surah "Iron". Verse 17: "Know that Allah gives life already to the dead earth! We explain the evidence to you so that you understand.''

The ordinal number of the verse (17) indicates the authority of Imam Mehdi a.s. People's hopelessness and spiritual confusion have reached rock bottom and the earth is (cognitively) dead. But Allah sends the Savior, Imam Mehdi a.s. and to such and such (already dead earth) He gives new life to knowledge. Knowledge is attributed (exclusively) to God in verse 17 because He is the only Knower (in battle).

Imam Ali a.s. said about the Holy Imams: "They are the life of knowledge and the death of ignorance", and it is clear what kind of life and death they are talking about. This is the knowledge for which all the worlds were ultimately created, and about which God himself says: "I was a hidden treasure, I wanted to be known, so I created the world".

Then verse 17 continues: "We explain the proofs to you so that you may understand." The proofs are the Holy Imams, the Twelve and their real, primordial nature, God explains to people so that they understand what the Imams really are.

The human race then realizes the Holy Imams in the state of their Pure Light. This means the enlightenment of mankind in which the "explanation" will in fact mean (universal) enlightenment.

Muhammed a.s. said: "The Day of Judgment will not come until rivers and green meadows appear in the land of the Arabs." Thus, even in the exoteric sense the "dead land" (the desert of the Arabian Peninsula) will be endowed with "rivers and green meadows" which represent life (already dead land). One well-known tradition says that for Mehdi "the earth will pour out its treasures and there will be abundant rain". This is a completely logical consequence of the harmonious balance of life forms in the Golden Age when every being will discover the purpose of its existence. We see that in contrast to today's mindless exploitation of nature, in the Mehdi's era it "throws out" its own treasures.

If we subtract the number 12 (Imams) from the ordinal number of Surah "Iron", we will get the number 45 (57-12=45). If we add those two same numbers, we will get the number 69 (57+12=69). The sum of these two results gives the number of Quranic surahs (114). Because, 45+69=114. This is precisely what confirms that in the Golden Age, perfection will go both "up" (improving spirituality) and "down" (mastering natural resources). It should be noted that it is not about, as we said, "ruling" nature in today's sense of understanding creation as a place of exploitation.

On the contrary, the earth itself will throw out (Imam Mehdi) its treasures, which means that the fruit of the spiritual and spiritual maturation of people will necessarily be a completely new knowledge about nature where and when it will serve man because man deserves it. However, today's barbaric attitude towards the natural environment has threatened the very survival of humanity. Greed limited by nothing is presented as "progress" and its inexorability as "the rise of the social standard". However, desires have no end and matter will never satisfy man. This is why science is commendable but not science of "soulless" as the robotic man possesses today.

Let's go back to the surah "The Believer", the surah in which Imam Hasan al-Askari a.s. he talks to Muttevekil, the pharaoh of that time who held the title of "caliph". Dialogue thus understood is a heavenly event, and we know that it is not based on material facts of external history. The imam and the pharaoh are having a dialogue within us. One as the Pole of the World, the other as the bearer of the "false self".

Verse 56 of that surah says: "Those who argue about Allah's signs even though no proof came to them, in their hearts there is only arrogance that will not lead to the desired goal, so ask Allah for protection, because He truly hears and sees everything." The "signs of Allah" are, as we know, the Holy Imams in the state of their pure light. It is impossible to discuss them purely rationally and without spiritual virility and spiritual experience. The Qur'an says that "man is more inclined to argue than anyone else", and the word "man" does not imply any faith, but only the reason with which that man is endowed. However, discussion in this Iron Age is impossible until the Proof (Imam al-Mahdi) is revealed, which has not yet "come" as verse 56 says.

With the arrival of the Imam, the discussion about the Ahl al-Bayt is completed because the Mehdi is the last Proof of God's Proofs. With him, knowledge is completed. Those, on the other hand, who persist in different debates (now in the Age of the long concealment of the Imams) carry in their hearts arrogance that will not lead them to the goal desired''. This is arrogance towards Allah and not people because "hearts" mean that primordial center of being which still in preexistence (ezel) rejected the Wilayat of the 12 Imams. "The desired goal" is the knowledge of oneself, which is also the purpose of existence, because tradition says: "He who knows himself has known his Lord". However, since the knowledge of Imams is the knowledge of Allah, those who reject their Vilayet cannot reach the "desired goal", i.e. knowledge of oneself, or else that knowledge is partial and short-lived.

Returning to the Source is the deepest aspiration of all creation and applies to all levels of existence including the plant, animal and inorganic world. It's all about the constant busyness of mentioning God, but we don't feel it. Something that would be completely "dead" does not even exist, but human beings (mostly) are not capable of perceiving refined forms of spiritual zikr that echo from the so-called. "non-living" matter. In order to remind man of his ancestral homeland from which he was brought down to earth, God sends Prophets and through them Books, guidance and wisdom to return to the place from where we came. In the esoteric sense, the "desired goal" (verse 56, surah "The Believer") is unattainable without the Imam who is the Keeper and Interpreter of the Book. If (in the cognitive process) we bypass the perfect man, we necessarily fall into the traps of anthropomorphism, agnosticism and literalism, and in this sense verse 56 ends by saying: "... therefore ask Allah for protection, because He truly hears and sees everything". It is known that Imam al-Mahdi a.s. said: "I am a protection for the people of the earth", and he is the protection mentioned in the verse.

Qur'an does not say - "seek protection from Allah" but precisely "seek from Allah the protection" of Imam Mehdi so that his blessed influence will save you from the aforementioned pits into which you inevitably fall without an Imam (anthropomorphism, agnosticism and literalism). The very end of the verse ends with the words, "He truly hears and sees everything." How God's a servant when He loves him becomes "His hearing, sight, hand, foot..." the divine in this case hears and sees "through" the human because the Imams are the sinless servants of Allah through whom He acts. Their anger is His anger, their pleasure is His pleasure. So, in this context, Imam Mehdi a.s. hears and sees every believer who prays to Allah for his (Imam's) protection. Of course, Imam’s perception of things and his understanding of the world far surpasses the ordinary human capabilities and the limited sensory cognition inherent in the average consciousness. The nature of that comprehensiveness at this stage of spiritual evolution we cannot understand.

Since we have already commented on verse 28 of Surah "The Believer", we move on to verse 29.

Verse 29: "Oh my people, today the power belongs to you and you are at the top of the earth, but who will defend us from Allah's punishment if it overtakes us?" And the pharaoh said: "I advise you only what I think, and only I will lead you to the right path". Imam Askeri a.s. addresses (in his dialogue with Muttevekil in the spiritual heaven of the mystical traveler) the general consciousness ("the people"). How is Imam Askeri a.s. the Pole of the World? in this sense, he puts the matter in its place and says - "my people", thus "appropriating" all people in the function of Pole. Muttevvekill, Muttesim and Muttemid "today belong to the power and you are at the top of the land".

The mentioned three "belonged" to the earthly (and only formally "Islamic") power; with the largest built minarets of mosques in the world they are on "tops in the country". As the Imam is the sustainer of the world, the 12 Imams are the "tops of the earth" which Muttevvekil, Muttesim and Muttemid do not see, and what Imam Askeri reminds them of by pointing to their transitory authority which is (and) the peak of their knowledge. Unlike the Holy Imams, who are the metaphysical peaks of the earth, the aforementioned caliphs are at the peaks of the mundane, creative world.

Regarding the (possible) punishment of God, Imam Askeri says "us" ("who will defend us'') because "no one is safe from Allah's punishment" as he says The Holy Book, and respecting the immutability of God's laws, he subordinates himself to those norms. That's why he didn't say "you" (but "us"), although it is clear that punishments do not fall on God's favorites. God is the Absolute Ruler and so that something inappropriate would not be attributed to the Imam (if he emphasized his real degree of closeness to God) and out of respect for the causes, Hasan al-Askeri includes himself among other people ("who will defend us from Allah's punishment if we does she arrive?''). This represents the ultimate respect for causes and putting God's omnipotence first, as befits Him. Muttewekil, the pharaoh of that time, gives an answer based solely on rational experience ("I advise you only what I think") and adds that "only he will lead the people to the right path". This actually means that he (''unconsciously'') acknowledges the Imams as the True Path, especially since he (even in the past) rejected their Vilayet, his ego (low self) vainly accepts his own righteousness. Quite a number of various "pharaohs" consider their thought constructions to be true, and the vast majority of people follow their (rationally created) "right path" exclusively.

Verse 30 follows: "And then that believer said: "O my people, I fear that what befell the people who conspired against the Prophet will not happen to you." The verse says "you", which is an allusion to the general consciousness that does not deny the Message in its form of receiving the Revelation, but represents a conspiracy against the Batin - and that same Revelation, that is, the Holy Imams. This conspiracy against the Vilayet of the Twelve was particularly relevant during the reign of the aforementioned three "caliphs" (Muttevekkiila, Muttesim and Muttemida).

They prevented the work of the Holy Imams in every way by torturing and imprisoning them. The conspiracy is certainly more far-reaching and includes former nations as well because Imam Ali was sent secretly with every Prophet and with Muhammad publicly. The negation of the inner meanings of the Book has always existed had a conspiratorial character, and that is why the Qur'an does not specify the exact determination of the possible punishment for the former nations, but uses an indefinite pronoun ("lest that happen to you..."). The failure to recognize Imam Ali as the Seal of the Absolute Vilayet is exactly "what" came to the nations before, which is the impossibility of manifesting the entirety of the Vilayet before Imam Mehdi a.s. The fear associated with that is quite certain, and Imam Askeri also warns in that form ("I fear that you too...").

Verse 31: "as it was with Noah's people and Ada and Semud and those after them. - And Allah is not unjust towards His servants''.

As we know, Muhammad a.s. said: "My Ahl al-Bayt is like Noah's Ark, whoever climbs is saved, whoever misses it is sunk." The people rejected the Imamate of Imam Askeri a.s. just as Noah's people rejected him. And just as a small number of Nuh's followers managed to board the ship of Ahl al-Bayt, so a small loyal group joined Imam Askari. In fact, the chosen ones have always been insignificant, and according to the famous testimony of Imam Jafer, a.s. Islam began with exile and will end with it. "Blessed are the exiles," he added.

Exile in this time is primarily spiritual because it is outwardly religious and not endangered.

After that, in verse 31, "Ad and Semud, and those after them" are mentioned. Expression of "people" (after Noah's people) is no longer mentioned but literally "Ad" and Semud. And while Noah's people (in the esoteric sense) due to the material floods that affect people may represent the majority consciousness, "Ad" and "Themud" are mentioned only by name. Their Messengers (who came to them) were Hud and Salih. The first name can indicate God's greatest Name (HU, ie He) while Salih refers to goodness. Both should be realized within the spiritual path and thus esoterically touch the "tops of the earth", that is, the pinnacle of knowledge. It is the real position of the human soul as opposed to false positions when a person attributes to himself a place and a position that does not belong to him.

"You are at the top of the earth" - says Imam Askeri pointing to Muttevekkila, Muttesim and Muttemid for the reasons of this worldly position, while the real tops of the earth (its poles) are the Holy Imams, 12 of them. They are the pinnacle of knowledge, goodness and nobility and the True Path in particular.

The "true peaks" are indicated by some verses of Surah "Ramparts". Thus, verse 46, clarifying the separation between heaven and hell, says: "Between them will be a wall, and on the tops will be people who will know each one by his characteristics." And they will shout to the inhabitants of paradise: "Peace be with you!" - until they enter it, and they will hardly wait. This is a clarification of the true meaning of "peaks in the earth" from verse 29 of the surah "Believer". In contrast to the pharaohs of that time, to whom the position on the real summits is just happening, the Holy Imams are those at the top of the ramparts (of knowledge) who will "know everyone according to his characteristic" because the Imam is everyone's heaven or hell. That they are the Way of Salvation, they say the words that they will call out to the inhabitants of paradise before they enter it. These are the words - "Peace be with you" and they have the meaning of Islam in the full sense of that word (the words Salam and Islam have the same root).

The end of verse 31 (surah "The Believer") says that God "is not unjust to his slaves." Externally this refers to the general absence of injustice in God dealing with people, but esoterically it is about those who have ascended to Noah's ark of Salvation and to whom injustice in dealings is foreign and God is "in the image of His servant about Him", which means that His relationship with man is reciprocal to man's relationship with Him. Of course, God's love has no cause, beginning or end. One verse in the Holy Book says that "everyone was shown the Right Way" but "they were blinded". Holy Imams are the Right Path especially Ali a.s. as the Seal of the Absolute Vilayet was with the Prophet Salih secretly, and thus (partially) they were shown the Right Path, but they had a milia of blindness, which (in this context) refers to "blind hearts in the chest".

It is about the blindness of self-sufficiency, the inability to see with the heart's eyes that observe spiritual realities. That is why the word "Semud" and the word "Samed" have the same root. "Samed" means Absolute Completeness, self-sufficient. That word, which refers to Divine self-sufficiency, is mentioned in the Qur'an in only one place (in Surah "Sincerity"). Only God is sufficient to Himself in His Absolute Completeness. That position does not belong to man.

Verse 32 follows: "O my people, I fear what will happen to you on the Day when you will call each other''.

From the outside, it is about Judgment Day. But it is esoterically about The Imam, who is like a Great Earthquake, and the fear is related to the day of the Announcement of the Imam. Mutual calling signifies a debate among different religious schools before the final and full unity of the human race through the religion of love. In the age of the Savior, the religion of love will unite all humanity after people find the One (and the same) within each religious direction.

Before the final unification, there will certainly be "summoning", but enlightenment is the final destiny of every being. Discussion can of course be both allowed and recommended; - "The separation of my community is a mercy," said the Prophet.

Verse 33: "On the Day when you will run back, when no one will be able to defend you from Allah. And whoever Allah leaves in error, no one will guide him."

The external consideration of the verse again speaks of the Day of Judgment. Seen from the inside, it is a question of retreating and running away from the Truth related to which people were "calling out".

The ordinal number of the verse (33) indicates the number of Isa's a.s. year when he will come (again) with Imam Mehdi, and this retreat (before the Truth) is actually the last "discussion", before universal enlightenment. As we know, Jesus was raised from the earth at the age of thirty-three. Then no one will be able to defend against "Allah" because they are all false and perverted teachings debunked. The truth has won and is available to all mankind.

Verse 33 does not mention disbelief, but precisely delusion because they are Abbasid rulers that had a formal belief (but not wanting the True Path) and Imam Askeri a.s. he reminds us of the future age, the age of his son Imam Mehdi a.s. The mentioned misconception is related to the Vilayet of the 12 Imams before which Muttevekkill, Muttesim and Muttemid "retreat and flee", i.e. it is the day of the Revelation of the Imams. This is why the Abbasid rulers tried so hard to prevent the birth of the Holy Child, but God is Ruler and Knower. Caliph's agents constantly monitored Imam Askeri's house and followed his movements, but Imam Mehdi was born.

Verses 34 and 35 (which follow in Surah "The Believer") speak about Yusuf. Verses 36 and 37 follow.

Verse 36: "Oh Haman" - said the pharaoh - build me a tower so I don't reach the paths.

Verse 37: "the path of the heavens, would I not ascend to the god of Moses, and I think that he is indeed a liar". And that's how his ugly deeds seemed beautiful to Pharaoh and he was diverted from the right path, and Pharaoh's cunning ended to his detriment''.

Musa a.s., Haman and Pharaoh appear in the external sense of these verses so we know that on (one) level of esoteric reality it refers to the Imam Hasan - al-Askeri and Muttewekil, Muttesim and Muttemid, who are (within himself) aware of the heavenly paths of the 12 Holy Imams a.s. Related to "tower" in the Arabic language (in the Holy Book) the word "sarh" is used, which could be translated as a star house. Seen from the point of view of the time of Muttevekkill and Muttesim, these pharaohs of their time are looking for the star of Imam Mahdi, wanting to prevent his birth.

Imam Ali is known to have said: "Imams are like stars, when one sets, another appears."

Dreaming of the setting of the star of Imam Askeri (whom they eventually poisoned), they want to prevent the birth of a new one, the star of Imam Mehdi .a.s. That's why the star tower is a symbolic parable for an entirely internal event. Similarly, the wise men looked for Jesus' star. As for the formal Muslims and how they hid their nefarious plans within the Islamic regulations, the "tower" from which the star of Imam Mehdi was supposed to be seen is the large mosque in Sammara, which has the shape of a spiral tower Mutewekkil wants to reach the "heavenly paths" (which announce the birth of Imam Mahdi) which are defined in verse 37 as "the god of Musa". As Muttewekil, Muttesim and Muttemid took this world as a god, that deity is necessarily materialized as the golden calf from the time of Moses, which the Israelites accepted during the time of Moses, a.s. absences. Our age has "materialized" the golden calf to its maximum, "modern" civilization itself is its embodiment.

The birth of Imam Mehdi happened at dawn, on the 15th of Sha'ban, 255 years. By Hijri. From the root of the word "sarh" (tower) is the word "sehur" which means the dawn, or the beginning of fasting, during the month of Ramadan. Therefore, it is about the dawn of the birth of the "last star" (Imam Mehdi) that the Abbasid rulers tried to perceive from the tower of falsehood, pretense and delusion. Due to the concealment of real motives, the mosque in Sammara is the largest in the world.

A man named Haman was mentioned as the builder of the tower. The word "hamen" (has the same root as Haman) also means "to guess" in the Arabic language. Also, "hamdan" means a flatterer, one who praises a lot. Surrounded by flatterers, the pharaohs of that time tried to find out the secret of Imam Mehdi's birth.

The mosque in Sammara has the largest minaret in the world, with which the pharaohs wanted to show themselves to the world as good and loyal believers. Pharaoh Muttevekil in his conversation with Imam Hasan - al-Askeri does not deny the Messengership (in the external view of the verse it is the Messengership of Musa) but through the "tower" which represents the knowledge of the "dawn" (birth) of Imam Mahdi he wants to climb to the "heavenly paths" of Imamate and Vilayet. However, as this is not possible since there is no sincere intention, he finds a false deity from the time of Moses, i.e. the golden calf. The verse does not say God, but precisely "the god of Moses", which again implies an anthropomorphic vision of the divine that is foreign to the original Islamic spirituality. Through the Vilayet of 12 Imams, every true mystic "backs down" before such a theory.

Because of the original monotheistic vision that denies the divinity of both man and the god created in the imagination of Pharaoh Musa - he calls him a "liar". To the pharaoh (Muttevekkil), his "ugly deeds became beautiful", says verse 37, which is a completely logical consequence of the construction of (formally Islamic) mosques, of which the one in Sammara (where Imam Askeri was imprisoned) is the largest in the world. In every great religion, the exterior so often tries to make up for the interior deficiencies to his detriment''. We know that the Holy Imams are the Right Way in particular. It was precisely because of making his ugly parts beautiful that he was turned away from the Holy Imams and his cunning ended to his detriment because he failed to kill Imam Mehdi a.s. Despite the efforts of the enemy, Imam al-Mahdi was born, he is alive and hidden. This is precisely the Pharaoh's "damage", i.e. the rising of the star of Imam Mehdi a.s.

Every age has its Pharaoh under the guise of religion and its Imam who is the Guide and witness, interpreter of the Book and its guardian. And each of them can be found in the multi-layeredness of the Qur'anic text right now because the Qur'an is alive and will reveal its inner truth until the Day of Judgment. However, Islamic esoteric reality has always represented a minority consciousness.

Let's move on to verse 38 of Surah "The Believer": "And then that believer said: "Oh my people, look up to me, I will show you the right path''.

As we said, ``the people'' is an average, general consciousness that never fully absorbs spiritual messages. The physical law and customary rituals and traditions are the maximum of these efforts. However, rare individuals always reach the light of the Book, and since (by objective knowledge) it is not even possible to find out who among the people could potentially be Imam Askeri a.s. addresses "the people". God says that His friends are hidden under His domes and only He knows them. Imam invites them to "imitate him". He does not say "follow me" which would mean the principles of the external law for the physical (shari'a) but precisely "into me", that is, into my inner light, into the core of my Imamate. It is the light of the Vilayet of the 12 Imams. Of course, the inner vision of one of the Imams in his soul can only be undertaken by a mature mystic.

Verse 32 of Surah "Explanation" says: "And who speaks more beautifully than the one who calls to Allah, who does good deeds and who says: "I am indeed a Muslim". One of the Imams said: "If people were presented with the beauty of our speech, they would accept our teachings." It is the Vilayet of the Imams that is the most beautiful speech that calls to Allah and the Imams are the greatest benefactors. Only the one who meets the Imams in their pure light and adopts their way and way of doing good deeds can say (speak), that is, announce to others that he is a Muslim. Imam Askeri refers to the most beautiful speech in verse 38 (surah "The Believer") when he says that they look up to him. And speech is a manifestation of the inner. Verse 25 of Surah "Explanation" says: "We appointed for them bad companions who showed them what they had done and what they would do as good, and what was said about the nations, the jinn and the people who were before them were also gone - they really perished''.

The external analysis of the verse speaks of the people of hell. From an esoteric point of view, this verse explains how "his ugly parts seemed beautiful to Pharaoh and he was turned away from the right path..." (verse 37 of Surah "The Believer"). In question, therefore, are the "bad friends" who portrayed the pharaoh (Muttevekila). I love what he has done and what he will do (Muttessim and Muttemid) after him.

Verse 25 of Surah "Explanation" does not mention either faith or unbelief, but only bad companions, which means that they can even formally be believers or Muslims. With every pharaonic power there are bad companions made up of the scholars of the time who follow him and approve of his tyrannical and unjust actions. The traditions of Ahl al-Bayt praise those scholars who do not follow the rich and powerful and who maintain their independent position at all times. It is bad companions who turn away from the Right Path, which are the Holy Imams in particular. If the Imam as the interpreter and keeper of the Book is ignored, pharaonic consciousness becomes inevitable because we have seen what the pharaoh himself says about it ("...I will show you the right path..."). With such an understanding, there are inevitably "bad friends" who only want this world, and faith is only a tool for them of his reaching. Because of this, Imam Askeri asks them to look into his inner Light through a medium that will show them the True Path, which is himself. Without knowledge of the Imam of his time, the True Path remains forever unattainable.

Verse 39 of Surah "The Believer" follows.

Verse 39: "Oh my people, life in this world is only a passing enjoyment and that world is truly the Eternal House''.

In the verse, emphasis is placed on the metaphysical transparency of the created world, because everything that enables material reality is of a transitory character. Then it is said that "that world is truly the Eternal House". There is no mention of the world of intermediate states or heaven, but the expression "that world" is used. Although exoterically those words have exactly the meaning of life after death, esoterically it is about another world of light, the Pure House as the Eternal House because the Muhammadan light is what precedes the creation of the worlds and is therefore Eternal. As that light was lowered into the created world through the 12 light curtains (of the Holy Imams), it is about the (Pure) House.

It is "that world" made up of the Sinless, to whom the darkness of creation does not reach and they are untainted. They cannot commit any small or major sin which makes them perfect guides.

The word "really" confirms the above because the Imam is like the Face of God of everyone's heaven or hell, or "that world" (which we encounter after death).

Verse 40: "Whoever does evil will be punished according to it, and whoever does good will be punished - man or woman, and he is a believer, - he will go to paradise; in it they will have plenty everything, no account''.

As we can see, hell is not mentioned in the verse as the opposite of paradise, but the punishment for the evil done is mentioned. Preference is given to good, that is, to God's Mercy, and in accordance with the Qudsi hadith: "My Mercy has overtaken My wrath."

Therefore (in an esoteric sense) the punishment has the meaning of denying the Vilayet of the Holy Imams. We see how in verse 40 the human being is divided into biological sexes ("whether male or female, but he is a believer"). This means that both men and women who do good are esoterically oriented towards the Pole of the World. This is the reason why the verse does not mention "believing women" (as those who do good), because the orientation towards the Pole is an affirmation of the male active principle, that degree of superiority that God has given to men. In this context it means the superiority of the Spirit over the soul (nefs) regardless of whether it is men or women.

That Pole is everyone's heaven or hell is evidenced by the famous statement of the First Imam:

"No one will enter heaven except those who know us and whom we know, and no one will enter hell except those who do not know us and whom we do not know. It is exactly the Vilayet of the Holy Imams that "abundance" is mentioned in verse 40 of Surah "The Believer".

As the light of the Pure House is of a pre-existent nature and as such (in external time) has neither beginning nor end, so every work of their followers (in paradise) is rewarded "without account" as stated at the end of verse 40. Imam Ali a.s. once said that he "carries an abundance of knowledge in his chest". As God created the world to be known, the abundance of knowledge is without calculation because nothing can be taken away from correct knowledge. It can be added to, but not subtracted from, so knowledge is actually "without calculation". Deeds are counted, but the goal is knowledge (of God) and, as we said, "without calculation".

Verse 41: "Oh my people, what is this, I am calling you to save you, and you are calling me to the fire."

Imam Hasan al-Askeri asks Mutevekill: "What is this about the Wilayat of the 12 Imams, I am calling you to save you, and you are calling me to the fire." The root of the word Islam (S-L-M) is the same as the word salam (peace). Here Imam Hasan calls Muttevekkil to the original Islam which includes 3 testimonies of faith: Belief in Allah, Prophethood and Imamate. They, on the other hand, call Imam Askeri to the fire (of their passions). The word "hell" was not used.

Verse 42: "You invite me not to believe in Allah and to accept as equal to Him the one about whom I know nothing at all, and I invite you to the Mighty One, the One who forgives much".It is about metaphysical idolatry. In the outside world, every worshiper "knows" the idol he worships.

However, in verse 42 it is about considering as equal to God the one "about whom I know nothing at all". Here we are dealing with countless idols of anthropomorphism, literalism and agnosticism, about which the believer often knows nothing at all, since they are of an internal and not external nature. Without the Imam as the anchor of God's Names, metaphysical idolatry becomes inevitable. As far as invisible thought forms and imaginary representations are concerned, "nothing is known at all" about them. It is precisely the acceptance of "that" (deity) created and formed in the imagination that is the aforementioned metaphysical idolatry. At the end of the verse Imam Askeri a.s. calls Muttewekill, Muttesim and Muttemid to the Mighty, the One who forgives a lot.

Force is the ultimate intensity of power and is always directed outward while power can also be turned against itself, which is the best (in the sense of the Great Holy War, i.e. fighting against oneself). The war against oneself is permanent and therefore the most difficult. As there is no strength or power except in Allah, there is only His power because the figures of the world have no real existence. Since as such they have no power, they cannot have power even though they attribute it to themselves (thinking that they have it). This perniciousness is indicated by verse 43 of Surah "Ta - ha", where God speaks to Musa and to Harun: "Go to the pharaoh, he has indeed strengthened himself". The verse does not say how Pharaoh possesses force (in the reality of the Battle), but if he exerted himself, in other words, in accordance with the given free will, he assumed the role of a motorist, which is a negative manifestation of strength. Imam Askeri a.s. he calls the pharaoh to God, pointing out to him the attribute of power and then forgiveness ("To the one who forgives much"). The one who forgives a lot is also one of God's Names and in the Arabic language the equivalent of that Name is the word Gaffar.

That is where the name Džafer comes from, which, as we know, also exists in our region. Jafar was the brother of Imam Ali, the leader of the exile in Abyssinia and later a martyr in the battle of Mutta. On that occasion, both of his hands were cut off, but he did not surrender. In this regard, the Holy Prophet said: "Ja'far will have two wings with which to fly in Paradise." That is why he was nicknamed Tajjar ("flyer"). Therefore, in order for a person to deserve God's Forgiveness, his hands must be "cut off" (withheld) from this world. Only then, he (still in this world) can fly through the expanses of heaven. Force and forgiveness are at two different poles because when force is manifested there is (no longer) forgiveness and where there is forgiveness force is excluded by itself. As power and forgiveness are mutually exclusive, Imam Askeri (mentioning those two Attributes) indicates that they together can only belong to God because man cannot possess (unite) two opposites at the same time.

This eliminates the possibility of metaphysical idolatry, first of all of anthropomorphism when God's Attributes are observed at the human level, therefore also imperfect. That is why the Immaculate Imam is necessary for the proper knowledge of God. God advises believers to hasten God's forgiveness, which is "as wide as the heavens and the earth''. The Prophet said to Imam Ali: "You and your followers will be forgiven on the Day of Judgment." This is forgiveness "as wide as the heavens and the earth", that is, God's protection that comes down to believers through the Imam. In this sense, God Almighty says - "Didn't we expand your chest" because according to the hadith the heart is the throne of God. Love for the Ahl al-Bayt is a path for forgiveness as wide as the sky and the earth, and the knowledge of the Holy Imams represents the "expansion of the chest" (that is, knowledge).

Verse 43 (Surat "The Believer") follows. Verse 43: "There is no doubt at all that those to whom you call me will not respond to anyone in this world or the next, and that the polytheists will be in the fire."

In the verse, the possibility of responding to metaphysical (internal) idols is denied and that without any doubt, which represents the stage of certainty, i.e. sure knowledge (jekin) that occurs after the destruction of idols, both external and internal. This again implies the knowledge of God through the knowledge of God's man, and we know that this refers to the 12 Holy Imams who are the confluence of God's Names. Metaphysical idols, as we see in verse 43, are "called" and Imam Askeri himself is called to this type of idolatry, because without the Imam as the Guardian and interpreter of the Book, the very personality of Hasan - al-Askeri does not pose a danger to the pharaohs. It should be added that the Holy Imams had no aspirations towards external, state power, or anything we call politics. Metaphysical idols cannot "respond" to anyone (neither in this world nor in the next), and the attribution of human attributes to God, as well as the thesis that He is unknowable, are born within man without him (most often) even knowing it. External idolatry is less dangerous from the inside when the idols are well hidden. Behind it is mentioned "returning to Allah" which is identical in a way of "dwelling with Him," followed by giving back to the people for their good. The road ends where it began.

Note that (in verse 43) the idols of metaphysical worship are not responsive "in the other world" because by entering the stock market after death (and what is the world of active imagination) the "matter" of the soul becomes identical to the love of that same soul, that is, to its prevailing inclination in this world, and if it is an idol, love becomes "unresponsive". At the end of the verse, it is announced that "polytheists will dwell in the fire." It is therefore not a question of denial (that is, unbelievers), but exactly polytheism, that is, metaphysical idolatry, which is inevitable if the Imam, who is the perfect Guide, is ignored. Then the divine is inevitably observed at the human level, which is always strictly individual alienation because reason, imagination and mind cannot encompass Him.

Since that's how every imagining of that kind is since it has no experiential basis, and because the question reaches beyond human capabilities, it inevitably leads to ruin. That is why it is necessary to emphasize again the famous saying of the Prophet in this regard: "Don't think about God, you will perish, think about His creation". Polytheists will be "inhabitants of the fire" (end of the verse).

There is no mention, as we can see, of "hell", although the literal text of the Qur’an has 144 points to prove that. However, internally it has the meaning of knowing (or not knowing) the Imam of his time. The word "inhabitants" (in the fire) was used. That word implies a city or some kind of settlement. Muhammed a.s. said: "I am the city of knowledge and Ali is the gate of that city". Whoever does not enter the gate of the city does not become its resident but becomes a resident of the fire because Imam is everyone's heaven or hell. This implies (esoteric hell) which is of course also possible in this world. More precisely, in the other world, the internality of our deeds that are (recorded) in us will be shown. The entire "inner man" that we form in this world through our actions will represent the only form of existence there, while the body will be a mere symbol of the inner.

Verse 44: "Then you will certainly remember my words, and I leave it to Allah. Allah verily sees His servants''.

In the era of Imam Mehdi a.s. people will remember the words of his father, the Imam Askeri a.s., related to metaphysical idolatry. Imam Askeri continues, "Allah leaves his case" (of the birth and hiding of his son) because Allah took care of the holy child and the enemies (Muttevekil, Muttesim and Muttemid) could not get hold of him. At the end of verse 44 it is said that "Allah verily sees His servants". These are the great ones, the friends of Allah who are at the level of servitude to Him. Since He sees everything, emphasizing the fact that He "sees His servants" has the meaning of their "invisibility" to people because God Almighty. says: "My friends are under My domes and only I know them". Domes have the meaning of being hidden from people and in this context they are the friends of the Holy Imams who reached high levels of knowledge with their attention and blessings.

The greater the fear of God, the more hidden it is in principle. Also, the fact that God "sees His servants" also means His special concern for them.

We have already said that the sum of the numbers of the verses about "The Believer" (ie the verses in which the Eleventh Imam Hasan al-Askeri addresses the pharaohs of his time) is 461 (28+29+30+31+32+33+34 +35+ 38+39+40+41+42+43+44=461). In the sum of the numbers, it again points to Imam Askeri, 4+6+1=11. A total of 15 verses talk about Imam Askeri, a.s. and we know that his son, Imam Mehdi a.s. born on the 15th of Sha'ban (255 AD). About the birth of Imam Mahdi, the next verse of Surah "The Believer", verse 45, speaks: "And Allah saved him from the trouble that they dreamed for him, and the pharaoh's people suffered an evil fate". The trouble they dreamed of Imam Askeri was tied to his son because the enemies wanted to prevent the birth of Imam Mehdi a.s. and for this purpose the Caliph's agents constantly watched the house, as well as Imam Askeri himself.

Verse 6 of Surah "The Telling" talks about the future power of Imam Mahdi and fear Muttevvekkila, Muttesima and Muttemida from the birth of the holy child.

Verse 6: "and that we grant them power on earth, and that we grant Pharaoh and Haman and their armies to experience exactly what they were afraid of" (that is, to experience the birth of Imam Mahdi, the birth that they feared). Inheriting the Imamate (Imam Mehdi) from his father Imam Askeri it is stated in the same sura "Kazivanje", verse 5: "And We wanted to shower those who are oppressed on earth with mercy and to make them leaders and heirs".

Ahl al-Bayt is constantly oppressed on earth just like their followers. Mercy is the birth of Imam Mehdi, he is the leader and successor of his father, Imam Askeri a.s. The sum of the 2 verses also points to the Eleventh Imam, 5+6=11. Of course, verse 5 (exoteric) talks about the pharaoh in the time of Musa a.s. and his drowning in the sea. We will not comment on this consideration in detail here because the historical facts are known. Separating the sea of ​​sharia from the sea of ​​hakkikat and the "dry way" of the tariqats from the illusion of earthly abundance is what remains the permanent preoccupation of esotericists. Just like the Eternal Imam and the ever-sustaining Pharaoh who seeks to execute him. We know that the sum of the digits of the 15 verses of Surah "The Believer" (in which Imam Askeri, a.s. speaks) is number 92 (2+8+2+9+3+0+3+1+3+2+3+3+3+ 4+ 3+5+3+8+3+9+4+0+4+1+4+2+ 4+3+4+4=92). In the sum of the numbers, it again points to the Eleventh Imam Hasan – al Askeri a.s. (9+2=11). If we subtract this number from the number of Quranic surahs (114) we will get 146 number 22 (114-92=22) and that number represents the unity of the Eleventh Imam's physical personality and his pure light (11+11=22). The earthly consideration of the Imams is temporary but their light is metaphysical in nature.

Surah "The Believer" is numbered 40. If we subtract that number from the number of the Qur'anic surahs (114) we will get the number 74 (114-40=74) which in the sum of the digits points again to the Eleventh Imam; because 7+4=11. Also, with Imam Mehdi, there are 74 people in Occultation whose number does not change. Seventy-four people are, therefore, constantly with Imam Mehdi (40 noble clerics, 30 spiritual princes and 4 "pillars" - Idris, Illijas, Isa and Hidr a.s.). The total number of verses in Surah "The Believer" is 85. Added together with the ordinal number of the Surah (40), the number is 125 (85+40=125), which represents 100 Beautiful Names of God and 25 parts of knowledge that Imam Mehdi will bring. If, on the other hand, we subtract the number of Quranic surahs (114) from the sum of the ordinal number of the surah and the total number of verses of that surah (which is the number 125), we will again get the number 11 (125-114=11), which indicates that the "Believer" is surah of Imam Hasan al-Askeri a.s. Holy Imams esoterically communicate spiritual truths in many verses, guiding their followers. This refers to the 6 levels of meaning which are secrets which are revealed to the followers by the Holy Imams a.s.

A total of 7 Qur'anic surahs begin with hafrs ha - mim (at the beginning of a surah). HA means "Hudjet" (Proof) and MIM means Mehdi. Therefore, ha - mim means "Mahdi as the Proof of God", which is announced in all seven heavens and earth, and that is exactly why the 7 surahs begin with these letters. Those suras are: "The Believer" - sura 40, 85 verses, "Explanation" - sura 41, 54 verses, "Agreement" - sura 42, 53 verses, "Decoration" - sura 43, 89 verse, "Smoke" - sura 44, 59 verse, "Those who kneel" - sura 45, 37 verse and sura "Ahkaf" - sura 46, 35 verse. The sum of the ordinal numbers of these surahs is 301 and the sum of the verse numbers is 412. The sum of the numbers again points to 11 - that Imam. Because 3+0+1+4+1+2=11. The sum of the 2 numbers is 713 (412+301=713), which again indicates the Eleventh Imam (7+1+3=11). The difference between the 2 numbers is the number 111 (412-301=111), which represents the fullness of all God's Names. in the light of Imam Askeri (100+11=111), that is, for the umpteenth time, he points to the Eleventh Imam. Surah "Yusuf" also has 111 verses and verses that point to Imam Mahdi as the Evidence of God is the number 79 (8+5+5+4+5+ 3+8+9+5+9+3+7+3+5=79). The sum of the digits of the ordinal numbers of the 7 surahs (which begin with ha - mim) is the number 49 (4+0+4+1+4+2+4+3+4+4+4+5+4+6=49).

The sum of 2 numbers gives 100 Beautiful Names of God and the total number of years of Imam Askeri’s life, i.e. the beginning of the Occultation of his son, Imam Mehdi a.s. Because, 79+49=128=100+28. The difference between the number of Qur'anic surahs (114) and the number 49 (which is the sum of the digits of the ordinal numbers of the 7 surahs that begin with ha - mim) is the number 65 (114-49=65), which in the sum of the digits again points to Imam Askeri a.s. (6+5=11).

Let us now analyze verses 11, 12 and 13 (surah "The Believer"), whose numbers indicate the Eleventh and Twelfth Imams and Muhammad a.s. and 12 Holy Imams (number 13).

Verse 11: "Our Lord", - they will say - "you killed us twice and revived us twice, we confess our sins, so is there any way to get out?"

According to its ordinal number (11), this verse, as we can see, points to the Eleventh Imam, and we know that Surah "The Believer" is Imam Askeri's surah. The difference between the total number of verses of Surah "The Believer" (85) and verse 11 is the number 74 (85-11=74), which again points to the Eleventh Imam (7+4=11). The external consideration of verse 11 points to the Day of Judgment, i.e. "double death", first the one in the physical world and then the second death in the stock market (the world of intermediate states) because the souls will die (again) at the first blowing of the horn by the angel Israfil. After the second blowing (that is, breathing life into the characters) all souls will stand up again and wait.

Between the two trumpet blasts, God will be alone for 40 years, followed by Judgment Day. Esoterically, it is about the initiatory role of Imam Hasan al-Askeri and he is the "master" from verse 11. This mastery is the power over creation and the mastery of leading people and guarding the Book. Spiritual travelers in particular address him as Paul and the one who is a pillar of the Earth and an introducer to the spiritual secrets of the Qur'an. Every time has its Imam, whether he is known or not, whether he is recognized by people or not. His light descends (to spiritual travelers) to the extent that the priests ascend to her. I have them with my spiritual energy (himmet) already "killed twice and revived twice" which is to say on the animal level and thinking spirit. Those spirits (in the sense of the Great Holy War against themselves) were first killed and then revived by the spiritual blessing of Imam Askeri, a.s. However, the process of realization (for lower-ranking clerics) ends here and they are unable to realize Imam Askeri in the state of his Pure Light. That is why they confess their sins (of metaphysical idolatry) after which they ask the Imam for a "way to get out" (from the abyss of anthropomorphism, literalism and agnosticism) which inevitably manifest themselves esoterically if a spiritual teacher (and that can ultimately only be an Imam) does not realize in the state of its pure light. Of course, the external consideration of the verse speaks of the manifestation of souls in the torments of hell, which we will not consider here.

Verse 12 (which points to the Twelfth Imam) explains what is the cause of the blockage or stoppage, and says: "It is because you did not believe when Allah alone was invoked and you believed if someone else was considered equal to Him!"

The decision belongs only to Allah, the Exalted and the Great.'' As we can see, the verse does not mention "disbelief" (in Allah) but disbelief in calling God's Unity (Allah the One). This unbelief is about calling (toward the Divine Unity) that is, it represents the renunciation of metaphysical idolatry that so often leads to the fact that a god created in the imagination is considered equal to Allah. This polytheism will be abolished by the Annunciation of Imam Mahdi who will, as they say, send a completely new invitation. We said that verse 12 does not mention belief or disbelief in God, but precisely disbelief in (the Mahdi's) call to the One God. The call is possible (and is happening) even now while the Imam is in hiding because he guides the believers with his light, and acts like the sun hidden behind the clouds.

Verse 12 ends: "...and you would believe if someone else were considered equal to Him".

At the end of the verse, the invitation is omitted and the metaphysical idolatry of those spiritual travelers who survived under the leadership of Imam Askeri (and experienced the death of the animal and rational spirit) is pointed out, and were further handed over to Imam Mehdi, who cleanses them of esoteric polytheism. Each spiritual level is under the guidance of one of the 12 Imams and he teaches the spiritual traveler esoteric sciences and complete, i.e. correct behavior. Muhammed a.s. as we know, said: "Peace before you die". Spiritual travelers who have already "been killed twice and revived" (verse 11) should (through the light of Imam Mehdi) realize the Unity of God and overcome the "equality" between the transcendent Lord of the worlds and the anthropomorphic creation of their own mind (which is how it was experienced "god") which is most often the fruit of destructive spiritual sensuality. The end of verse 12 says: "The decision belongs only to Allah, the Exalted and the Great."

The "decision" is Imam Mehdi, while exaltation and greatness belong only to God (and not to man). If a person tries to cover himself with these properties he is inevitably punished (still) in this world, while the covering is with someone with other properties commendably, let's say, the property of compassion. Sublimity is the ultimate and maximum form of nobility and independence creatures while (real) greatness cannot belong to anyone but God, because (in Battle) there is nothing but Him. This is confirmed by the famous statement of the Prophet who said: "There is nothing but Allah".

Verse 13 of Surah "The Believer" follows - "He shows you His signs and sends down sustenance for you from the sky, and only he who turns to Him will accept instruction."

We see how the ordinal number of the verse includes the Prophet Muhammad and his Twelve Imams a.s. (1+12=13). They are signs that God shows us (in the state of their pure light) which is their eternal, unchanging aspect and property. He who has avoided the pitfalls of metaphysical idolatry, which means he who has been raised (spiritually) by the Eleventh and (or) Twelfth Imams, realizes the Imams in the state of their pure light, which is the "descent of sustenance from heaven" mentioned in verse 13 (surah ' "Believer"). "Earth" is not mentioned because (here) it is not about the earthly persons of Muhammad and the 12 Holy Imams, but about their heavenly, light nature.

The verse ends with the words that "only he who obeys Him will receive instruction." The term "Muslim" (or "believer") was not used, but precisely "one who turns to Him". "He" is the supreme name of God, and addressing Him is knowing Him, which represents the knowledge of God's man, and this is confirmed by the tradition quoted several times - "He who knows his Imam has known Allah", therefore, it is (cognizable) "addressing" Him, while in the external sense it represents the usual rites of worship (prayer, fasting, etc.). Getting closer to God can only be through external rituals, and it can be only internal or include both, which is best. In essence, there is no tariqa without the Shari'ah, just as there is no building without a foundation. The explanation of what the signs of God are is given in verse 13 in surah "The News" (surah 78, verse 40), so the verse has the same ordinal number as the verse about "signs of God" (in surah "The Believer"). In a broader sense, "everything" is God's sign, but signs in a narrower sense are the Holy Imams, that is, the Ahl-bayt a.s.

Verse 13: "and set up a flaming lamp".

The "lamp" is the Muhammadan light as the first created. "Placing" that lamp against the "other" (which is the entire created world) represents the descent of Muhammadan light into the created world through 12 light curtains, i.e. of the Holy Imams. The ordinal number of the verse (13) clearly indicates Muhammad and the 12 Imams. The lamp is flaming. The flame represents the sinless nature of the Immaculate and they are Light and Guidance. As a lamp (in the outer world) is never set up for its own sake but for the sake of others, the "flame" of the lamp is the guidance of the Prophet Muhammad and the 12 Imams. According to this verse, the Prophet and the 12 Imams did lamps of the True Path.

Surah "News" has the serial number 78, which in the sum of the digits indicates the birth of Imam Mahdi who, as we know, was born on the 15th - that day of the month of Sha'ban (7+8=15) and his birth is great news. That news was announced by the Prophet himself and all 11 Imams before the Mahdi. The sum of the ordinal number of the surah (78) and the total number of verses (40) gives 100 Beautiful God's Names and the life of Fatima, a.s. (18 years old). Because, 78+40=118=100+18. She is the mother of the Holy Imams and the one who carries (the knowledge of) all 100 Beautiful Names of God.

Now let's look at the first 5 verses of Surah "News".

Verse 1: "What do they ask each other about?"

Verse 2: "About the great news"

Verse 3: "about which they have different opinions".

Verse 4: "That is not good, they will know for sure!"

Verse 5: "And once again, it is not good, they will know for sure".

The external consideration of these verses speaks of the Day of Judgment, and we will not comment further on those aspects. Esoterically, it is about the birth of Imam Mehdi, which is "great news". Surah "The Believer", the surah of Imam Askeri is the fortieth according to the ordinal number, and we see that the surah "News" has 40 verses. Therefore, Surah "News" is the internal (batin) of Surah "The Believer" just as Imam Mehdi a.s. the interior of his father Imam Askeri a.s. People (at the time of the Holy Child's birth) asked each other about that event, some disbelieving and others doubting, while a small community of believers was firmly convinced of the coming of Imam Mahdi a.s. These different opinions regarding the birth of Imam Mahdi are underlined by verse 3 ("about which they have different opinions"). Verses 4 and 5 further emphasize that it is "not good" to discuss this issue, adding - "they will find out for sure''. Those words appear twice, in verses 4 and 5 (surah "News").

Since this is a repetition, we are talking about two occultations of Imam Mahdi, a.s., a small and a large one. As we know, first there was a small concealment of the Imam and after that "one more time" - a big one that continues even today. That is why those words are repeated in two verses. In the time of low secrecy, mentioning the name (of the Imam) was forbidden, which had its practical reasons. In the second part of Surah "News", the enjoyments of paradise are described from an external perspective, but the word paradise (paradise) is not mentioned anywhere, and some verses of the second part of the surah (esoteric) can be observed in the existing context.

Verse 31: "And for those who fear Allah, their wishes will come true."

Verse 32: "gardens and vineyards"

Verse 33: "and young girls of the same age".

Verse 34: "and the cups are full".

Verse 35: "There they will not listen to empty talk and untruth".

The Holy Imams are learned and they fear Allah (verse 31) because Imam Reza related to learning ("And Allah is among His servants who fear the learned") clarified that this refers to the Holy Imams a.s. Gardens and vineyards represent the Pure House in particular and in accordance with the famous tradition of the Prophet: "Between my pulpit and my grave is one of the gardens of Paradise" (we have already commented on this hadith). The Gardens of Paradise are the Holy Imams who lead their followers from the exoteric (the pulpit) to the esoteric (the grave), that is, they are the Leaders of knowledge, both external and mystical death. They are the champions of both external (Sharia) and internal (Hakkikat) knowledge. The Qur'an says that "He creates vineyards, supported and unsupported." This refers to supporting or not supporting the Holy Imams. The Imams were always surrounded by a small group of loyal followers, and their teaching was never the consciousness of the majority. In a historical moment Imam Ali a.s. and Imam Husayn a.s. had what could be called great support, but it was very short-lived, and it turned out that their vineyards in Vilajeta were essentially unsupported and without real support.

In this sense, Imam Hussein a.s. said: "People are slaves of this world and their faith is only in their language''. Using a general term (''people'') he pointed out that this is the majority consciousness at all times. Passions, false self and material possessions are the main false deities today. Verbal manifestation certainly exists, but hearts are directed towards this world. Tradition can also play a positive role, but only when it includes living in its time. Verse 33 of surah "News" follows: "and young girls, the same age". The ordinal number of the verse (33) indicates the number of Jesus' (Isa's) years at the time when he was raised from the earth (and they seemed to crucified). As it is the number of his years when he will come again with Imam Mehdi, their pure souls are "young maidens" because the chivalry of the soul (nafs) is its real youth. Since Imam al-Mahdi will also be revealed in the form of a wonderful young man (about 30 years old), Isa and Mehdi are therefore "of the same age".

Verse 34: "and the cups are full". It is about the Vilayet of the Holy Imams, the fullness of knowledge that reaches its maximum in the age of Imam Mehdi. As Imam Ali said that the hearts of bowls are "cups full" hearts are filled with knowledge. This will happen at a future stage of spiritual evolution, and the Known Imam will make academic rationalism and agnosticism come to an end because "man is more ready than anyone to argue" (Qur'an). Imam Mehdi will drink knowledge from the cup of love to all people, and all people will profess one religion, the religion of love. The ordinal number of the verse (34) indicates exactly that because the authority of the Imam will last 17 years and 17+17=34, therefore, it is about the unity of the external and the internal in the age of enlightenment. If we add the ordinal number of surah "The Believer" (40) (which is the surah of Imam Askeri) and the ordinal number of surah "News" (78), we will get the Hundred Beautiful Names of God and the life of Fatima a.s. Because, 40+78=118=100+18.

Fatima received the glad tidings of the believers (Holy Imams) and she is their mother. We have already said that the ordinal number of Surah "The Believer" (40) is identical to the number of verses of Surah "News" (also 40). As the surah "The Believer" is the surah of Imam Hasan al-Askeri and as he is a believer, his interior (Imam al-Mahdi), that is, his birth is great news, the news about which they "have different opinions". There were many different opinions and most of them denied the birth of Imam Mehdi a.s. Therefore, Imam Askeri and the glad tidings of his son are equal By the beautiful Names of Allah and the life of Fatimah a.s. and as we have already said.

From Fatima a.s. two lights (Hasan and HuSsein) originate, and from them, another 9 Imams. Muhammed a.s. once put his hand on Hussein's head saying: "From him will come 9 Imams, the last of whom is Kaim’s support." The difference between the ordinal number of Surah "News" (78) and the ordinal number of Surah "Believer" (40) is the number 38 (78-40=38), which in the sum of the numbers again indicates the Eleventh Imam (3+8=11 ). After Imam al-Mahdi was born, shortly after the birth of the Holy Child, a flock of birds appeared over his head. Imam Hasan and Narcissa attended an unusual event. Namely, a bird took the child and carried him away. Saint Narcissa cried, but Imam Hasan told her: "Don't cry, because it will not taste any other milk than yours" and looking at the departing flock of birds added: "I entrust you to the same One to whom Musa's mother entrusted him". That bird was the Holy Spirit (spirit) that raises the Imams and adorns them with knowledge and wisdom. As the power of the Holy Imams is cosmic, the mentioned event is discussed precisely in the surah "Power" (surah 67, verse 30).

Verse 19: "Do they not see the birds above them flying with spread wings and gathering them together? Only the Merciful holds them; He really sees everything well''.

In an external sense, the verse speaks of God as the ultimate cause of all things and so also in what we call nature and natural laws. Attention is drawn to the fact that birds overcome the law of gravity, which pulls them "down" with the force of gravity. Esoterically, we are talking about the aforementioned Holy Spirit, that is, the souls of the Holy Imams, which we cognitively always watch "above ourselves", as the verse says. "Spread wings" (bird) represent the state (hal) of expansion (in followers) or what the Sufis call bast (expansion), that is, the elevation of the soul. "Shrinkage" is a state of kabd - that is, compression when the soul (nefs) is expanding and the ruh is in a certain retreat. The conditions (in the sense of the cause of all causes) are attributed to the "Merciful" and according to the Qur'an, God's Mercy "encompasses everything". And just as God's Grace encompasses everything, analogously, this Grace (through Imams who are divine "energies") "holds" everything, that is, the Pole of the World maintains that world in existence. At the end of verse 19 it is said that "He really sees everything well". The supreme God's Name ("He") is used, and it is underlined that He really "sees everything well". Seeing is both External and Internal because Divine perception is total knowledge of things and not sensory cognition and He is "External and Internal".

Inner seeing concerns matters of the heart and the Name He includes all the other Names that descend upon the spiritual traveler. Since the heart is under God's authority and comes from the world of orders, God's knowledge naturally includes every hal and mekam, and accordingly God "truly sees everything well". And just as a bird from a height can clearly see earthly forms, so God from the position of his exaltation encompasses all things.

Surah "Vlast" has 30 verses. If we reject verse 19, we will get the number 11, which indicates 11 - that Imam, (30-19=11).

The ordinal number of Surah "Vlast" is 67, and the number of verses is 30. The sum of the two numbers is 97. If we subtract it from the total number of Quranic Surahs (114), we will get the number of years of rule of Imam Mehdi, a.s. (17). Because, 114-97=17, we know that the Imam will rule for 17 years. This means that the authority of the Imam is identical to the Qur'an (17+97; - the sum of the ordinal number and the total number of verses of Surah "Authority" = Qur'an).

Muhammed a.s. said: "Whoever purifies himself (for God) for 40 days, hot wise-sti will come from his tongue''. Again we see the meaning of the number 40 related to knowledge and perfection of the soul. Regarding purification, the Qur'an says: "Only he who (the soul) cleanses it will succeed..." which means that "self-purification" is related to the soul.

Relatedly, the Holy Book (speaking of Moses) says: "Strike with his stick on the rock, twelve springs will flow from it...''. This means that the Twelve Holy Imams are fountains of wisdom in their own right. Purification of the soul under the guidance of the Holy Imams results in wisdom that will flow from the tongue.

This means that a follower of the Holy Imams at this level can teach others.

Musa a.s. in the Qur'an prays to Allah: "... and loosen the knot from my tongue". Everything under the light of the Imam shines on the heart, the tongue remains "bound", i.e. powerless to communicate esoteric truths. After receiving the abundant light of an Imam (one of them), a cleric who has started the path of self-purification becomes able to present spiritual truths (to others). The number of 40 (days) indicates Imam Hasan al-Askeri as a believer who is an introducer to divine secrets.

Let's go back to the area around Zoser's pyramid. It is assumed that the 11 shafts were most likely used for royal cemeteries where the king's close relatives were buried. Below the step pyramid there are 3 levels:

1. The north side of the mortuary leading to the granite chamber and a small room decorated with blue ceramics.

2. Lower level; 11 shifts connected through 11 elevators. Here, Yusuf's dream about 11 stars, that is, about the lights of 11 Holy Imams, a.s., appears again.

3. The third level is 3 meters close to the ground surface. It represents the triple testimony of faith "on" which earthly existence is manifested - Faith in Allah, Prophethood and Imamate. The entrance to this level was made in later times.

There is also a cell called a serdab, a small room containing a statue of the king. It is a closed room without a door, with 2 holes in the wall. The statue of Djoser is (today) in the Egyptian Museum. The area around the pyramid covers 8 kilometers. The original height of the pyramid (as we have already pointed out) was 63 meters, which we know indicates the total life of Imam Ali a.s. (died at the age of sixty-three). The axis, that is, the base of the pyramid is 125x109 meters. In the sum of the figures, it indicates the life of Fatima a.s. who was the wife of Imam Ali a.s. and the mother of the Holy Imams. Because 1+2+5+1+0+9=18. Number 125 contains 100 Beautiful Names of God and 25 parts of (yet) unknown knowledge that will be revealed by Imam al-Mahdi. Because, out of 27 parts of knowledge, only 2 parts will be known until the Revelation of Imam Mahdi (a.s.). When he appears, he will add 25 more parts to these existing ones, and the knowledge will be completed.

If we add the numbers of the base of Zoser's pyramid (125 and 109), we will get the number 234 (125+109=234), and that number contains 100 Beautiful Names of God in the way of (understanding) the external (zahir) and 100 Beautiful Names of God in an internal way (batin) and the number of years of Ali a.s. when the Prophet declared him the successor and leader of the Muslims after him (100+100+34=234). As the (original) height of the pyramid also indicates the life of Imam Ali (63 meters), the pyramid represents both the total life of Imam Ali and the esoteric base of his (cosmic) power.

The construction of Djoser's pyramid was completed in 2645 BC, and the sum of the numbers indicates the authority of Imam Mehdi a.s. Because 2+6+4+5=17. With the date of completion of the pyramid, Yusuf (Imhotep) pointed to the Imam of all times, Imam Mehdi a.s. In this way (through the architecture of the pyramid) the esoteric unity of the seal of the Absolute Vilayet (Imam Ali) and the seal of the Muhammadan Vilayet (Imam el-Mehdi) is represented. Therefore, the Absolute and the Last Imam are united (through the pyramidal form). All of God's Messengers had (partial) knowledge about the Imam of all time and the Savior of mankind, and the names of the Twelve were written in the (original) Gospel.

Let's now analyze verse 56 in Surah Yusuf, which in the sum of numbers again indicates 11 - that Imam (5+6=11).

Verse 56: "And so We gave Yusuf authority in the land, he stayed where he wanted: We bestow Our mercy on whom We will and do not allow the reward of those who do good deeds to perish."

The power in the country represents the (esoteric) part of the power of the Pure House (Muhammad, Fatima and the 12 Imams), a power that is cosmic and has no external character in the way of what we now call social (or political) consciousness. Precisely in that way, since he was aware of the House Authority that is the cosmic Yusuf "stayed where he wanted", that is, "inside" the House in the manner of his own choice, which here means partial knowledge of the Vilayet of the 12 Imams.

Consequently, Imamate is a special God's Mercy that "We bestow on whom We will" in contrast to the general God's Mercy that "encompasses everything''. As Yusuf was partially aware of the Power of the Pure House, he was staying "in" the land of the Imamate. The Qur'an says that "those who believe and do good deeds are indeed the best of creatures". On the occasion of this verse, Muhammad a.s. said to Imam Ali a.s.: "This applies to you and your followers and you are saved on the Day of Judgment." Therefore, God does not allow the reward of those who believe to fail and they do good deeds, which means that the light of the Vilayet of the 12 Holy Imams belongs to the best creatures. It is impossible otherwise because as Imam Sadik a.s. says. "our matter is heavy and burdensome", adding that it can only be carried by Angels of a Higher Order, a Sent Prophet or a believer whose heart God will test. Therefore, only the best creatures can carry the Vilayet of the Imam. The eleven shafts around Zoser's pyramid (that is, the 11 stars from Yusuf's dream) represent the 11 gates of knowledge (of the Holy Imams), which is explicitly mentioned in the Qur'an in the words of God's Prophet Jacob, Yusuf's father.

Verse 67 (Surat Yusuf) says: "Oh my sons - he said then, - do not enter through one gate, but through various gates, and I cannot save you from what Allah decrees for you, the power belongs only to Him, I trust in Him, and let those who trust only trust in Him.'' Various gates'' are the gates of the Holy Imams, the gates of their knowledge. As we know Muhammad a.s. said: "I am the city of knowledge and Ali is its gate". As one can enter the city from different sides, all 12 Imams are the gates of the city of (Muhammad's peace and blessings be upon him) knowledge, i.e. his successors and guardians Books. We know that the Twelfth Imam (related to the Pyramid of Djoser) represented by Djoser's sarcophagus at a depth of 28 meters because Imam Askeri, his father died at the age of 28 when the Occultation of the young Imam (Mahdi) began. The "various gates" are represented through 11 tomb shafts which are the gates of the (remaining) 11 Imams.

In the Arabic language, the word jesur (bold, daring) has the same root as Pharaoh's Name (Djoser) and Imam Mehdi is a bold Imam. Imhotep, therefore, left a message about the Vilayet of the 12 Imams several thousand years ago of their historical arrival. Jacob (historically) had 12 sons and each one enters one of the 12 gates (of the Holy Imams). "Sons" in the esoteric sense are spiritual sons indicates the different predispositions and possibilities of mystical seekers but their paths inevitably lead to the Gate (of one of the Imams). An individual teacher of gnosis (sheykh) can (in a broad sense) guide the traveler only to the point (mekam) where he receives the light of the Imam who guides him further. No individual teacher can take the place of the Imam who is the Absolute Guide. What is limited and imperfect can ultimately give only the same, and the teacher (even if he is at the level of a perfect soul) still never becomes Sinless. That quality (ismet) is the personality of the Prophet's family, and they are cleansed with complete purity as it is said in Surah "The Covenant".

"Can the blind lead the blind" - Jesus asks the disciples, pointing to one and the same fact of ultimate imperfection, which is the fate of all those whom God himself has not cleansed with complete purity (Muhammad, Fatima and the 12 Imams). They alone are complete teachers and perfect sages. The property of Immaculate is impossible to reach by human efforts, no matter how great the desire of an individual is, this property is given by God himself. Verse 68 of Surah "Yusuf" reads: "And when they entered as their father commanded them, it did not help them at all to be spared from that what Allah had decreed for them, only the wish of Jacob came true, which he fulfilled, and he truly, he was a great knower, because We taught him, but most people don't know.''

"Father" is a spiritual father (sheykh) who, after the methods of spiritual pedagogy (which he personally spent on a spiritual traveler), further "teaches" the same to one of the 11 Imams who are the Gates of Knowledge. Precisely because the Imam is the perfect teacher of God, the Decree is tied to the 11 gates, because entering the light station of the Imam means that the mystic is "not spared", which means that huge trials await anyone who accepts "difficult and difficult things" ( Vilayet of the Holy Imams).

That's why "only Jakub's wish came true" since he was a great knower, which means that he had certain knowledge about the Law of the House. Holy Imams are Knowers. Others receive from them and through them. That is why the verse attributes this type of knowledge to direct instruction from God ("because We taught him") because the Imams said: "There is no difference between You (God) and them (Imams), only that they are Your creatures and slaves Yours''. At the end of verse 68, it is said that "most people do not know" and this is the general state of the world at any time and especially in this Dark Age when the majority lives an animal way of life and therefore "does not know" (esoteric realities and the meaning of religion).

Imam Ali a.s. said: "We Imams are Guides and we teach our followers. The rest are just foam carried away by the sea.'' In order for there to be a guide, there must also be a path along which it leads. That path is the Right Path (mentioned in the first Qur'anic sura) and the Imams are the Right Path in particular. They, as Guides, further teach their followers, which means that the believer must (already) be on their path (the True Path) in order to be taught. Embarking on the path is a prerequisite for instruction because instruction cannot be given to someone who does not want it. In this sense, Imam Ali a.s. said that in addition to the truth, "there is nothing but delusion". In this way, the Qur'an is a lesson and the Imams are the guides and, consequently, the interpreters of the Books because only one who has knowledge of the path he is leading can lead. Someone who does not know the way cannot be a guide to another. Two verses of the Surah "Cessation of Shine" talk about it.

Verse 27: "The Qur'an is only a lesson to the worlds"

Verse 28: "to the one of you who wants to be on the right path".

So we see that the desire (to walk on the Right Path, which the Imams are especially) results in the knowledge of the Qur'an as a lesson to the worlds. Free will is given and no one can guide anyone (except Allah). The Qur'an says about it: "...and you cannot will anything unless Allah wills it".

In the surah "Grievous Trouble", verse 21 says: "You teach - it is yours to teach",

Verse 22: "you have no authority over them".

Esoterically, we are talking about those who are the Ahl al-Bayt, that is, about the Prophet Muhammad, Fatima and the 12 Holy Imams. The words - it is yours to teach, signify the heart of the Immaculate One and no one else can teach but them (of course in the narrower sense of the word, i.e. no one else can be the Keeper of the Book). In verse 22, it is further said that "you have no authority over them", which means that the authority of the 12 Imams (which is cosmic) is manifested against those who believe and support their Vilayet because the Qur'an says: "O you who believe, obey Allah, the Messenger and those entrusted with authority''.

By the hadith of Muhammad, it is confirmed that those "to whom authority is entrusted" are the Twelve Imams. Power is therefore the internal dimension of the Vilayet and is immanent in the Immaculate Persons of the Holy Imams. Those who will not obey Allah, the Prophet and the Imams are those "over whom you have no authority" in the sense of their rejection of the Wilayat and Imamate. We said that Imam Ali a.s. said of the Imams that they are the Guides. After that he adds; - "the rest are just the foam that the sea carries away". "Foam" can be seen as a symbol of impermanence and transparency. The assumption of the existence of foam is a wave, that is, the "rising" of the sea on the shore and the return of the wave itself to where it originated.

It is about the ascending-descending movement that is described in verse 67 of the surah "Night Journey". Verse 67: "When trouble befalls you at sea, then there is no one you worship, there is only Him. And when He saves you on land, you turn your heads; man is always ungrateful''. This verse clarifies what the "foam that the sea carries away" is. If they are not initiated by the Holy Imams, trouble awaits spiritual travelers in the depths of the esoteric, because the Imam is the Face of God turned to people, a Guide and a Teacher.

As we know, the "land" is the exoteric, external law for the physical, while the "sea" represents the esoteric, the reality of spiritual truths. The uninitiated are returned to the land of the outer letter of the Book where they "turn their heads" (from the Imam who is the Face of God), resulting in ingratitude. Thus, they become just foam that the sea carries away since they failed to step into the depths of the esoteric, and by returning to land they are saved. This certainly means that every believer is not even capable of a spiritual journey and therefore should not undertake it. A wrong step in that direction can result in numerous troubles and that's why an Imam is needed for the journey. Imhotep (Yusuf) according to his own wish (which is mentioned in the Qur'an) took care of the warehouses and was thus employed by Pharaoh Djoser. Legends say that he made fertile fields out of barren fields and through his prayers to God barren women would bear children.

He filled the riverbeds taking care of the whole land of Egypt. In this sense, the Qur'an mentions his concern for warehouses. In 1926, an important discovery happened. Namely, the pedestal of the stone statue was discovered and the archaeologist Cecil Hrt deciphered the script of the ancient hieroglyphs. On the pedestal was written - "high priest of Heliopolis - Imhotep". It was an indisputable proof of Imhotep's existence, and since then he has become a historical reality. The names of "ordinary" people were not recorded, and after 3000 years, the name of a mortal (ie Imhotep) is mentioned for the first time. Of all the pyramids, the Step Pyramid was the first ever built and was larger than anything built before. In a way, that building was also a means of uniting all Egyptians who collectively worked for the king.

The first dynasty mastaba was built about 100 years before Imhotep. The ancient Egyptians buried their dead under the mastaba for more than 500 years took place before Imhotep's birth. There is a whole series of mastabas that were built in stages and made of white limestone. The mastabas arose from a series of inspired adaptations and were made of limestone, one, two and three, there are six of them in total. These were the largest public works ever recorded up to that time. Yusuf a.s. as we know, he chose the triangle as a symbol of eternal life because the sun's rays descend to the earth in the shape of a triangle.

Externally, the cult of the Sun reigned, but esoterically it is about the Muhammadan light that descends "from above" while the light of the Holy Imams (as we saw in the architecture of the pyramid) rises "from below". Thus, Messengership and Imamate represent one and the same light.

OCEAN NUN

In ancient Egypt, there is mention of the mythical stone Bemben, a sacred hill that rose from the ocean of Nun - and on that hill the god - the Sun - was created. The Egyptian myth of the creation of the world has 3 versions:

1. From Heliopolis

2. From Memphis

3. From Hermopolis.

All 3 versions mention the original ocean of Nun. One Qur'anic Surah (''Kalem'') - begins with the letter nun. The surah is numbered 68 and has 52 verses. The original height of Zoser's pyramid (63 meters) together with 6 plates of the same pyramid gives exactly the number 68, so the ordinal number of Surah "Kalem" (62+6=68). More precisely, the height at the "crossing" is between 62 and 63 meters, so both figures are correct. The current height of the pyramid is identical to the ordinal number of Surah "Kalem" (68).

Verse 1 (surah "Kalem") reads: "Nun. I also like what they write.''

It doesn't say who (or what) is writing. Some commentators of the Qur'an point out that it is about the pen of destiny with which angels write God's decrees. Here we are interested in the possible esoteric meaning. We have seen how, according to the ancient Egyptian belief, nun is identical to the primordial ocean, and how the height of Djoser's pyramid signifies (the whole) life of Imam Ali, those "who write" are the Prophet Muhammad and Imam Ali, as indicated by the famous (already quoted) statement of Muhammad: "Me and Ali are one and the same light". The fate of all creatures is written in that light, and that is what "they write". The Prophet and the Imam form the whole of the faith, the first in charge of the ta'nzil and the second for the ta'wil of the Book.

Imam Ali once said to Salman the Persian: "Salman, our names are written on the nights. Therefore they are eclipsed. They are written on the days, therefore they shine... They are written on the heavens, therefore they are upright...''

This statement clarifies what (all) Muhammad and Ali write in the original. With the pen of fate, what they "seal" as the Last Prophet and the Absolute Imam, and we know that the letter that is being sent is sealed. Analogously, creatures have an unknown (written) destiny. Predestination is not subject to any change but God (sometimes) changes the provision. It is clear that predestination and determination are different things, and what Ali communicates to Salman includes only the world of nature, that is, the visible world. In terms of the first creation, the Prophet said: "The first thing God created was a feather", but in another place he also said this: "The first thing God created was my light". In this way, the Pen and the Muhammadan light are identical, which God also communicated to the Prophet: "If it were not for you, I would not have created the worlds".

According to Hindu teachings during the period of Brahma's night, the demon Maya stole the Vedas. Brahma was not able to create a new world without those books, and that is why Vishnu appeared in a form. According to the legend, Vishnu found the demon in the snail's house and defeated it. The depth of the sea symbolizes chaos and hiding from the light. In Islam, the fish is a symbol of the heart, that is, the lost center that is spinning (again) find. Fish was also served at Christ's Last Supper which speaks of the great mercy that the teacher has towards the students. Related to the letter nun, God's Prophet Yunus a.s. is mentioned twice in the Qur'an under the name Zun - nun. We see how the other half of his (second) name represented by the letter nun. The first part of the name (Zun) has in its root Z - N which means Zeman and Imam Mehdi a.s. is Imam Zeman (Lord of Time).

Now let's look at verse 48 of Surah "Kalem" (in which Zunnun is mentioned) and which, in the sum of the numbers, indicates precisely the Twelfth Imam (4+8=12).

Verse 48: "You wait patiently for the judgment of your Lord and do not be like Zunnun who cried out in exasperation".

Prophet a.s. said: "Patience is to belief what the head is to the body". As (in another tradition) the Muslims are defined as one body, the head of that body is the Lord of Time, whose judgment (Announced) is patiently awaited.

Those who yearn for the Announced Imam Mahdi express their impatience and are "outraged" by the length of his Occultation. Certainly, in length its hiddenness is believed only by those who are "worthy of it". The total number of verses of Surah "Kalem" is 52 verses. If we subtract that number from the number of Quranic surahs (114), we will get exactly Muhammad's a.s. life. Because, 114-52=62. In other words Nun and Muhammed a.s. together they form the Qur'an. In this context, the primordial ocean has the meaning of the first one, i.e. of Muhammadan Light.

After a certain time (in the historical sense) the Theban priests are asserted that Teba is the place of Bembena. The word "Thebe" is associated with Arabic the word teoba (repentance) and it is the title of one of the Qur'anic surahs and the only one that begins without an opening clause (In the Name of Allah, the Merciful, the Merciful). Many associate the Egyptian phoenix or the bennu bird with Bemben. Bemben emerged from the nuns - and that's when (and there) life was formed. The pyramid represents the embodiment of the ocean nun. Zunnun means "owner of a big fish" in Arabic. In surah "Messengers of Faith" (surah 21, verse 112) Zunnun is mentioned (in the Qur'an) for the second time, in verse 87.

Verse 87: "And Zunnun, when he went away angry and thought that we would not punish him - then later cried in the darkness; there is no god but You, praised be You! And I really sinned against myself''.

Darkness represents this world and in accordance with the Prophet's hadith: "You you are in the darkest world''.

Surah "Messengers of Faith" has 112 verses representing 100 Beautiful Names of God and 12 Holy Imams; 100+12=112. If we subtract verse 87 from the total number of verses of Surah "Messengers of Faith" (112), we will get the number 25 (112-87=25), and what we know is the number of (still) unknown parts of knowledge that will be revealed by Imam al-Mahdi a.s. Unrevealed knowledge, consequently, becomes identical to "darkness" for those who dwell in it.

We know that Surah "Kalem" has the serial number 68, while Surah "Messengers of Faith" has the serial number 21. In the sum of the numbers, these numbers indicate the authority of Imam Mehdi, a.s. Because 6+8+2+1=17. Because zeman (zun) and nun are identical to the cosmic authority of Imam Mehdi a.s.

The pyramidal texts are a guide to the posthumous existence when the soul of the deceased is led by the god Ra to eternal life, and the stepped pyramid was the "archetype" of the transition to the otherworldly existence. Beneath the sands of Djoser's pyramid is a large network of tunnels and chambers. There are around 400 rooms, and the five kilometer long corridors have everything, even gold. Djoser was a pharaoh of the third dynasty. His sarcophagus contained a wooden coffin and a mummy. Imhotep was the pharaoh's confidant as we have already underlined. He mummified persons from the king's court. Zoser's grave was discovered in 1934.

That year, researchers found parts of the mummy, and the foot was remarkably well preserved. Mummification of the dead is thought to have been perfected 200 years after Imhotep's death. Apparently, the surgical removal of internal organs was perfected by Imhotep. Mummification had a great impact on medicine and the embalmers were also doctors. Jusuf had a living medical laboratory. The myth of "slaves" building pyramids whipped with whips is (now it is certainly known) completely wrong. They were free people who worked voluntarily and even considered their service to the king an honor. The remains of the builder's bones show fractures of the arms and legs, which were treated as appropriate with medical interventions. Brain surgery was also recorded in 2500 BC, and there was Imhotep's trauma center.

Two thousand years before Hippocrates, who is considered the father of modern medicine, Imhotep wrote the first ever recorded medical treatise. More precisely, he left it behind while the author of the treatise remained unknown. The Edmund - Smith papyrus confirms dozens of traumatic injuries, and questions from the field of surgery are also treated. This papyrus was created 1000 years before Hippocrates and is a copy of Imhotep's original manuscripts. In 1964, Walter Emery continues the search for Imhotep's tomb. A large network of clay jugs with mummified birds (ibis) was found, left as a gift to Imhotep. There is a whole chain of tunnels with about 1.5 million ibis and mummified baboons have also been found. A deep burial shaft and Zoser's mark were also found there. The body was never found because the Israelites took the remains of their ancestor, Yusuf a.s., with them during the Exodus.

Archaeologist Mišljijevič discovered a site from Imhotep's time among the Greco-Roman mummies. Blue pottery was found and blue bricks were made exclusively for Zoser. Burial shafts were investigated for months and a mark from the third dynasty was found again. The building does not have a sarcophagus and is a chapel. A secret passage was discovered and the shaft was a big sensation. There is a hole in the northern part and it extends to the Pyramid of Zoser itself. Many secrets are yet to be revealed. But what is already abundantly clear is the fact that Imhotep and Yusuf (Josip) are one and the same person. All God's Messengers received their Missions in the "place of the Messenger's Message", which is the House of Cleanliness. By them everything began and (by) them everything will return.

THE WHITE DEATH

Stolac used to have harems in the city center, Islamic architecture did not fled from death and everywhere in the cities you could see white sights, the memory of the final end of life on earth is cherished, putting the feast in front of everyone's eyes, the end is perceived as a new beginning. Nowadays, cemeteries are mostly outside the cities, on the outskirts and in remote, invisible places because the "modern" man does not dare to look death in the face, being afraid to even think about it for a moment. In large megalopolises, people stay in their cars without even getting out of them while their loved ones are being buried, "earth to earth" as some would say, and that is exactly why the fear is great and heavy, the fear of opaque darkness, of disappearing. Death is exiled from life, but that exile is paid for, repressed images are returned as murderous "substitutes" for the real feeling of transition to a new state, which now "descends" from the world of transcendence to the earthly plane. Heroin, cocaine,... the intoxicating fog of oblivion, white death, the dust of the enchanted veil of illusoryness, escape from imprisonment in the deceit of the body.

Unsuccessful and desperate because the light of the soul wants a different intoxication and a dance on the circumference of the circle, a singing walk in a circle from the "big world" of man to the "small world" of existence. Because man is a great universe and all worlds are contained in him. That is why the "white death" is also mentioned by spiritual seekers and Sufis and that as one of the "four deaths". Speaking about it, Ibn Arabi writes that "hunger is jewelry of people of Allah". It is the white death. The second death is the green death and it involves wearing worn clothes. The third death is the black death, enduring harassment and the fourth death is the red death, which represents countering and opposing the nafs (the lustful soul and its desires). White death is therefore hunger, Ibn Arebi defines it as "jewelry of God's people". Jewelry serves for decoration, it highlights the beauty of a woman, in this case it is highlighting the wonderful interior of the Divine man, his restraint, the emptying of his heart (of everything but God).

There are two types of hunger - physical and spiritual, and they are interconnected and complementary. Namely, by reducing the intake of food into the physical body, a larger space for contemplation opens up, the doors of the heart are opened and spiritual food (truths and essences, above all) enters through them. If spirituality does not exist, physical hunger has no great effect nor does it provide any possibility of progress. If spirituality exists, then physical hunger becomes a pedagogical step, preparation for reaching states (hal) and degrees (mekam), a path to a higher reality. The white color suggests the purity of such hunger, its inner impurity, its divine quality of self-sufficiency, unnecessaryness. (therefore in an inspired tradition God says "Fasting is Mine"). And that's why hunger is "jewelry of Divine people" because of the Epistle tradition says - "Adorn yourself with Divine attributes". When the period of darkness and spiritual numbness came and when man spiritually "died", the white death of divine self-sufficiency became man's "self-sufficiency" and metaphysical anxiety forced "modern" man to seek a way out by collapsing his own being instead of building it up ("white death ", cocaine powder, heroin and street drug dealers, where there used to be upright preachers with a small Bible in their hands).

"White death" has become a symbol of deception instead of need, illusion instead of reality, escape from oneself instead of journey - the "higher self". By the lowliness of the spirit that yearns for a higher world, for light visions and the heartbeat of the heavenly heart within itself instead of apparitions and ghosts of darkness and nothingness. The second death that follows divine self-sufficiency and the "whitewash" of a pure undefiled nature is the green death, wearing tattered clothes. Clothes can be external and internal and they are intertwined and inseparable because man is a whole and the external must follow the internal. In the opposite sense, insincerity is possible, just as the first case sometimes requires concealment and "disengagement", going beyond the framework of social adaptability, contempt for mediocrity and dead traditions in a way that the heart is ironed and the purity of the soul is illuminated by looking at it in full light.

Qur'an says: "Oh believers, dress nicely when you want to perform the prayer". In order for it to be said in another place - "And the garment of piety is the best". In these examples we see the interpretation of the Qur'an by the Qur'an, which is the method of the Ahl al-Bayt school, the Pure House. One paragraph is interpreted others, in unbroken harmony that is always "different" according to the power of the reader and the time of his soul and according to the "general" time of chronology because the Holy Book has a sign for every time excellence, the perfect balance between blue (which is the "sorrow" of sadness that stretches like a rainbow between the sky of the soul and the earth of the body and joins the blue of the sea with the blue of the sky) and yellow (which is the "joy" of the spirit that refracts the given power of unformed desires in a way that even the last particle of dusty aspirations becomes visible). Externally, worn clothes are not worn as a "sign" of spiritual level, attracting attention in this sense would be attempted because "nice dressing" is required, and any striking that has no other goal than distinguishing from others would have exactly the opposite effects.

Since the "garment of godliness" is the inner clothing, the "wear and tear" of such clothing is precisely the centering in the harmony of the green color, which is a "sign" of abandoning the grief and sorrow of material dependence on the world ("blue") and a sign of the integration of the soul, the "light of the spirit" that unruly aspirations illuminates with a lamp of original, unpolluted nature ("yellow"). Thus, white death also becomes a part of green death, because divine self-sufficiency and needlessness is placed in its "natural" environment. Feeding the spirit with truths and essences necessarily results in the "wear and tear" of the soul's subordinate, evil-prone aspirations, rebellious elements, passions, desire for immortality, and will to power.

They are integrated into the spirit by submission, they dress in the clothes of enlightenment, and thus included in the awakened light of being, they are necessarily broken down, appeased at the end of the long struggle of the "great holy war", "worn down". When the war against oneself became alien to man and the need to center the spirit in the abandoned being, the destructive force of nothing necessarily manifested itself in the external world, the green death became the destruction of nature, the environment and the external world in general, which was understood as a "place of exploitation" and "rule” whose rule is unquestionable and not called into question by anything. When such a barbaric relationship threatened his own survival of man, there was a rebellion in the form of (for now) minority-conscious individuals and groups, and thus associations and "green movements" were born, ecological preservation of nature was called into man's consciousness, the need for this preservation became inevitable. But the "green death" in the soul, the subjugation of the "low self", dressing it in different clothes would prevent the green death in the outer world because the order can never be reversed nor can the outer world be ordered if disorder and disorganization reign within man.

That is why the "green movements" in the outer world are the result of necessity, an awareness that just like a small ray of sunlight broke through from behind a dark, threatening cloud when it itself grew, and large and gloomy threatened a general deluge.

Hydra, the mysterious teacher of Moses, the introducer to the secret of the soul and something different, the guide and shepherd of the distant pastures of the heart and the meadows of awakening where deceptive dreams are scattered and lost and where at the end of the great darkness and obscuration the source of life is found. The word "Hidr" comes from the verb hadira - to green. Khydr sat down on the ground and it suddenly turned green, according to tradition of external events and narratives. This reflection of the enlightened soul in the external world, the spreading of the green light of the heart, which then makes the earth "green", in this age has ended in a mere birth."

Reforestation" and "conservation of nature", green death as an ecological disaster, as an external threat and coercion. Khydr. The mysterious teacher who drank the water of life in the darkness and thus became immortal, and everyone he leads must go through all the darkness of creative existence, all imprisoning matter in order to be drunk with knowledge from the very source. The next death (according to Ibn Arebi) is the black death, or "enduring harassment in preparation for the black death”. A spiritual man endures harassment from the side of other beings since he is aware of their purpose and of the Divine design that governs all things. That submission is the result of patience and calmness, which is impossible to develop to that degree without spiritual virility. With the absence of spiritual development, the "black death" becomes enduring harassment in the outside world in a way of compulsion, man is forced to endure others because a civilization that has no spiritual values ​​seriously dominates instincts and passions, which creates a chaotic state of "toleration" of everyone by everyone.

But since that submission has lost its moral value and spiritual essence, it necessarily manifests itself as alienation and coldness, people have never been physically closer to each other than today and essentially more distant. Because of this, putting up with others has become like putting up with bad weather, or putting up with weeds in a field, or with a car or farm machine breaking down. Darkness, all the blackness of human nature must now be endured, no longer voluntarily as a pedagogical reality for the purpose of cleansing and getting closer to God, but as a compulsion, an imposition. The last death is the "red death", which in the Sufi tradition corresponds to confronting one's own desires. "Red" is a symbol of passion, inner turmoil, strength of blood, agitation. If man is fighting against himself ("The Great Holy War"), the subjugation of his own soul necessarily takes place in stages.

The path (tarikat) is first given to the spiritual traveler through the fervor of desire (for the journey) and just stepping on the path includes a guide, a teacher who is the "father of the soul". Some travelers are guided by an invisible teacher, the Hydra, or the Twelfth Imam, and they have no need for human sheikhs and responsibilities.

The Qur'an says: "Don't you know that Allah sends down water from the sky and that We use it to create fruits of various kinds; and there are hills of white and red paths, of different colors, and entirely black". (Sura Fatir, 35, verse 27)

Observing this verse in the context of the teaching "about the four deaths" we see that there are three (of the four deaths) are mentioned here as paths, therefore paths of realization. White, red and black paths, the paths that the spiritual traveler walks and climbs in order to realize in his own heart the degree (knowledge) that each of the mentioned "mortification of the soul" gives. We see that the path of "green death" (wearing tattered clothes) has been omitted. "Letting water from the sky" mentioned in the verse are divine inspirations ("water" as a symbol of knowledge) that descend on the spiritual horizon of man (his "heaven") where as a result they give different fruits of gnosis depending on the abilities and degree of each spiritual traveler. The verse does not say where the water descends, "earth" is not mentioned, which clearly excludes corporeality, i.e. the earthly part of man. The beginning of the verse - "Don't you know..." addresses that heavenly human personality which, since it is often covered by the clouds of "low self" and lustful soul, cannot easily recognize divine inspirations, so the opening part of the verse suggests and confirms the existence and obviousness of those the same inspirations.

The "fruits of different kinds" of gnosis are created in the heart of an inspired man by Allah himself, because there is no one else in action but Him. The word "Allah" was used for the descent of divine inspirations, that is, the Supreme Personality of God, because inspiration also descends on the human personality, and according to tradition, "man is God's most honorable creature" and everything was created for him. For "producing fruits of various kinds," the word We is used, therefore "plurality", not in the sense of the plurality of the Divine, but of the multitude of realizations ("fruits") that the Divine inspirations give to the spiritual traveler, that is, the multitude of God's Names whose descent to the heart of the knower results in different states and manifestations.

The words mentioned in the verse - "and there are" mean exactly the obviousness of the existence of spiritual paths. ("don't you know" - the beginning of the verse). Therefore, beyond any doubt that the impermanence of rational reasoning can lead to, because every spiritual path is difficult and "invisible" to people who know only the external consideration of religion. The white path (hunger) was mentioned first, right after the word "hills".

Brdo is certainly a scholar, a connoisseur and a teacher who has realized in himself some (or all) of the aforementioned numbing of the physical soul. The plural of the word ("hills") indicates several individuals (in each time there are or there is at least one) powerful to establish, show and explain the rules of the spiritual path, to be Guides. That these Guides are special people is shown by the sum of the ordinal numbers of Surah Fatir (35) and the ordinal number of the verse (27), which is the number 62, (35+27=62) which is Muhammad's life (he died at the age of 62). And who his life was is best evidenced by the tradition of the Prophet, which says: "God placed the children of all the Prophets of God in their spines, while He placed my children in the spine of Ali" (the mentioned children are Imams Hassan and Hussein). These three Holy Imams (Ali, Hasan and Hussein) are therefore the "life" of the Prophet, the light that flows from his "spine", the Muhammadan light that is made known and descends to the earth through 12 light curtains, primordial theophanies, the Immaculate Conception. They are the "hills" mentioned in the paragraph, they are paths in particular, Guides and teachers.

This offspring of light does not base its power on the physical multitude and physical extension of the "lineage", the spiritual genealogy and the laws of that genealogy belong to a different world (it is no coincidence that today the drop in the birth rate is called the "white death" or the white plague), which is in accordance with "hunger", i.e. the white path) together, were contemporaries in the physical world and "expired" as the children of Muhammad as part of the unique Muhammadan light. Behind the paths of white and red colors they are said (in the verse) to be "of different colors." we saw that he agrees with Imam Hasan He handed over power to another man, Muawiya, thus reconciling two large groups of Muslims (which was announced by the statement of the Prophet himself), and the color of "handover" is white. Of course, the Imam surrendered only the external form of authority, while the internal authority of the Immaculate One who rules the entire creation remained intact because it is not subject to anything external, nor can it be taken away, and no human force can threaten that cosmic authority. The ordinal number of the item (27) indicates the number of years of Imam Hasan in the class

assuming the Imamate (he was then 27 years old). The total number of verses of Surah "Fatir" (The Creator) is 45. If you subtract the number 27 from that number, you get 18 (45-27=18), which is the age of Fatima, the mother of the Holy Imams, at the time of her death.

The total number of verses of Surah Fatir (45) corresponds to the life of Imam Hasan (died at the age of 45). "White death" (decline in the birth rate) does not reach the "light humanity", the rise is something else. Immediately after the "white path" the "red path" is mentioned and related to the white one, they were mentioned together ("hills of the white and red paths") because these 2 Imams (Hasan and Hussein) were (also) physical brothers. The "red paths" therefore correspond to Imam Hussein and it is the "red death" (according to Ibn Arebi, it represents countering the lustful soul and fighting against it). On the outside, the "red death" is Husejnov himself. life, he died as the Prince of Martyrs, at Karbala. The white and red paths are therefore spiritual paths, the ascent to the "Mount Sinai" of one's own being under the guidance of Imam Hasan and Hussein. The diversity of the roads themselves is manifold (and in the Qur'anic phrase itself uses the plural "path on the hills") and each mystic has a specific way and form of ascension, as they themselves say the next words in the verse, and after the mention of "hills of white and red paths", words - "of different colors". The differences are many and all variants and forms "colors of ascension" move in the range of the light instructions of the two Holy Imams, Hasan and Hussein ("white and red paths") because they are "Muhammad's children" placed in Ali's (light) spine, placed in that spine by the Divine Will as a "core" Pleromatic Light Humanity, i.e. 14 Sinless.

The "different colors" (path) mentioned in the item are all possible variations and specifics for each individual who is pre-existentially bound to them, flowing from the "place" of light humanity, which is created from the rays of light of the Heavenly Flame of the Fourteen Immaculate. After the paths of different colors are mentioned in paragraph 27, section 35 ("Fatir" - Creator), the ending of the paragraph says: - "and completely black". These "black paths" correspond to Imam Ali and it is the "black death" (according to Ibn Arebi, enduring harassment). It is known that God's Prophet Muhammad, peace be upon him. wore a black turban, and he put a green one on Imam Ali's head on the day of "Gadir Hum" when the investiture and proclamation of Ali as Muhammad's successor (Wasi) took place. The word "completely" (of black paths) mentioned in the paragraph clearly suggests the completeness of black color, the completeness of Ali's path, the totality of Imamic knowledge that was transmitted directly from the Prophet, that path has no shortcomings and it unites all knowledge, all heritage, tradition as well as the present, the past and the future.

"Enduring harassment" (like the Black Death) was one of his main characteristics throughout his life and he spent most of his time in isolation, withdrawn, in his house after the (external) government was unlawfully confiscated. The historical event at Ghadir Hum took place after the Prophet's Hajj of Atonement. Angel Jibril (the angel Gabriel) brought the sentence: "O Messenger, convey what is revealed to you from your Lord, - if you do not do this, then you have not conveyed His Message, and Allah will protect you from the people." The Messenger of God immediately ordered the column to stop, a pulpit (mimber) was made of camel seats, which the Prophet climbed, and it was very hot. He took Ali by the hand and lifted him up and then said: "To whom I was the ruler and protector, Ali is his ruler and protector. Dear God, protect him who protects him, and be an enemy to him who is his enemy, help him who help and humiliate the one who humiliates him and make the truth be where he is".

Then he put a green turban on his head, prepared a procession of people and ordered them to congratulate him for leading the faithful. They all did it, and they were led by the first two caliphs (Abu Bakr and Umar). And when they finished, a passage from the Qur'an was revealed: "Today I have perfected your faith and grace for you

I have completed mine towards you and I am satisfied that Islam will be your religion", the authority of the Imam (which encompasses the entire creation) can be taken away. In the context of the "black death" (enduring harassment) and the "totally black paths" of Ali, the colors black and green intertwine. We have seen that the Qur'anic verse mentions white, red and black paths. Ibn Arabi, on the other hand, talks about the "four deaths" and what else therefore includes the "green death" (which corresponds to "wearing worn clothes"). Green color, i.e. green colored paths are not mentioned in the verse. But the green color of Ali's turban, which the Prophet puts on his head, is the "integration" of that same green color into black, because the turban (cap) is a symbol of authority and governorship, "management of affairs" and precisely the "wear and tear of clothes" is an integral part of "enduring harassment ". When Muhammad was on Miraj (spiritual success to heaven) he was given a great preciousness, from the chest of light he received a shirt of poverty. The shirt was later worn by Imam Ali and every Imam after him, the patch and poverty were God's most beautiful gift.

That "patch" from the heavens of spiritual ascension corresponds to the "green death", i.e. "wearing tattered clothes". The original wear and tear of the clothes is, therefore, the shirt of poverty that Muhammad gave to Imam Ali. The "total blackness" of Ali's paths includes the luminous black light of ruling over the worlds and the green light of governorship and leadership, and this is the meaning of the Prophet's words that Ali is the ruler and protector after him. The paths of "different colors" that are placed between Hasan's white path and Hussein's red path from one and Ali's "all black" paths are the souls of the followers "gathered" around Ali's light spine where Muhammad's children, Hasan and Hussein, are laid. Those followers became the radiance of their light, and that light humanity finds its place and its true kin through the power of spiritual genealogy. They experience the secret of vertical light kinship and ascending kinship that is recognized by an inner purity and closeness that is stronger and more permanent than any "power of blood", anything that the material world offers, any connection that is "laid down" by the necessity of created worlds.

The three types of paths mentioned in the Qur'anic verse correspond to the triple testimony of faith and to each of the Holy Imams who is the guide of a certain path:

FAITH IN GOD - White paths, hunger as "white death" (Imam Hasan)

FAITH IN THE MISSION - Red paths, the fight against the lustful soul, "red death" (Imam Hussein)

FAITH IN IMAMAT - Black paths, enduring harassment, "black death" (Imam Ali).

What remains is the "green death" (Sufi wearing tattered clothes), which is total belonging to God, absolute commitment, the "nakedness" of the human struggle and complete independence from creatures because the Prophet of Islam said: "Spiritual poverty is my glory". This opens the fourth, "optional" testimony - faith in the other world. The whole of the 3 testimonies of faith, we have seen, is the world of Muhammad's reality, that is, the Muhammadan light, which was lowered through 12 light curtains, the light of Muhammad's children (Hasan and Hussein and from them the other 9 Imams) placed in Ali's spine.

We have seen that section 25 ("The Creator") taken together with item 37 (about the white and red and black paths) gives the number 62, that is, Muhammad's life (died at 62). Although according to chronological time, Imam Ali was the first (and then his 2 sons as Imams), in metahistory he is the first "from below" ("black paths" in the verse, mentioned in the third place) because "then" (outside and above the chronological of time and the world of matter) laid the seed of light humanity in Ali's "backbone" (the vertical axis of light that makes Ali the "Heavenly Adam") and from that backbone "Mohammed's children" (Hasan and Hussein). That pleromatic essence of light, of course, encompassed 9 other holy Imams, as well as Fatima, making the pleura of 14 pure ones the core of light humanity that illuminated the worlds and from the rays of that light "people of light" were created, those who remember their homeland in this world .

It is the "black light" (the completely black path of Imam Ali) that symbolizes the original reality, as evidenced by the Prophet's famous saying: "God created creatures in the dark and then illuminated them with His light. On whom the drops of light fell, he was saved..."

This "darkness" corresponds to the "totally black paths" of Ali where the heavenly Adam (eternal Imam) "accepts" the Muhammadan light which is The Divine Light that falls on that "darkness", whereby that fusion drops drops on the still ordered seed of the human race. That is why Muhammad said: "I and Ali were one and the same Light before God created the earthly Adam". It is precisely this "acceptance" of the Muhammadan light by Ali as the Eternal Imam (Heavenly Adam) that is the common residence in "one and the same light", and that is why the Prophet's tradition emphasizes that this unity existed even before the earthly Adam because the Heavenly Adam is the Imam personally . This "mixing" of light and "darkness" results in the salvation of those souls on whom the drops of light fell, which is explicitly stated in a prophetic saying to Imam Ali: "You and your followers are saved on the Day of Judgment."

Now let's look at the compatibility of the mentioned three paths with three (that is, four) testimonies of faith, which has already been indicated.

WHITE PATHS = FAITH IN GOD ("white death" according to Ibn Arebi's teaching, Imam Hasan's testimony).

RED PATHS = FAITH IN THE MESSENGER ("red death" according to Ibn to the teachings of Arebi, the testimony of Imam Husayn)

(COMPLETELY) BLACK PATHS = FAITH UIMAMAT ("black death" according to Ibn to Arebi's teaching, the testimony of Imam Ali).

We have seen that according to Ibn Arebi, "white death", i.e. hunger, is "jewelry of People of Allah". Since "hunger" is a Divine attribute in the sense of God's independence (does not eat, does not drink, etc.), the "white paths" are mentioned first and correspond to the first testimony, Belief in God Almighty. The number of items (verses) is 27, section (sura) - "The Creator", (Fatir), which is the number of years of Imam Hasan when he received the exalted position of Imamate after the death of his father Imam Ali.

The "hill" in this context of the testimony of faith is the very personality of the Prophet Muhammad, peace be upon him ("Don't you know that Allah sends down water from the sky and that We use it to create fruits of various kinds; and there are hills with white and red paths, different colors and completely black") . The very plural of the word ("hills") indicates the Pleromatic essence of the 14 Immaculate Ones, a single Light "divided" into 14 light personalities where each of them has its own path, a path on a single, unique "hill" (curtains of light that descend revealing the world of Muhammadan Light ).

The word "Hasan" means good (root hsn). The total number of verses of Surah "The Creator" is 45, which is again the number of years of Imam Hasan's life (he died at 45 - that year). Since the very title of the surah "Creator" is a clear allusion to the creative Power, this Power merging with Goodness is realized through the Divine Attribute - the Merciful. Mercy to the Worlds is necessarily connected with Divine independence ("hunger", white death, white paths) because any dependence is the negation of mercy in the full sense (this is also clearly seen in interpersonal relationships because any dependence on another person affects the possible purity of intention in action, it affects the selflessness of motivation, "dirties" motivation). The goodness of God (the root of the word "Hussein" is the same as Hasan, HSN) continues with another testimony of faith - faith in the Messenger. Red paths, "red death", (according to Ibn Arebi, countering the lustful soul) the death that Imam Husayn literally, externally experienced as such ("red") because he died, a martyr's death on Karbala opposing the apostate "Islamic" authority to which he did not want to submit.

In that battle, 72 fighters on the side of Imam Hussein, a.s. died. Paragraph 72, section "Allies" (section 33, Medina verse 73) says: "We offered the heavens, the earth and the mountains a trust, so they hesitated and feared to carry it, but a man took it - and he, indeed, was unjust and frivolous towards himself". This emanation, the reception of the Heavenly. A deposit that must be returned to its place, to the real owners, and what another verse talks about, (where it says - "...return the deposits to their owners"), that "return" and that trust are a heavy, burdensome thing that can only be carried an angel of a higher order, a sent messenger or follower whose heart God has tried by faith. By this (by the Divine selection of followers) the Creative Power merged with Goodness is realized through the Divine Attribute - Compassionate - and this is consistent with faith in the Mission, because God's Grace applies to all creation. (The messenger was sent to the worlds but only the faithful accept him).

These are the ones to whom the Compassionate attribute applies, while mercy is general and refers to all that exists. ("With My punishment I punish whom I will and My Mercy embraces everything" - Qur'an). And Compassion applies only to the chosen ones, those who are able to bear the heavy burden that the heavens, the earth and the mountains repel. That is why the number of fighters of the Battle of Karbala (72) is equal to the number of verses that speak about the acceptance of that deposit (72). And that is why in verse 27 (Sura 35 "The Creator") they are white and red paths together ("hills of white and red paths") because Hasan and Hussein are brothers and contemporaries and because the Divine Attributes of Mercy and Compassion descend together through each opening Qur'anic verse (In the name of God, the Merciful, the Compassionate). Between the two surahs ("The Allies" and "The Creator") is also the number 2 (33+2=35).

Imams Hasan and Hussain are hereby announced as opening gates, doors to be knocked upon when approaching the Qur'an itself, since they are "Muhammad's children placed in Ali's spine", they are "allies" (the title of the surah) to every spiritual traveler and seeker. Thus, the "totally black paths" hope as the beginning of the opening paragraph of each surah - "In the name of God". With the black paths, we saw the faith in the Imamate (in the Sufi sense, the color black as enduring harassment, "black death"). With this, Hasan's - Husseyn's consideration of Divine goodness (Merciful, Compassionate) turns back to the "black" light of Ali's spine, that light which in the "darkness" of the uncreated was the recipient of the Muhammadan light, so that the first part of "Bissmillah" - In the name of God grows as what first from the bottom (and the third according to the order in the verse, - white and red and then black paths on the hills of Knowledge).

"Harassment" as the black death is both "internal" and "internal" in Imamology, an external necessity because it is part of the emanation that repels the "heavens, earth, and mountains," a burdensome thing that is so hard to bear. Verse 27, Surah 35 ("The Creator") does not mention the green paths on the hills so that the "green death" (wearing tattered clothes) can be observed through the very hour of Imam Ali's succession to the Prophet. Namely, the Prophet who preferred a black turban, a symbol of the "black" light of the House, on Gadir Hum this time takes off the green turban from his head and puts it on the head of his successor, Ali. Each cap is a symbol of status and degree, it represents what a man does, his authority, power or influence. This melting of black color into green opens the fourth ("optional") testimony of faith - faith in the other world, an optional testimony in that the one who believes in God, the Prophethood and the Imamate necessarily believes in the other world as well.

The transition from black to green also speaks of the metaphysical role of the Imam as a link between the worlds, because through him Divine love enters into existence, and therefore without the Divine man the world would be unsustainable. This bond is also seen when the Prophet put on a shirt (patch and poverty) to Ali, a garment given to him by the Divine will of the angel Jibril (the angel Gabriel). Even today, the black turban is a sign of belonging to the Pure House (in external, blood relatives) and the black color of the external genealogy flows into the green color of the spiritual genealogy, i.e. the governorship and inheritance of the Prophet Muhammad. So the green color is the place of the Messenger's message, the house is clean, Ehli-Beit. From that "place", i.e. from that level (degree and status) the Prophet through the green color of spiritual poverty as glory, placing his green turban on Imam Ali's head, proclaims him as his successor and leader after him. Now let's look at the very ways of tasting and diversity on the paths of knowledge and enlightenment.

Verse 53, Surah 33 ("The Allies") says:"Oh believers, do not enter the rooms of the Prophet, unless you are permitted to eat, but not to wait until it is ready; only when invited then enter, and after you have eaten, separate without engaging in conversation with one another. This bothers the Messenger of God, and he is ashamed to tell you this, and Allah is not ashamed of the truth. And if you ask them for something, ask them from behind the curtain. It is cleaner for both your hearts and theirs. It is not permissible for you to trouble the Messenger of Allah, nor to marry his wives after his death. Indeed, in the eyes of Allah, that would be a great sin."

The beginning of the verse "Oh you who believe..." indicates the chosen ones, those who have heartfelt belief, because the believer (mu'min) is above the one who just manifests the belief (Muslim), and the believer, unlike the Muslim, has (should have) a degree conviction that elevates him above the mere testimony of faith. Right at the beginning, "white death" is given, hunger as the jewelry of God's people, that is, the white path of Imam Hasan's knowledge. "Prohibition of entry into the rooms of Vjerovjesnikov" emphasizes the complete inaccessibility of Muhammad's personality except "if he is allowed for the sake of eating" (i.e. knowledge of the worlds - essence and truth, the external consideration of the verse that suggests physical eating and behavior related to it we will not comment on).

Other "entering the rooms" is strictly prohibited because the "personality" of the light of The Pleroma (14 Sinless Ones) remains forever unattainable to the follower since they are created from the Divine Light (here we should remember Jesus' saying: "In my Father's house, there are many dwellings"). The word "rooms" suggests a multitude, more rooms, ie. The Mohammedan light that inhabits each of the 14 purified ones personalities. The "Rooms of the Faithful" are therefore the persons of the Immaculate Conception where is the heavenly Ahmed, that is, the heavenly nature of the Prophet Muhammad announces as a herald of the correct faith and that in a strictly "private" sense, because entry into "personality" implies (spiritual) kinship. That is why in the verse Muhammad is mentioned twice as a Prophet and in the second part, at the end, as a Messenger of Allah.

"Allowing" entry to eat certainly implies effort and rules of behavior on the part of followers when entering the spiritual world of ascension. Prophethood, unlike the Messengership, does not deliver the law for the physical (Sharia) and does not even have to be made known to other people because there were Prophets who were "sent only to themselves" (Lut, the Biblical Lot is an example of such a mission). Dining together means friendship and closeness, a moral and spiritual attitude and relationship, because in one's home meals are not shared with unknown people, and in the spiritual world the laws of entering and tasting (zevk) are much stricter and more complex and require the persistence of the seeker's will if it is directed in the right way ("He who knocks, it will be opened to him" - says Jesus, indicating the strength of the newly awakened light man whose spiritual embryo is so often impatient and surprisingly daring).

It is forbidden to wait for the (spiritual) food to be prepared, because each spiritual traveler receives a different dish that is only for him (Imam stations, each of which has its own laws and forms of knowledge and norms of behavior for the follower who steps into one of the "rooms", after is invited). After eating, the verse further orders to separate without engaging in mutual conversation. This is the law of the secret that applies to every light traveler and every spiritual station, what the heart communicates to her the heart secret must preserve whole and intact, every disclosure of state and degree can cause a fall and unforeseeable consequences. The verse continues: "It bothers the Messenger of God, and he is ashamed to tell you this, but Allah is not ashamed of the truth."

The first mention of the word "Messenger" is related to "white", Hasan's paths, "white death", hunger as jewelry of God's people because only a hungry man enters someone else's room to eat. Now, the second mention of the word "Religionist" opens up the space of "red", Huseyn's paths, "red death" which is a counter to the lustful soul, a fight against it. Thus, "rooms" are connected to "shame", Hasan's and Hussein's paths of knowledge (white and red) are connected, because spiritual hunger it cannot quench without "fighting itself". Mutual conversation after eating, revealing secrets after tasting is only possible for those who are still in the throes of a spiritual struggle against themselves, who have not reached the station of a calm soul on the red path of Hussein's hill, and that is why they talk and reveal secrets, because the heart is not soothed and the secret of the heart "overtakes" him (many people on the spiritual path are overcome from within, and discover what they would never dream of making public, but they cannot resist the strong rush of the state (hal) of breadth and expansion).

This engagement in mutual conversation "bothers the Prophet and he is ashamed to tell you that, and Allah is not ashamed of the truth". The exchange of spiritual experiences of spiritually (yet) immature people "bothers the Prophet" because he knows very well what kind of envy it can result in, which leads to all kinds of other dissatisfactions and the incurable and dark uneasiness that is inevitable the result of comparisons and "spying on the secrets of the heart", but he is ashamed to tell them.

Traditions say: "Shame is part of faith" and "If you are not ashamed, do what you want".

The direct intervention of the Beliefs would imply revealing the state of the followers, which would become an obstacle on the spiritual path, and the Beliefs attitude of spiritual pedagogy adopts "shame" as a form of "resistance" to the disclosure of secrets because it is the correct attitude of warning passivity that indicates that such shame is part of faith. However, as people's capabilities are different, the hesitation that he reprimands can be misunderstood, and that is why it is added - "And Allah is not ashamed of the truth". The "truth" does not necessarily have to be made known, it can also be tacitly acknowledged or approved, with the power of heart insight, one can find out the conditions of other people without talking about it. People can be ashamed when surprised by someone else's degree and status, and that is why comparisons in the cognitive sense are so often disastrous, only God is without any comparison and ("There is nothing like Him" ​​- Qur'an) that is why He is "not ashamed" because the truth in the deepest sense cannot be relative nor can the relationship of analogy and simple commensurability provide true insight into "heart states".

The verse goes on to say: "And if you ask them for something, ask them from behind the veil. That is purer for your hearts and theirs". The previous part of the verse constantly mentions the Prophet, but now it is clearly spoken in the plural - "of them". These are the pillars of the Chamber of Deputies (Muhammad, Fatima and the 12 Holy Imams) that can only be sought "behind the curtain". "They" are the 12 light curtains (12 Imams) of the descent of the Muhammadan light. Only those who know the Holy Imams through their light are their true followers and that is why the words "from them" are mentioned twice. When seeking (cognition) "from them" (their temporary appearance in the earthly body) one must reach "behind" the light curtain of the Muhammadan light, ("to them") one must know the Saints

We have in the state of their pure light. What is required of them in the verse is mentioned as "something" and precisely the vagueness of the pronoun indicates all the variety of life states and forms that always open up countless new questions and God's Man on earth is the keeper of the Book, the Guide and the Knower and there is no knowledge that is not placed on his palm. Because every age has its "unanswered questions", its secrets and questions, the solution of which is behind the light curtain of the Imam of his time.

(This "own" implies both external, chronological time and internal "time of the soul", the cognition and maximum of every creature). Such a search, behind the curtain, is "purer for both your hearts and theirs". The imam's heart, since it is the heart of the Immaculate, becomes a complete mirror of every follower and in the broader sense of creation in general. Just a stretch "behind the curtain", in the luminous essence of the Imam, he returns that purity of sinlessness to his own heart (because when the mirror is pure, the image becomes the object and the object the image), and the light curtain is the inevitability of mutual purity. Here, the "purity" of the Prophet's family is given as a cleansing not of theirs (because they are sinless) but of the sins of the followers who, reaching "behind the curtain", certainly reduce the possibility of their own mistakes and slips, otherwise they too would be "ashamed" of the terrible truths in other people's hearts which are powerful to see.

Then in the verse it is added: "You are not allowed to disturb Allah's Messenger ou do not disturb nor to his wives after his death ever get married. That would truly be a great sin in the sight of Allah."

We have seen that the "completely black" paths of Ali correspond to the "black death" which is labeled in Sufi terminology as "enduring harassment". "Suffering harassment" here is "non-harassment" because Muhammad and Ali were one and the same light before God created the earthly Adam, so the members of the Pure House are the only ones who "do not disturb" since they are all one and the same light. Disturbance also refers to those "outside the House" and that is why instead of "Messenger" (used twice in the verse) the expression "Messenger of Allah" is used because the interior cannot be "disturbed", it refers only to the exterior (the Messenger), while the proclamation of the faith ("religion" - interiority) remains intact.

The Prophet was responsible for receiving the Revelation, for its descent (Ta'nzil), while the Imam (Ali and all the Imams after him) was responsible for internal hermeneutics, (Ta'wil) for interpreting the interior of the Qur'an. That is why at the end of the verse the prohibition of marrying Muhammad's wives is connected with the prohibition of harassment. "Harassment" is precisely the transfer of spiritual, internal interpretation (which belongs to the Imam) to the Prophet, and it is precisely this union of two functions that is the subject of a whole prohibition which, in addition to harassment, also includes the prohibition of "marrying the Prophet's soul" (i.e., a woman) because such a union unthinkable after his death.

This initiatory role of "unity with one's own soul" (here we should recall the mystical wedding of the soul with Christ in Christian mystics) can only be played by the Imam, the other half of Muhammad's light, his soul. The Prophet himself interpreted the word "soul" (nafs) as that it refers to Imam Ali and related to the verse about "mubahela" which reads: "And to those who argue with you about him (Jesus), since you have already learned the true truth, you say: "Go, we will call our sons and your sons, and our wives and your wives, and we will also come, and we will pray fervently and invoke the curse of Allah on those who speak falsehood" (Ali Imran, 61). "Our sons" are Hasan and Hussein, "Our wives" are Fatima, "We" are Muhammad and Ali. So, Ali was the soul of the Prophet, and that is why that soul makes the mystical marriage of every spiritual traveler with his soul serious.

Failure to recognize that "soul" (Imamate) leads to a futile search for the Prophet's "soul" (after his death), which is strictly prohibited because a living Imam (and in every age there is a perfect man) replaces Muhammad, he is his successor, the inheritor of his knowledge . Transferring TA'VIl NOW to the person of the Prophet can result in the most severe forms of idolatry in the form of anthropomorphism and allegorism, because without the "guardian of the Book" who is the stronghold of the Divine Attributes and Names, any correct knowledge of God becomes impossible. Any proclamation of "ulama" as successors of the Prophet is in vain because no matter how morally superior someone is and no matter how much spiritual purity he possesses, such a scholar can never reach the level of sinlessness because that degree and status is inherent only to the 14 Innocents.

Since they are Divine lights even before creation of heaven and earth, their exalted position cannot be surpassed by any means of any human intervention can cancel their degree and status (though that degree can be denied by people, which most often happened, but since the position of Imamate represents an internal authority that extends to the entire creation, that position cannot be taken away because it is not subject to the external laws of the material world).

However, as elusive as the Prophet's soul may be after his death, on earth there is his successor, the Imam as his "soul". The usurpation and non-recognition of the Prophetic heritage (which belongs exclusively to the Pure House) leads to the declaration of "ulama" (scholars) as the original heirs, and that is precisely their "marriage" with the Prophet's soul ("woman"). However, as the Imam and he alone is the "Soul of the Messenger", such illegal access to inheritance is "a great sin in the sight of Allah". (end of verse 53, surah 33, "Allies") The rooms of the Prophet are still open and will be as long as the world exists, just as spiritual meals will be prepared in those rooms and where after tasting (zevk) the law of secrecy will apply. And there will always be those who will have the strength and gifted power to reach "behind the curtain" looking for states and degrees of knowledge of the Imam of time in the state of his pure light. The rest are left to use the knowledge of the blessed minority, if they can do that because the "foam carried by the sea" is still a part of the sea water; Glassy, ​​transparent and non-existent, the foam that pleases the eye washes over the shores of life, never going to the depths, never reaching the bottom.

IDOLS OF THE INNER WAY

Although we look for it everywhere, the treasure is always buried under our feet.

Sufism is the esotericism of Islamic teachings and goes all the way back to the Prophet Muhammad himself. He is the light of the worlds and the perfect man whom the Qur'an says represents a wonderful example to the believer who fears God and hopes for His Mercy. As we know, according to the teachings of the Holy Book, God's Mercy encompasses everything, but when grace is especially highlighted, it refers to the Province of the 12 Holy Imams, a.s. Regardless of whether the spiritual paths (tariqat) are Shia or Sunni, the Imams are as a rule within the chain of spiritual genealogy because without the Prophet's Family there is no knowledge. Strictly speaking, esotericism is an individual experience that transcends divisions into sects. The proof is that all orders respect the Law of the Pure House.

Muhammad himself emphasized this by saying: "I leave you with two things; The Qur'an, a rope stretched from heaven to earth and my family''.

"By Allah, I warn you about my Ahl al-Bayt" (this sentence was said by the Prophet repeated 3 times). By repeating the admonition to Ahli-Bayt, it shows what kind of importance the Prophet's Family was.

We see the Qur'an compared to a rope that connects the sky of the Vilayet of the Holy Imams and the earth as the place of their temporary manifestation. The light aspect is the immutable essence of the Imams while their earthly existence is limited by time.

The Qur'an also says: "All hold fast to the rope of Allah and do not disunite''. Imam Sadik a.s. has confirmed as already mentioned in this verse is presented by Ahli-bayt a.s. That rope was stretched between heaven and earth in the manner of a vertical spiritual path (tarikat) and after that in Muhammad's a.s. the statement as we know is mentioned by Ahli-bayt (nouns) which represents horizontal concentration. In this way, the Imams as perfect Sages unite the exoteric and the esoteric, the law for the physical and the spiritual path, and they are the Guides. Imamology is the very essence of Islam, regardless of the fact that most ignore it, and the reasons lie in numerous human misconceptions and prejudices.

The spiritual path is not for everyone. Because, just as people's physical strength is different and there are people who are incapable of physical work (as well as those who are not in charge of Sharia - children, the mentally ill and people who have not heard of the Prophets), there are also differences in spiritual strength, i.e. there are people who are incapable of spiritual path. This should be kept in mind by every believer who wants to reach the depths of esoteric knowledge. The spiritual teachers (sheykhs) themselves have the power to reach into the heart of the murid. Such are very rare today. Moreover, it is much better for most to remain all their lives on the land of the literal meaning of the Book than to venture into the dangerous depths of esoteric truths. The higher the height, the more difficult the fall, as well as suffocation under the weight of water, proportional to the depth.

The Qur'an was revealed for all people in the outer sense of the literal letter of the Book, but the inner depths cannot be reached by everyone. Let's say that the majority consciousness most often does not even recognize such efforts, and in this Dark Age, mysticism is (unfortunately) mostly dealt with by psychiatry. This is completely logical because quasi-spirituality is one of the basic characteristics of Kali - Yuga, and false teachers and self-proclaimed messiahs very pervasively "hunt" immature and mentally ill people, offering salvation in a simple irrationalism that neither knows nor can answer the spiritual needs of human beings. . The truth is of course quite the opposite; every credible mystical path seeks the healthiest people.

In Islamic Sufism, any independent movement towards the spiritual path is unimaginable because it can only be started with the blessing and guidance of a qualified spiritual teacher (sheykh). The primordial desire (irada) that so often takes over the whole being of the murid is positive in itself, but it must be effectively channeled. Let us now look at verses 114 and 115 of Surah "The Cow" (Surah 2, 268 verses), which speak about the universal character of religion.

Verse 114: "Is there a greater oppressor than the one who defends himself from Allah's temples. His name is mentioned and who is working to destroy them? Such people should only enter them with fear. In this world he will experience shame, and in the next world he will experience great suffering.''

We see that the biggest bully is not the one who fights against religion as such but precisely the one who forbids His Name to be mentioned in the temples of Allah also mentions who is working to destroy them. A specific word was used - "temple" (not mosque) which means that the word can externally refer to any temple of God; mosque, church, Havra, etc. In all temples, they mention God's Name in a specific way, and the Qur'an emphasizes the value of zikrullah and says: "Remember Allah a lot" without specifying the time or place of mention. Explaining that zikrullah is the cleansing of the heart, the Prophet said that "hearts rust like iron rusts." When asked what the medicine is, he answered - "Zikrullah".Remembering Allah is therefore a purification of the heart, that is, a way to approach Him, a way to separate the spirit (at least temporarily) from the darkness of material existence and the chaos it produces in the mind. This is true for all religions and each has a praiseworthy way of mentioning God.

Internally, the Holy Imams are the Temples of Light, and the biggest bully is the one who defends that the Name of Allah is mentioned "inside" the Imams (thus their dimension of perfection), and we know how the Imams repeated: "We are the Beautiful Names of Allah". In this way, the 14 Pure Ones, which are the Temples of Light, unite all the Names of Allah.

The fight against the inner dimension of Islam is the greatest violence in that it is a fight against the truth. Also, the bullies (under the guise of Islam) worked to destroy the Temples of Light in the literal sense as we know that all the Holy Imams were killed or poisoned.

As God ordered that He be mentioned a lot and did not tie that mention to a place (temple), the mention of Allah inside the temples represents the reaching of God's Names in the 12 Temples of Light which are the Imams' own, i.e. recognizing them as perfect teachers who are the Right Path (mentioned in the first To the Qur'anic sura - "Approach". It is reported that Jesus said: "I can destroy the Temple of God, and in three days build it". The ignorant scoffed at these words, not realizing that he was referring not to a temple for prayer in the outer world but to himself. Building and breaking down does not take place at the level of the physical body or in the material world. Building it in 3 days represents the resurrection of the subtle body of the soul because Imam Sadik a.s. said: "The bodies of Prophets and Imams do not remain in the earth for more than 3 days". He did not mean the physical but the subtle body, which in perfect people has no need for further dematerialization.

Verse 114 (about which we are talking) numerically indicates precisely the 100 Beautiful Names of God (100) and the 14 Sinless Ones who are the Temples of Light (Muhammad, Fatima and 12 Imams). Because 100+14=114. The ordinal number of each verse has its own numerological light, its own code. In the continuation of that verse, it is further said (about bullies): "... such people should only enter them with fear." In this world he will experience shame, and in the next world he will experience great suffering.'' It is known that Imam Reza a.s. regarding the verse that Allah is feared by His servants, scholars said that it refers to the Holy Imams. Here, therefore, fear and learning are connected into a whole, and entering the gates of the 12 Imams is connected with learning and the fear of God.

The Prophet said: "Whoever fears Allah fears everything else and whoever fears something besides Allah, He makes such a person fear everything else.'' How Imams are the most God-fearing people, spiritual bullies should only enter their batin with fear because they are Temples of Light in which all darkness disappears. Because of not seeing that fact, that is, spiritual blindness, abusers (spiritual) will experience shame in this world.

The Qur'an says that (on the Day of Judgment) God "will not disgrace the Prophet and the believers" and the believers (in this context) are the Holy Imams. As God will not disgrace them, the shame therefore attaches to those who oppose them, who forbid that His Name be mentioned in God's temples and who work to destroy them. The singular (''Name'') is mentioned because in every time the cosmic authority is exercised by (one) Imam. In the next world, shame will be transformed into great suffering. The Qur'an says: "... and if one seeks greatness, then all greatness belongs to Allah...". As the knowledge of the Imams of his time is the knowledge of Allah, all the greatness (of Allah) is the knowledge of the Imams, because any other knowledge of God is incomplete.

Verse 115: "And to Allah belong the East and the West; wherever you turn, there it is by Allah's side. Allah is truly infinitely good and knows everything''.

This clarifies how the Imams are actually the side of Allah. The face of a thing is in its orientation towards us, and the Imams are the Face of God. As the Pole of the World is at the center of existence itself, it is there "wherever you turn". In the exoteric way the Imams are the West while in the esoteric way they are the East. The East is mentioned first because the Twelve Imams are (first of all) the Batin of Revelation.

Her inner Ta'vil. The West represents the external aspect of religion in which the Imams are also knowledgeable.

The verse ends with the words: "Allah is truly infinitely good and knows everything." God's Mercy encompasses everything, God's Compassion refers to people, and God's goodness means Imamate. One verse that talks about knowledge says. "And he who is given knowledge is gifted with immeasurable treasures." Clarifying this verse Imam Sadiq a.s. said: "Faith in Allah and knowledge of the Imam". As God has neither beginning nor end, his goodness is immeasurable, and as He is known through the 14 Pure Imamate and Vilayet, God's immeasurable goodness is. Divine immeasurable goodness is therefore equal to immeasurable treasure and refers to the Wilayat of the 12 Imams.

At the end of the verse, it is stated that God knows everything, which is connected with the immeasurable goodness of Imamate because Omniscience is the whole of knowledge just as Imamate completes the whole of Islam. Of what He knows, others know as much as He wants, and the Ahl al-Bayt has the most complete knowledge. All the verses in the Qur'an that refer to the fight against unbelievers in the esoteric sense mean the Great Holy War against oneself, that is, the fight against the insurgent divisions of the soul. That is why God says in the Qur'an that He does not like those who command strife. This was also indicated by the Exemplary Prophet addressing the fighters when they returned from a battle. He then said: "We have returned from a small Holy War to a great Holy War". When asked what kind of war it was about, Muhammed a.s. replied: "A war against itself". Many of those present were not Sufis by birth, but each believer was on one level in a permanent spiritual war. That war implies passing (through) 7 degrees (mekam) of the soul, during which it obeys and perfects itself in stages.

Some mekam are mentioned in the Qur'an - and; a soul prone to evil, a self-reproving soul, a calm soul and a contented soul. The middle degree is an inspired soul when (in it) the predominance of good over evil is certainly expected. In the end, with the victory in the Great Holy War, a man actually (only then) becomes alive and for others dead.

About this verse 154 (surah "The Cow") says: "And do not say about those who died in the way of Allah: "They are dead!". No, they are alive but you don't know.''

The verse begins with the prohibition of talking about a great death while still alive, which is in accordance with the saying of the Prophet: "Die before you die." Esoterically, it is precisely the death of the corporeal soul. The power of perception of the general consciousness (such a hall in others) is certainly limited, and the verse forbids speech related to that topic, combining the death of the physical soul and the life of the Spirit, which actually then begins its real life in this world. Until then, the Spirit is captured by animal impulses, about which the Qur'an says: "...they are like cattle, even worse...". The majority consciousness can never fully perceive the condition (batin) of the spiritual traveler, which is clearly stated in verse 154: "... No, they are alive but you do not know...". It wasn't said "you don't see" because perfect people can be seen but their interiority is "not known", i.e. he doesn't see.

In the Great Holy War, the spirit (Spirit) killed the soul (nefs) with the sword of devotion and submission, but most can never see that great drama that shakes the whole being. As the spirit is created from the most refined light, the full life of the Spirit is light itself. The Prophet pointed to this fact by saying: "Whoever wants to see a dead person who walk let him look at Ali Ibn Abu - Talib''.

The words "who wants to see" clearly indicate that the flesh of the living dead is not visible by itself and that is the meaning of God's words - "...they are alive but you do not see". One who possesses heart sight (basiret) is able to see the human interior (batin) but others cannot. Of course, the external consideration of the verse refers to the martyr's life after death (in the stock market), which is not the subject of this discussion.

In verse 190 of Surah "The Cow" it is said: "And fight in the way of Allah against those who fight against you, but you do not start the fight! - Allah indeed loves those who start a fight''.

Allah's Way (and not Islam or religion) was mentioned, which esoterically means the True Way (from Surah "Approach") and which Imams are in particular. Stepping into their path begins a spiritual struggle with oneself. It is said that "you don't start the fight". Even though stepping on the Path (entering the tariqat) represents the beginning of a struggle with oneself, it is the soul that first began the struggle by resisting being ennobled and conquered. Because evil is woven into human souls so that the Spirit (ruh) is never the first to start a war with the Soul (nefs), since the very decision to move spiritually leads to the immediate resistance of the soul. Without spiritual upbringing (terbiet), the soul inclines to evil all its life because that is its nature.

In fact, the novice may not even command a Great Holy War at will. He must wait and watch for signs of spiritual pregnancy (manevi) and then he will (sheikh) appear at the right moment. There is no random search based on learning (or popularity) because not every shaykh is for every person and what is good for one murid - may harm another. Since sheikhs are spiritual doctors they are different as they are different and mental illness.

Verse 191 (Surah "The Cow") says: "And attack such wherever you meet them and chase them from where they chased you. And abuse is worse than killing! And do not fight them at the Holy Temple until they attack you there. If they attack you, then kill them! - let such be the punishment for the unbelievers''.

The spirit must defeat and banish all elements of the disordered soul and return them to their places. If they take possession of the heart of the heart army, they are obliged to defend themselves, because the health of the heart is the health of the whole person. The verse says that abuse is worse than killing. Today we see it everywhere people whose spirit has been abused by a lustful soul. As such, the soul does not know its own limits and appropriates everything available to it. Then the Spirit retreats and, being created from the most refined light, suffers great abuse in its retreat. It is actually abuse that is worse than killing the soul.

We see how fighting is forbidden at the Holy Temple. In the external meaning this of course means the prohibition of shedding blood in Mecca (at the Kaaba). Esoterically, the Temple of Light is the Imam. At "him" (the Temple), that is, in his vicinity, fighting is prohibited. The Holy Temple (Imam) is in the heart of every follower, and that then means the (further) unnecessaryness of the spiritual struggle, which is ended in one (or another) way, unless there is a rebellion of the still imperfect parts of the soul. It should be said that no Imam (with the exception of Imam Hussain) raised any uprising, and in that way fighting "at the Holy Temple" (i.e. the Imam) is also forbidden in that sense, unless the Imam himself orders otherwise. We know that the Imams lived their lives peacefully without interfering in politics at all, nor rising up against the government. What we call fundamentalism today was completely unknown in the age of Imams who spent their lives teaching and giving people an example of a perfect man with their lives.

Now let's look at some verses from the surah "Imran's Family" (surah 30, 200 verses).

Verse 121: "And when you got up early and left your family to appoint the bridegrooms places before the battle - and Allah hears and knows everything''.

Verse 122: "When your two wings almost did not move, Allah preserved them." - Therefore, let the believers trust only in Allah.

It is about the Prophet Muhammad as a perfect teacher. In a broader sense, this of course refers to every spiritual teacher (sheykh) who assigns places to the experienced before the struggle (with himself). The word "early" indicates the morning time, getting up before (or) at dawn, and we know that Imam Mehdi's Annunciation is sometimes called dawn ("feraj"). The Qur'an emphasizes the importance of getting up early for prayer and says: "... and the dawn prayer because many attend the dawn prayer...". Externally, it is a multitude of angels because the angels of day and night meet at dawn (to take charge). The Holy Book says: "... we removed the sign for the night and made the sign for the day visible...". Herein lies the answer to why the Prophet was early, wanting to catch up with the "mixing", i.e. the touch of the 2 signs. It is about Imam Ali who is "significant for the day" and Imam Mehdi who is "significant for the night" and since he is in hiding he has been "removed", i.e. invisible to humans.

As the Seal of Absolute Wilayat, Imam Ali is with the Last Prophet and "made visible" (while he came secretly with the former Messengers). The "Celjad" that the Prophet left in the House are the Pillars of the House of Representatives, the 12 Holy Imams and Fatima a.s. (which did not perform any function, such as Messengership or Imamate but was Immaculate). The Twelve Imams remain in the House until their appearance in chronological time. Esoterically, the members of the House were "left" in the House so that the spiritual traveler could enter. "He who knocks, it will be opened to him" - says Jesus, indicating the need for patience and persistence in seeking knowledge. The first Imam, Ali a.s. lived (historically) in the time of the Prophet while the other Eleven come after him. But the pre-existent unity of the Prophet and Ali transcends the external history of chronological time and residence in the physical world. Thus the Prophet once said: "I and Ali were one and the same light 14,000 years before God created the earthly Adam".

Imams (esoteric) reside in the Pure House, i.e. at their stations of light until appearing in their (chronological) time. After leaving this world, each Imam inhabits one of the esoteric worlds similar to this one. The Prophet (ie, in a broader sense, the spiritual teacher) determines the "places before the fight" (with himself). These places represent the levels of light reality, that is, the degrees (mekam) that the cleric conquers in the Great Holy War. Each level has several stations (manzil) until the complete conquest of mekam - and when you move on to the next level. The stages of the journey are strictly determined and under the supervision of the authority who also "determined the places before the fight". The Sheikh is always present with Zakkir and oversees his spiritual exercises and efforts.

Places' are therefore degrees within the Places of the Envoy's Message, which is the Pure House itself. All tariqa paths in this sense lead to Imam Ali.

"Allah hears and knows everything" (end of verse 121 of surah "The Family of Imran"). In this context it is the zikr of the one who mentions HIM because tradition says: "Neither My heaven nor My earth embraces Me, but the heart of My faithful servant embraces Me". In this way, God's "hearing" of zikr and the omniscience associated with it are combined (in verse 121). The Qur'an says: "Allah glorifies all that is in the heavens and the earth, but you do not understand their glorification." It is not said that we do not hear because the sound made by a bird or the roar of water in a river (and everything is glorifying God) we hear but do not understand (as such). This is true for most but not all people (because some understand that zikkhir). The heart that understands the universal praise of Allah is the heart that "embraces" God, because with every glorification (including man's), ultimately God glorifies Himself, because there is nothing in action except for Him. That is why at the end of the verse it is said that "Allah hears and knows everything" because God's "hearing" of his own mention is equal to His omniscience since (ultimately) no one else even mentions Him until He Himself.

Verse 122 goes on to talk about two wings that almost did not retreat. We will not consider the historical event (where we are talking about one battle fought by the Prophet) in this context. Esoterically, the 2 wings of the spiritual journey are sharia and hakkikat, which aims at establishing a mystical balance within the Spirit, because the bird of the soul should rise to the sky of the Vilayet of the 12 Holy Imams harmoniously and harmoniously, that is, with both wings. Since there are numerous obstacles on the spiritual path, the balance is sometimes lost and both wings (birds of the soul) retreat before the demands of the upcoming stage, because each mecca has its own requirements and possibilities, without which it is impossible to conquer it. Friends of Sufism, who never enter the tariqat, may also possess some knowledge, but since they do not ascend spiritually, they reach spiritual levels like a mountaineer who observes a mountain from a valley. Since Allah is the goal of the spiritual journey. He himself takes care of the clergy if there is a dangerous retreat ("Allah saved them").

Therefore, trusting in God (tawakkul) is what is emphasized at the end of the verse ("So let the believers trust only in Allah"). Namely, the spiritual traveler must not be overcome by weakness and despondency if he progresses slowly or if his spiritual strength recedes before the obligations of the next level (mekam).

The Qur'an says: "And do not lose courage and do not grieve; you will win if you are true believers''.

Loss of courage just like grief on the spiritual path occurs adue to the resistance of the still unconquered soul as well as due to satanic incentives which they try to distract the novice by presenting the goal of the journey as unattainable. However, the Qur'an encourages the mureed: "If you like the wound, others also like the wound." And in these days, We give victory now to some, and now to others Allah pointed out those who believe and chose some of you as martyrs - and Allah does not love disbelievers''.

Victory "now to some and now to others" represents the stage of the soul that chastises itself (nefsi - levvame), i.e. the state (hal) in which the experimenter is still on the scene of the spiritual battle. Both sides (spirit and nafs) "like the wound" fighting for supremacy over the heart. If it happens, the momentary spiritual stagnation is perceived as something that exists on the other side, and the Holy Book encourages students to persevere until complete victory, that is, mekam - a "quiet soul".

"These days" mean the time or state of the soul when it is capable of "capturing" its own states, which it observes and transforms, or better said, conforms to the Spirit. The word "these" (days), which therefore indicate the present, determines the spiritual struggle as always and again new and as something that happens only "now". Because everyone's path is unique. It is known that Muslims (when praying) initially turned towards Jerusalem and this lasted for 18 months, which corresponds to the life of Fatima (pbuh). and we know she is the mother of the Holy Imams. If we represent its perfection with the number 6 (which is a perfect number) and that in the way of a triple testimony of faith, After that comes the Quranic command to turn towards the Holy Temple in Mecca, which esoterically represents turning to the Imam who is the Face of God.

Let's look at a few verses in Surah "The Cow" that deal with that topic. (Faith in God, the Messengership and Imamate) we will get the number 18. Because, 6x3=18 Verse 149: "And from every place where you are, you turn your face to the Holy Temple, the truth indeed comes from your Lord - Allah watches over your work'' Verse 150: ''And from every place you come to, you turn your face to the Holy Temple, and wherever you are, you turn your faces to that side, so that people have nothing to complain about you, except the inaji between them - don't be afraid of them, be afraid of me! And that I would complete My grace towards you and that you would be on the right path.''

Verse 148 (which precedes these verses) indicates that everyone "turns according to one's Qibla'', which represents a strictly individual path to the divine, which of course also includes a possible orientation towards idols, and therefore such and such a Qibla is actually "one's own". Then it is said: "and you try to overtake others by doing good deeds!". "No matter where you are, Allah will gather you together", - Allah can truly do everything. In contrast to the strictly "personal" Qibla, which includes all kinds of different forms of deification, there is the Imam as the Face of God to whom we must turn. As Ta'wil the Books of the 12 Holy Imams are the inner Qibla of every cleric.

We see how in verse 148 it is encouraged to "precede with good deeds", which refers to Ali and his followers who are the best of creatures. Because, regarding the Qur'anic verse that "those who believe and do good deeds are truly the best of creatures", the Prophet said to Imam Ali: "O Ali, this verse refers to you and your followers and you are saved on Judgment Day''. Overtaking in good deeds therefore refers to the best of creatures, Ali and his followers.

The words - "wherever you are, Allah will gather you all" exactly point to the Imam Ali a.s. as the heavenly dome, that is, the one who is the seal of the Absolute Vilayet. At the end, the Attribute of Omnipotence is stated. Omnipotence, among other things, also refers to adding (parts into a whole), i.e. returning all things to God, and in the battle there is no one but Him. In verses 149 and 150 (which command turning towards Mecca after praying towards Jerusalem for a full 18 months), the mekam- and turning to the Imam as the Face of God are determined.

In verse 149, it is any place "where you are", which means reaching a certain degree, while verse 150 defines the Qibla as a place "to which you come", which emphasizes staying at such a degree.

Verse 149 says: "...you turn your face to the Holy Temple", which clarifies what is arrival (as opposed to permanent residence) at a certain level.

The Prophet said: "The honor of the believer is in his night prayer" and night prayer is a means of spiritual journey and therefore Imam Hram is Honorable. In verse 150, which explains the permanent stay at a certain spiritual level, it is said: "...you turn your face to the Holy Temple...".

Tradition says: "The honor of the believers is holier than the Ka'ba" and how the honor of the believers is, we saw in the night prayer that honor is as the Imam of beings holier than the Ka'ba, i.e. the Holy Temple is the Face of God turned to the people, as a result of which people turn to him they turn. All believers turn to the Ka'ba, and it is always in the same place, just as Paul is at the center of existence.

"Truth (i.e. Imam) indeed comes from your Lord" and "Allah watches over what you do" (related to Wilayat 12 Imams).

After the Holy Temple is mentioned in verse 150, it is further said: "...and wherever you are, turn your faces towards that side, so that people will have nothing to complain about you...". The pole of the world is its center "wherever you are" just as the heart is the center of the body. Imams are the side of God, and with Imamate faith is complete, so people "have nothing to complain about".

Verse 150 continues: "...except for the differences between them - do not be afraid of them, be afraid of Me!" And that He would complete His grace towards you and that you would be on the right path''.

The Qur'an says that God does not like those who "start quarrels", and in another verse arrogance is attributed to inadjis. Since Iblis was the first to become arrogant, he is also the only real enemy, and his followers are evildoers among people.

The fear of God is connected with learning because we know that it is related to the verse ("And the learned fear Allah from among His slaves"). Imam Reza a.s. explained that the "learned" are the Holy Imams, and this is the meaning of the part of the verse that says: "...don't be afraid of them, be afraid of Me".

The end of the verse reads: "And that He would complete His grace towards you and that you would be on the right path".

After Imam Ali (at Ghadir Hum) was proclaimed as the Prophet's heir and the leader of the Muslims after him, it was announced: "...Today I have perfected your faith and completed My favor towards you and I am pleased that Islam should be your faith" ends with Mehdi. For the spiritual traveler, the Holy Imams are Temples, the Faces of God facing people, and the completion of grace from verse 150 applies to them. The end of the verse "...and that you may be on the right path" also refers to the Imams because they, as we know, are the Right Path.

If we do not know him, it is impossible to follow the Path without a guide. That is why in every time there is a Perfect Imam. Verse 143: "And you wished for death, before you faced it, so you saw it with your own eyes." As we know, the famous hadith of Muhammad says: "Die before DEATH".

In other words, die in the body soul and to this world in order to be ready for the transition to the new state of the other world. It is the death that the spiritual traveler (constantly) desires even before facing it. We see how the Prophet says "calm down" (not "die") which indicates the stages, that is, the gradual death of the nafs (physical soul) while still alive, in this world. For most travelers, gradualism is necessary because the Qur'an says: "Do not kill your souls, Allah is merciful to you."

Verse 143 continues "...well, you saw her with your own eyes". This is seeing the death of the body soul with the eyes of the heart. The hadith of one of the Holy Imams says: "Our followers have 4 eyes, two in the head and two in the heart". As the spirit becomes stronger and the physical soul is overcome, the eyes of the heart are opened, with which the spirit observes the passed stages of "death before death". At the end of the journey, God "chooses some as martyrs", which means arriving at the Mecca of the sheikh, when the spiritual traveler becomes "a special sacrifice", a sacrifice offered to God. Speaking of sacrifices, the Qur'an in one place underlines the importance of "those marked with necklaces", and the pearl is the Qur'an itself, so the necklace would have the meaning of the hafiz of the Qur'an who sacrificed himself to God. In the Book it is written "There are people who sacrifice themselves to please Allah" and these are the Sufis. The verse was revealed on the occasion of Ali's sacrifice when he lay down in the Prophet's bed and welcomed the persecutors.

Verse 152: "Allah fulfilled His promise when you were enemies by will, killed against his will. But when you fainted in spirit and began to argue about your position, when you did not listen, and He had already pointed out to you that which pleases you - some of you wanted this world, and the other the other world - then He, in order to make you tempted, made you shrink from them. He has already forgiven you, because Allah is exceedingly kind to believers.''

Verse 153: "When you took it, not paying attention to anyone, while it was yours The Prophet called behind your back, Allah punished you with worry upon worry; you would grieve for what escaped you, and it did not befall you - By Allah he knows well what you do''.

The fulfillment of the promise from verse 152 refers to the promise that God will make God-fearing and sincere leaders, and the leader in knowledge is the Prophet, while the sheikh is his successor (in leading students and teaching them).

The enemies of the Spirit (hidden in the lustful soul) are unwillingly killed because the conflict between the spirit and the soul is thus "without mercy" since there is no concession in the Great Holy War. The verse speaks in the past tense (he fulfilled) because it is about the pre-existent contract of God with human (yet unborn) spirits. Then each soul chose its earthly destiny so that there is no contradiction between determination and free will. In the struggle between spirit and soul, the lustful soul, since evil is woven into it, giving such a strong resistance to spiritual education (terrbiet) that the spirit, as verse 152 says, sometimes collapses.

Then between the spirit and the soul there is a "discussion about the position", which refers to the (already) achieved mekam. The priest often "disobeys" the demands of the next level and avoids facing what pleases the soul, which is that some wanted heaven and others this world. Although these are (already) grown-up priests, some of them still want this world, of course not at the animal level, but the diseases of this world (in the form of spiritual arrogance and desire for recognition) are still present. This certainly applies to the first 2 mekams - the soul prone to evil and the self-reproving soul.

At the next stages (soul inspired, satisfied and calm) the other world is desired because the love for this in the soul has been overcome. These are completely God's people, which is the goal of Sufism. The backsliding mentioned in the verse refers to souls not yet built, those who desire this world. Such a relationship is inevitably known as a trial because two-way movement is possible, both forward and backward, and every possibility of choice is a trial. Verse 153 deals with "retreating" before a lustful soul, i.e. (relative) defeat in the war against oneself. The retreat is such that "no one is considered" (in the chain of spiritual genealogy) and the secret of the Vilayet of the Holy Imams is rejected. This is clearly seen in God's words (in continuation of verse 153) when it is mentioned that "the Prophet called you behind your back".

The back is the place to carry the load, and according to the Imams themselves, "our matter is heavy and difficult." It can only be worn by an angel of a higher order, a sent Messenger or a believer whose heart will be tested by God''. Therefore, the heavy and burdensome matter of the Vilayet of the Holy Imams is carried on the back. The Messenger is in the center of the Hakkikat reality and calls the disciples behind their backs, that is, at the time when they have left the burden of the heavy and burdensome matter, that is, the Vilayet of the Holy Imams. Regarding backsliding, "Allah has punished you with care for care''. Imam Ali a.s. said: "Make your worries a worry once", i.e. Worry stand for your faith, and other worries will disappear, that is, God will take upon himself to solve them.

Calm balance in knowledge is the removal of worry from worry because Imam Ali says: "The most honorable act of the noble is his indifference to what he knows". Therefore, the danger of spiritual arrogance is removed because knowledge is God's and in reality He is the only Knower and others know as much as He gives them. As in reality there is no one but Him, God is the only Knower. When this is understood, there is no sadness because of what "got away from you and did not happen to you" because knowledge (in the Battle) is possessed by no one except God.

In the Great Holy War, recoil has 3 possible causes:

1 - the power of the lustful soul

2 - false "I"

3 - devil.

In order to defeat the triple enemy, a guide is necessary, which is already there and traveled the road and knows all the pitfalls of the road and possible detours. According to the ancient Sufi tradition, a murid in the hands of a perfect shaykh should be like a "dead man in the hands of a corpse bather". She turns him as she pleases while he remains still and offers no resistance. The surah "The Family of Imran" talks about wavering and retreating on the spiritual path as a result of Satan's interference.

Verse 155: "Those among you who retreated on the day when the two armies clashed, indeed Satan caused them to stumble, because of what they had previously committed. And Allah has already forgiven them because - Allah forgives and is kind.''

As both the soul and the heart have their own armies, verse 155 describes the retreat which is the result of satanic incentives and which is said to be "stumbling". Only the one who stands upright and moves with it can stumble. There is no stumbling without a vertical uprighting and the movement that accompanies it, and the whole of Sufism is a vertical path as opposed to a horizontal path that includes the law for the physical. The initiate is thus upright and begins to walk the spiritual path (tarika), but Satan causes him to stumble. Satan himself says that "I had no authority over you, I only called and you responded". The Satanic prompting is because of "what they did before". If a person wanders in the world of unbridled desires (nefsi - emmare) such acts, since their forms are imprinted in the soul and they form an animal (inner) man who is precisely because of such properties became easy prey for Satan.

How the spiritual struggle is completely uncertain and the very fact of its initiation of the Great Holy War implies that the traveler (already) has faith "God is theirs, and already forgiven because - God forgives and is gentle''.

Verse 169: "Do not consider dead those who are in the way of Allah. No, they are alive and in abundance with their Lord.''

Those who perished on God's path are those who experienced tariqa death and they become alive with a heart, and in that sense they are "alive". God's attribute of "Alive" (Hajj) descended upon them, and they are still on God's Path, as their life in this world experienced a little resurrection. Therefore, they perished, as the verse says, "on the path of Allah", which is the True Path mentioned in the first Qur'anic sura. We know that the Twelve Imams are (that) the True Path in their own right. Those who died before death are alive "and in abundance" (of spiritual provision) "with their Lord". Sensory supply is related to the body, while spiritual supply is related to the heart, and this represents the supply of truths and essences. The physical supply ends with the death of the body, but the spiritual supply is still maintained by the Spirit.

Now let's look at verse 75 of the surah "Women" (surah 4, 176 verses). Verse 75: "And why should you not fight in the way of Allah for the oppressed, for men and women and children, who cry out: "Our Lord, deliver us from this city whose inhabitants are violent, and You appoint a protector for us and You give us someone who will help us''. The verse begins with a question (why wouldn't you fight) and the question form means that on the other hand there is an already formed and indicated reason, otherwise the question would not even exist. The answer will be given in the second part of the verse. We have repeatedly pointed out that Allah's Way is the Right Way mentioned in the first Qur'anic surah and that the Imams are special. After that, the "oppressed" (men, women and children) are mentioned. Men represent the ego, women the nafs, and children the spiritual embryo (or cognitive potential). All of them are oppressed within the city whose inhabitants are violent, and they are looking for deliverance. As we know Muhammad a.s. said: "I am the city of knowledge and Ali is the gate of that city".

If the seeker of knowledge did not enter through the gate of the city, such a city becomes a city of ignorance, and ignorance is violence because Lukman tells his son in the Qur'an - "...polytheism is the greatest violence", and therefore the inhabitants of the city of ignorance are violent.

Imam Ali said: ''There are three types of people; knower of God, seeker of knowledge on to the path of deliverance and ordinary people''. Those who know about God are Messengers and Imams. Then there is a mention of a seeker of knowledge on the way to deliverance, and men, women and children are seeking deliverance from a city whose inhabitants are violent, and therefore they are seekers of knowledge. This is clearly evident in the continuation of the verse where Imam Ali is mentioned in a double dimension; - as a protector and as a helper ("...You appoint a protector for us; and You give us the one who will help us...''). The protector is mentioned first and the Prophet said: "Ali is the protector of every Muslim after me". As such, he is a protector appointed by God, and we see how the oppressed men, women and children of a town whose inhabitants are violent ask God to appoint a protector for them.

Then in the verse it is said "...and You give us someone who will help us". Again, it is a question of God's direct decision, but while the first (protector) has the character of provision ("You decide for us"), the second (helper) has the character of providing or giving ("...You give us...").

Prophet a.s. said: "Every Prophet had his helper and Ali is my helper".

But a.s. as a protector, he was mentioned in the future tense because "Ali is the protector of every Muslim after me," says the Prophet, and because it is about the future, it has the character of a provision like the verse that says "...You appoint a protector for us".

As Ali is mentioned as a helper in the present tense ("Ali is my helper"), it has the character of giving, although everything is within the framework of God's provision and cannot be otherwise.

In terms of helping, the Prophet said to Ali: "You are the same to me as Harun, according to Musa, except that after me there is no Prophet''. And Harun was a helper to Musa because in the Qur'an Musa prays that God will give him a helper from the family, Harun's brother. In this way, Imam Ali (in verse 75 of Surah "Women") is announced as the protector and helper of believers. The sum of the digits of verse 75 indicates the Twelve Imams (7+5=12). Surah "Women" is serial number 4 and has 176 verses. In the sum of the figures, it indicates Fatima a.s. Because, 4+1+7+6=18. The total number of verses (176) in the sum of the numbers indicates the 14 Sinless; 1+7+6=14.

If we add the total number of verses of Surah "Women" (176) and the ordinal number of the verses we have considered (75), we will get the number 251 (176+75=251). If we add to this number the ordinal number of Surah "Women" (4), we will get the date of birth of Imam Mehdi a.s. Because, 251+4=255, Imam as we know was born in 255 AD. This says that every Imam is from Ali a.s. to Mehdi a.s. protector and the helper of the believers in his time because without the Imam the earth would not be able to maintain its existence. With the birth of the Mahdi, the protection and help of the faithful are completed, because Imam al-Mahdi a.s. said for himself: "I am protection for people on earth".

Verse 94 orders believers to "examine everything well" when they go into battle

"Do not say to the one who calls you Salam: "You are not a believer" - how would you do it?"

"Examine everything well" first of all means realizing your own possibilities as well as insight into your own flaws and weaknesses before starting the Great Holy War because the forces of the soul, supported by the devil and the false "I", will certainly give strong resistance to a possible spiritual transformation. "... do not say to the one who calls you Salaam: "You are not a believer..." continues the verse.

It is about the external, exoteric one that cannot be denied all the more because it contains a message of peace (salam). Selam is "called" here, so it is placed on the level of the speaking soul, and speech is external in relation to its content. The Shariah is the foundation of the tariqat and it is impossible to build the roof of a house without a foundation. That is why exoterically is confirmed here as the basis of faith with which the spread of the message of peace begins, i.e. the foundation without which there is no spiritual superstructure. Otherwise, the "mystical" experience is reduced to "material goods" in the form of praise, recognition and titles. Spiritual arrogance normally dominates the Dark Ages, and that condition will last. That the sharia is the basis of the tariqat is announced at the end of the verse "... and you were like them before, so Allah bestowed His mercy on you...". So, you were exclusively on the external, exoteric level until Allah gave you the grace of the Vilayet of the Holy Imams, which is a special grace as opposed to a general grace that "encompasses everything" (Qur'an).

A particularly important topic that is neglected in this age of pseudo-spirituality is the novice's ability to make a spiritual journey. Just as there are people who are incapable of physical travel, so (and much more) there are those who are incapable of spiritual movement. The shaykh must know how to recognize the murid's potential and the signs of spiritual pregnancy (manevi). The struggle with oneself must be persistent, but it is carried out in stages and under the supervision of the sheikh who is the "father of the soul" and therefore more important than the biological father.

Exaggeration for a beginner is not desirable. The Qur'an says: "Do not slack off looking for an enemy: if you suffer pain, they also suffer pain like you...".

And in the second place, "...be bold and constantly mention Allah, and you would achieve what you want...''.

Bravery in the Great Holy War is commendable followed by permanent zikr (constantly mention Allah) first with the tongue and then with the heart a the latter is an incessant mention because the former is (only) almost impossible with the tongue (since the tongue has both a speaking and feeding function). But permanent dhikr from the heart is both possible and desirable, and it is the best kind of remembrance of God. The mentioned courage (at the beginning of the verse) is first of all the boldness to break with the bonds of material existence, which with their power limit "what you want to achieve", that is, the knowledge of God, which is the goal of human life. The verse in Surah "The Believers" says: "What the believers desire they will achieve..." so that in another place it would be said: "...and you, O calm soul, return to your Lord satisfied and He will be with you satisfied'' which indicates that the mellowness of a calm soul is what one wants to achieve.

Now let's look at some verses of the sura "Repentance" (sura 9, 129 verses). Before that, let's note that this is the only Qur'anic surah that begins without an "opening clause" at the beginning ("In the Name of Allah, the Merciful, the Compassionate"). Externally, this is because at the beginning of the sura very harsh warnings are addressed to the polytheists. But internally, it is because the esoteric "Bismillah" belongs to Imam Mehdi a.s. as the Seal of the Muhammadan Vilayet. We know that (some) verses of Surah "Iron" refer to Imam Mahdi. That surah has 29 verses. If we add 100 Beautiful Names of God to that number, we will get the total number of verses of Surah "Repentance" (129). Because 29+100=129.

Let's look at verse 6: "If one of the polytheists asks you for protection, you protect him so that he may listen to the words of Allah, and then send him to a place that is safe for him. That's because they belong to a people who don't know.''

Imam Mahdi said: "I am protection for the people of the earth". Also, the Imams said: "Speak to the people, because if they knew the beauty of our speech, they would follow us." This is the meaning of God's words "...Allah reveals the most beautiful speech...".

If a spiritual seeker (who is still a polytheist) asks for protection for Imam Mehdi, that is, the Imam himself (in the cognitive sense) who is protection, especially the spiritual authority is obliged to protect him to listen to the "words of Allah", i.e. the most beautiful speech (of the Holy Imams). This is then sent to a "trustworthy place", which is the place of the Messenger's Message, that is, Ahli-bayt. Muhammed a.s. said about himself: "I am trustworthy both in heaven and on earth", i.e. as the heavenly Ahmed and the earthly Muhammad. As the heavenly Ahmed contains (like the first created one, i.e. the Muhammadan Light) 13 more lights (Fatima a.s. and 12 Imams), the place is therefore reliably the House of Clean.

The end of the verse says: "This is because they belong to a people who do not know" (about the Imamate) and the average consciousness was polytheistic or directed towards One God. Only a handful of people have always been faithful to the Vilayet of the Holy Imams throughout history.

Verse 25: "Allah helped you on many battlefields, and that day on Hunajna when your multitude has taken you, but it is of no use to you either, but your land, no matter how spacious it was, is narrow

became so you ran away''.

Verse 26: "Then Allah bestowed His mercy on His Messenger and on the believers were sent down, and sent armies that you have not seen, and put those who did not believe to torment; and that was the punishment for the disbelievers''.

In the battle of Hunayn with the Prophet, peace be upon him. 12 believers remained together (which is marked the 12 Imams) while the others scattered. The multitude (which is the majority consciousness) was of no use since the Imamate as God's grace has always been the goal of the minority, although the majority knows how to be "enraptured" by the very quantity which, according to the law of inertia, simultaneously becomes an argument of truth.

Of course, this is completely wrong, because a superficial view is enough in order to see that the majority does not have to be right and fascism and communism is proof of that.

Let's go back to verse 25 where it goes on to say that "your land, no matter how spacious it was, became narrow and you fled."

They fled before the secret of the Vilayet of the Holy Imams.

In surah "Thunder" (surah 13, verse 43), verse 41 says: "Do they not see that We are we narrowing the country by reducing its border areas? And Allah judges. Nobody cannot overturn His judgment, and He quickly approves the account.'' less and less. Areas bordering on the knowledge of the 12 Imams are diminished. For connoisseurs, the land narrows and the border areas (with the secret of the Vilayet) shrink more and more in the Dark Ages. We said that not every believer is capable of a spiritual journey.

Verse 17 of surah "Victory" (sura 48, verse 29) says: "It is not a sin for the blind, nor the lame, nor the sick..." (not to go into battle).

The mentioned deficiencies for fighting can be both physical (as a result of which incapable of fighting in the external world) as well as spiritual (so a believer is unable to start an internal struggle against himself). The spiritual "blind" is one whose heart's eyes are permanently closed and he is not capable of a tariqat where one should clearly distinguish between the armies of the soul and the armies of the heart, angelic inspirations and satanic deceptions. As a result, a blind person cannot recognize the True Path, and without recognition there is no movement. The "weak" (in the spiritual sense) is one who has lost the balance between Sharia and Hakkikat, and relies exclusively on the side of the law for the physical. His spiritual leg is too short and the law for physical and spiritual truths are in real imbalance. This is a believer who is "leaning" to the side of the law for the physical in terms of knowing the literal letter of the Book. The path of spiritual struggle is not recommended for him either, because without balance there is no successful step, and it becomes impossible to achieve the necessary speed of the body.

The "sick" ones remain. Just as those who have a sick body are not capable of (external) struggle, so those with a sick heart are not capable of war against themselves, that is, the tariqat path. A heart darkened by sins is a sick heart.

The Qur'an says that there are clear verses and they are the bulk of the Book and those that are less clear, then adds: "... And those whose hearts are sick, eager for confusion and their own interpretation, followed by those that are less clear. And their interpretation is known only to Allah and those who are well versed in science...''.

We see how those with a sick heart follow less clear verses. This is completely logical considering the fact that such are unfit for the Great Saint War and only the tariqa Ta'wil of the Qur'an provides the knowledge of the less clear verse. Clear verses are the main part of the Book because every believer who prays, fasts and gives alms can reach salvation by accepting the outer letter of the Law for the physical and at the same time not getting involved in esoteric meanings that are not available to everyone. Keeping your aspirations within the limits of your own capabilities, however, is not at all easy.

Less clear verses are those about the Day of Judgment, the stock market, heaven and hell. We see how the Qur'an says that those who strive for them are those who are sick of heart, those who are eager for confusion and their own interpretation. By the nature of things, a diseased heart tends to be disturbed, either because of the desire to dominate others, which is achieved through unclear verses, or because of mental illness, which tries to "rationalize" with vagueness in an acceptable way, and to show the patient as a misunderstood mystic.

Individual exhibitionism, which so often has a morbid approach to things of a spiritual nature, is especially relevant in this Iron Age, when spiritual hunger is sought to be satisfied in any way possible. We see how those with a sick heart are first eager for confusion and then for their own interpretation. God's Messenger said: "Confusion is sleeping, may God's Curse be on the one who awakens it". He did not say what kind of disturbance it is, so it can be understood both generally, i.e. exoterically, and internally, i.e. esoterically.

It is said that disturbance sleeps. Muhammed a.s. also said: ''People sleep and when they die they wake up''. Life is therefore a dream. Just as people are awakened by death, so also disturbance is awakened by a touch, because a sleeping man is awakened by a touch. And just as by waking up a person becomes active in the light of day, so the awakened disturbance becomes the cause of many evils because one spark ignites a great fire. In the aforementioned hadith, a curse is pronounced on the one who causes trouble. Such a person is therefore unjust by the very act of causing trouble, because the Prophet said in relation to cursing: "Beware of the curse of the one who has been wronged because there is no obstacle between it and Allah".

So we see that he connected curse and injustice. Since confusion sleeps and all life is a dream, those who are eager for confusion in the esoteric sense are those who cannot awaken spiritually, which means that they have a sick heart because a healthy heart is prone to awakening. This is why the Prophet, said: "There is one organ in the body that if it is healthy, the whole body is healthy. That organ is the heart''. The opposite of a healthy heart is a sick heart, one that longs for confusion and its own interpretation (of the Qur'an).

It is precisely because of this kind of confusion (spiritual character) that they become eager for their own interpretation. The tendency towards (first of all) less clear verses is precisely a sign of spiritual confusion that does not have wisdom as its source. Imam Ali a.s. said: "A wise man is one who puts things in their place". In this context, things are in their places by first following the external, which is completely clear, and only then the internal, under the guidance of an authorized authority, i.e. teacher. Esotericism cannot be learned independently and that is the meaning of the word that those with a sick heart who want confusion and their own interpretation follow those less clear verses. This does not mean the suppression of research thought in Islam, but the inheritance of knowledge because one scholar receives from another (greater than himself) in order to incorporate it into the building of Islam. The cycle of the Mission is over, but the cycle of introduction to the secrets of the Vilayet of the 12 Imams remains open until the Day of Judgment.

The chain of spiritual genealogy (sillsillah) goes back to the Prophet and all shaykhs are bound in that chain. Through spiritual training, knowledge is inherited and transmitted with future generations. That is why it is said that the meaning of less clear verses is known only to Allah and those who are well versed in science. It is a strictly spiritual science that goes beyond written knowledge, discussion or learning in schools, and by the nature of things only a small number of people are capable of it.

Imam Sadik a.s. once said that people don't want to study religion because that way the world eludes them (since it's quite clear that you can't "reach everything"). The needs of the body (while it exists) need to be met, but that is something completely different from being preoccupied with this world, while on the contrary, spiritual science seeks the whole person. A man who devotes himself to science must miss many things of a material nature.

Today, mental illnesses are called "mental" which is a complete failure in the very definition of things. Because the soul (nefs) gets sick according to morality (not the mind) and the diseases of the soul are actually stinginess, greed, arrogance, envy and others. The cures for these diseases are in cleansing the soul and smoothing the heart (zikkrullah). For mental illnesses, Ibn Arebi prescribed an effective therapy that includes specific zikr, diet and isolation in a natural environment. The mentally ill often lean towards the spiritual path because it is a mystical experience are rationally unverifiable and certainly partly "reminiscent" of their experiences by the very nature of its inexplicability and change of different states of consciousness.

Psychoses with messianic ideas and the Jerusalem complex are just that - the most drastic examples of safe imaginings and fantasies that can be "fitted" (by pseudo-spirituality) into mentally ill processes, embedded in them. In contrast, a real god-pleasing person (awlya) conceals his condition and does not reveal the secret, being aware of each mekam - as well as the requirements that it entails. In this sense, the manifestation of the mentally ill and the clergy is diametrically opposed. Mystical experience is always controlled and whole, and there is nothing sick about it. It is quite another matter that such a person often appears ill to people of average endeavours.

Satan's influence on man is two-sided. There is a satanic approach from the physical side and from the spiritual side. Violation of the usual norms of behavior is often clear to the violator himself, but he cannot suppress the passionate soul. In this sense, the sensory devil is transparent and crystal clear. The spiritual (manevi) Satan approaches much more complexly and is more difficult to expose. This is where the recognition of one's own havatiras (thoughts, ideas) is essential. In this Dark Age, man hardly even thinks about his actions, let alone the spiritual recognition of his thoughts. Imam Ali a.s. said about spiritual greats: "They look sick, but they are not sick, they have been overcome by what is great".

With this, he underlined how the original mystical experience, since it is suprarational, so often resembles diseased states. But while the patient's experience is fragmented, incomplete and devoid of content, the mystical consciousness always reveals the whole and the content and is able to cope with the changing states. Such an experience is described as great because the greatness of man in his knowledge and mystical knowledge is great in itself.

Verse 40 of Surah "Repentance" reads: "If you do not help him, then - Allah helped him when those who did not believe forced him to leave, when only his companion was with him, when the two of them were in the cave and when he said to his companion: "Do not worry, Allah is with us!" so Allah placed His trust in him and helped him with an army that you have not seen and made the word of the unbeliever to be inferior, and the word of Allah , she is the upper one. Allah is Mighty and Wise''.

The external account of the verse speaks of Muhammad's departure from Mecca and Abu Bekra who was his companion. They took refuge in a cave which was found by the enemy, but by God's will there was a spider's web at the entrance next to it, a pigeon built its nest, and the deniers of God concluded that no one had entered the cave for a long time. Thus the Prophet and his companion Abu Bakr were saved. The historical facts are known and we will not comment on this further.

Esoterically, the companion is Imam Ali a.s. who was the only one who came to the Prophet in the cave of Hira where he would be secluded during the month of Ramadan. In this sense Ali a.s. says: "I looked at him (the Prophet) where no one else looked at him, and Ali is a friend from the cave, that is, a spiritual companion, the other half of Muhammad's light." The cave is the Prophet's heart where the Seal of the Messengership and the Seal of the Absolute Wilayat, Muhammad and Ali meet. Muhammed a.s. said: "I and Ali are one and the same light" and that is the meaning of God's words: "Do not worry, Allah is with us".

The words "with us" indicate the mentioned unity because Imam Ali was sent with every Prophet secretly and with Muhammad publicly. Those who do not believe forced him to leave. Then Allah helped him. The help is always Allah's because there is no one but Him in action and this is emphasized here, precisely because of the unity (pre-existent) of two lights, Muhammad's and Ali's. Muhammed a.s. says Ali a.s. - "Do not worry (about the Wilayat of your Imams) Allah is with us".

The words "Allah is with us" refers to the Imam as the one who takes over the Ta'wil of the Book as opposed to the Prophet who is in charge of the Ta'nzil. Receiving the Revelation is the task of the Prophet while Ta'wil (spiritual hermeneutics of the Book) belongs to the Imam. Allah is with us (in our various tasks), the Prophet communicates from his sinless heart. God places His trust in the Prophet, and helps him with an "army that you have not seen", which is the army of Imam Mahdi that you have not (yet) seen. Tevekkul is strongly associated with the belief in final victory. Of course, we are talking about the spiritual army. It's about armies we haven't (yet) seen. Externally, this refers to God's angels who helped in the situation mentioned. Trust in God (tevvekul) is the very basis of faith and the core of the spiritual path because whoever trusts in something else, God leaves him to it. Since the spider built a web at the entrance, it was a signal to the pursuers that there was no one inside. In this way, the strongest House (Ehli-bayt) is protected with (viewed at the level of the cause) the Nasjabi House.

The Qur'an says: "Those who take protectors besides Allah are like spiders who weave a house for themselves, and the weakest is the true house of spiders". Allah the Most High let the two companions in the cave be protected by the weakest house and that is the meaning of the words in the Book "...don't worry, Allah is with us". This represents complete tevekkul in cases where the cleric is esoterically persecuted. Hijra (the great) is inevitable for every cleric, because God is the Cause of all causes and He can give both salvation and destruction precisely through the weakest. The weakest house was the curtain between the persecutors and the Strongest House, i.e. the Pure House (Muhammad and Ali). The dove that made its nest there should be watched as a messenger of peace and kindness.

Every mystical traveler has in the cave the heart of "his friend" who is his own light, his sheikh who leads him from the low self and the passion of the soul to the light of the Spirit and that is the great Hijra. God made (it is said further in the verse) that "the word of the unbeliever is lower and the word of Allah is upper." Allah is Mighty and Wise''. The word of Allah that is above is Imam Ali as the Seal of the Absolute Vilayet, that is, "the hand of Allah that is above their hands" and related to the oath under the tree. This is precisely the bayat, that is, the spiritual oath to the sheikh and through Imam Ali to the Prophet himself.

At the end, God's power and wisdom are mentioned. Force is the ultimate intensity of strength, and Strength and Power belong only to God. Since the just application of force does not exist without wisdom, the Attributes of Force and Wisdom are mentioned together. Allah is powerful precisely because he is wise, which means absolutely just. Human use of force depends on many factors and is often unjust.

As strength is a Divine attribute and creatures have it only in a relative sense, the Qur'an commands to go to battle (with oneself) "whether weak or strong" because there is no (real) strength or power except in Allah and deeds are judged according to intentions, and one of the first 3 hadiths. As actions are judged according to intentions, anyone who starts a Great Holy War (against his soul) can achieve a certain result by God's will.

The Qur'an says that He is the one "who creates you weak and then gives you strength and behind it weakness''. As strength is in the middle, it represents the middle way while weakness is the ultimate effort. Also, the Qur'an praises those who believe in Allah and the Hereafter because they do not seek permission to fight since inner conviction is a real oath (bayat) based on spiritual (manevi ) pregnancy.

The one who possesses Manevian signs and a strong beginner's desire (irrada) goes to war against himself full of energy and will. Then the Qur'an continues "... Only those who do not believe in Allah and the Hereafter and whose hearts waver, doubt and are indecisive will ask you for permission." In connection with this, we cite the hadith of the sixth Imam: "Certainty is complete belief", that is, the opposite of doubt. "If they had intended to go, they would certainly have prepared what they had for that was necessary, but Allah did not like them to go, so He kept them, and they would be told: "Sit with those who are sitting".

The wavering of the heart means its changeability as it prepares what is necessary for the war against oneself is bayat, shaykh and vird (taking an oath, teacher and mention of God by which one moves on the spiritual path) and this is what is needed because the independent path is extremely difficult and almost impossible.

It was not pleasing to Allah that unprepared travelers go to war against themselves, so they were told - sit with those who are sitting and those who are incapable of spiritual struggle (the blind, the lame and the sick). This represents a lack of will for the vertical dimension, i.e. mystical way and they were told to sit down. Of course, sitting does not necessarily mean staying in that position because sitting implies rest but also mutual communication with others sitting in the same place.

Verse 11 of Surah "The Debate" says: "O believers, when it is said to you: "Make room for others where they are sitting" - you do, and Allah will make room for you too; and when you are told: "get up" - you get up; and Allah will raise to high degrees those among you who believe and are given knowledge''. "And Allah knows well what you do."

This verse clarifies the meaning of God's words when it says "sit with those who sit". On one esoteric level, it is about those incapable of fighting, but the other level indicates that one should stay with those sheikhs who are waiting to become sheikhs and thus "sit" (because they have not yet obtained the degree of spiritual teacher). Sheikhs who are waiting should make room for others (still incapable of the spiritual path), which ultimately means returning to the place of the Messenger's Message, that is, "making (that) place", and that is the place that Allah will make (for you). Only when they attain the position of shaykh are those who sit down told: "Rise up" (to the rank of a teacher) and thus rise to high levels like those who believe and are given knowledge. And seeking knowledge is the meaning of existence. Those who believe are the shaykhs of action while those who are given knowledge are the shaykhs of knowledge. In their hakkikat reality, everyone must identify with Imam Ali, who is the head of every spiritual genealogy. A special category is represented by those who are powerless to take spiritual steps in travel due to lack of strength.

Verse 91 of Surah "Repentance" says: "The weak and the sick and those who cannot find the means to fight will not sin, only if they are sincere to Allah and His Messenger." There is no reason to object to those who do good deeds - and Allah is Forgiving and Merciful.''

As we have already said, those with a sick heart are sick. The weak are put in the first place because the lack of mental strength is the main thing and in that sense there is nothing to complain about. This is proof that people whose spirituality is insignificant cannot enter the tariqat, that is, undertake the Great Holy War. Some of the able-bodied cannot find the means to fight, which represents various forms of virds and special zikrs (mention of God). The word vird comes from the word varid, which means a state that takes over the heart after certain types of mention of God. They will not make the mistake of not going to the Great Holy War because they do not have the means of spiritual ascent by which they acquire stations (menzile) and conquer degrees (mekam). If there are no means (vird) the spiritual journey cannot even be realized. The means to fight against oneself is given by an authorized authority (sheykh) and she does not take it independently. The exception is those led by the mysterious teacher Hydr or Imam Mehdi himself.

Since the mentioned category from verse 91 does not know or otherwise denies the institution of teachers, they are "those who cannot find the means to fight". If they admit this to themselves, they become, as the verse goes on to say, "sincere towards Allah and His Messenger", and thus their lack of means to fight becomes objective and not just subjective. In this sense, nothing is objected to them (because of their sincerity) because they do good deeds on the exoteric level. Allah forgives their inability (due to lack of resources) and is merciful. Spiritual path is not accessible to all people, but good deeds are and can be done by everyone.

Verse 92: "Nor to those whom you told, when they came to you, to give them animals for riding: "I can't find for you animals to ride" - so they came back with teary eyes, sad that they can't buy them. It is not said which animals are in question because the path (sejri es - suluk) includes various forms and forms of the animal spirit that is being nurtured (raised). Once subdued, the animal spirit becomes a valuable means of further travel.

Prophet a.s. said: "Your soul is a horse, so be gentle with it". Accordingly, the animals for riding are the souls of the murids, that is, the forms of the animal spirit that needs to be perfected. In this sense, the Prophet said: "The God-fearing is bridled," which means that his soul is under the control of the Spirit as a horse is controlled by the reins.

The impossibility of finding the soul is that it is incapable of "riding", i.e. terbiet since in the verse both times animals are associated with riding and not something else. This speaks of a vertical ascension where the animal soul goes "below". Prophet a.s. said that the joy of his eyes is in prayer. Since prayer is the spiritual success of believers (mirage), "tears in the eyes" are sorrow due to the impossibility of vertical ascent, i.e. fighting against oneself, which also has nothing to complain about, and in a certain way they belong to the category of (relatively) weak, i.e. incapable of fighting.

Verse 93: "and there is a reason to object to those who ask you for permission to be absent, and they are wealthy. They are content to stay with those who do not go to battle, Allah has sealed their hearts, so they do not know''.

This is the category of people capable of the Great Holy War who, despite this, are absent or seek permission to be absent. They are wealthy (maneviyats) and there are signs of spiritual pregnancy with them, but they do not want the spiritual path, being content to stay with those who do not go to battle. This is the ultimate lower limit of learning about sejri suluk precisely because the upper station - the soul - is satisfied. The Qur'an says: "And you, O calm soul, return to your Lord satisfied and he also satisfied with you...".

The return is therefore to the level of the soul that is satisfied just as opposite to that level they are (also) satisfied, but because they do not undertake war against themselves at all. It is important to understand that there are those who are capable of spiritual struggle but do not want it.

At the end of the verse it is said: "...Allah has sealed their hearts, so they do not know".

Mehdi a.s. is the seal of the Muhammadan Vilayet. Those who reject his Vilayet are sealed in heart, and the Twelfth Imam is the pivot around which all the Awliya gather. Whether they know it or not, people are under his protection and he is the reason for the preservation of the world. Although the Islamic world is in age-old stagnation, the Sufi experience is alive and constantly renewing through people who have traveled through the mysterious stations of their own souls. The door of knowledge is open to spiritual seekers until the Day of Judgment and the inner depths of divine Revelations will be made known as long as man exists. And there will always be people through whose hearts God will speak spiritual truths and who will be stars in the sky of light paths. When one goes out another appears.

P.S. It is possible to practice the spiritual path in all circumstances and there are not any specific conditions are needed in the external sense. Even more, many clerics live outside the Islamic world, which repels with its backwardness and stagnation. In this sense, life for every Muslim is much better in America and the West than in traditional communities burdened with prejudices. Because both East and West are actually within us.

NARCISSA'S KINGDOM

The spiritual kingdom is the only one that exists. Her real name was Nerdžis a.s. Wife of Imam Askeri a.s. and the mother of Imam Mehdi a.s. In the book "Cheops' Message" (by the same author) the subject of connection between the Pyramid of Cheops and the Vilayet of the 12 Imams is dealt with. The cosmology associated with the architecture of the pyramid points to the Pure House. The Pyramid of Cheops announces the Imam Mehdi and the end of time, and the entire celestial geography contained in the Great Pyramid speaks of this. The ancient Egyptians had knowledge of Muhammad's a.s. family and the Twelve of his Imams.

Khufu's real name was Kufu, and Imam al-Mahdi a.s. will appear in the city of Kufa. This identity indicates that Cheops' pyramid is also the interior (batin) of the Mahdi revealed from the hidden world. There are no coincidences in this world and everything that happens carries a sign from another world (isaret). The pyramid was built before the advent of steel and the wheel according to (today's) scientific assessments. That fact is essentially irrelevant because it is the ancient man who possessed knowledge that we cannot even imagine today. The builders did not leave the reasons for building the pyramid, so there were (and still are) numerous legends and speculations related to it. It is our opinion that all the Egyptian pyramids herald Imam Mehdi and the end of time. Cheops' pyramid is located in the very center of the planet earth, just like Imam Mehdi Pol, that is, the (esoteric) center of existence. The construction therefore did not happen by chance because the Imam is the esoteric center of the country, the reason for its maintenance.

If we subtract the number of Quranic ones from the height of Cheops' pyramid (148) surah (114) we will get the number of Ali's a.s. the year when he was proclaimed Muhammad's a.s. successor (in Gadir - Hum). Imam Ali was then 34 years old and 148-114=34. This means that the Qur'an and Imam Ali together form the height of Khufu's pyramid.

The Prophet said: "Ali is with the Qur'an and the Qur'an is with Ali wherever he is." The words "wherever they were" include the whole country, thus including the pyramid complex in Giza (esoteric point of view). In addition, the Imam as the Face of God is exactly "wherever you are", he is the esoteric Qibla.

If the height of the pyramid is multiplied by 10, the distance of the earth from the sun is obtained. This underlines the connection between the Prophet Muhammad and Imam Ali, where the Sun symbolizes the Prophet and the earth symbolizes the Imam. It is known that Imam Ali was called the "father of the country". Also, there are 10 degrees of knowledge. Imam Sadik a.s. said: "Faith has 10 levels that rise one above the other like a ladder. If you see someone below you, pull them gently and don't burden them with what they can't carry, otherwise you will break them.'' "Distance" of Imam Ali from The prophet is in the 10 steps of knowledge that the priest must go through in order to know himself, that is, to cross the path from the outer letter of religion to esoteric truths.

How the Qur'an and Imam Ali together represent the height of the pyramid (and what is the earth) ten degrees of faith connects them with the Sun (Prophet Muhammad a.s.) and this represents both the degree of knowledge and the inner light of the Imam who is the Ta'wil of Revelation. Cheops' "tomb" is located in the very center of the pyramid. It has never been proven that Pharaoh Cheops was buried there and we are of the opinion that his tomb was never in the pyramid itself. The sarcophagus represents the center, that is, the direction of the spiritual energy (himmet) of Imam Askeri, a.s., the queen's tomb h. Narcissus and the pyramid itself of their son Imam Mehdi a.s. So, the pyramidal structure and all the measures in it represent the Holy Family (Hasan al-Askeri, Nerjis and Imam Mehdi).

The outer length of the sarcophagus is 2.28 meters and the inner length is 1.98 meters. The outer width is 0.98 and the inner width is 0.68 m.

The sum of the 2 lengths is 4.26 m (2.28+1.98=4.26 m)

The sum of the 2 widths is 1.66 m (0.98+0.68=1.66 m)

The sum of the digits of length 2 indicates the Twelfth Imam; 4+2+6=12.

The sum of the digits of 2 widths indicates Muhammad and the 12 Imams - 1+6+6=13. The sum of the 2 numbers is the number 25 (12+13=25), and exactly 25 parts of still unknown knowledge are revealed by Imam al-Mahdi a.s.

The sum of 2 numbers (that is, 2 sums; length and width) is the number 5.92 (4.26+1.66=5.92), which in the sum of the digits gives the number 16 (5+9+2=16), and 16 times The Sun and the Moon (Muhammad a.s. and Mahdi a.s.) appear together in the Qur'an. Thus, the seal of the Mission and the Seal of the Muhammadan Vilayet. Also, Prophet Davud a.s. is mentioned 16 times in the Qur'an, and we know that he judged according to the inner, just as Imam Mehdi will judge.

We said that the outer length of Cheops' sarcophagus is 2.28 m. This represents 100 Beautiful Names of God in the way of knowing the external and 100 Beautiful Names of God in the way of internal because God says about Himself that He is External and Internal. Number 28 remains, which represents the life of Imam Hasan al-Askeri, a.s. who died at the age of twenty-eight. So, 100+100+28=228 cm (2.28 m). The entirety of God's Names is therefore illuminated by the light of Imam Askeri, a.s. which is a light for spiritual travelers. The "sarcophagus" is the place of manifestation of his light.

All Imams are shining lamps. Evidences of God and the Side of God. The number 228 (cm) in the sum of digits indicates the Twelfth Imam (2+2+8=12), so the son of Imam Askeri, a.s. and h. Daffodils.

Imam al-Mahdi a.s. was born in 255 AD. If we subtract the number 228 from that number (which we know is the length of Cheops' sarcophagus in centimeters), we will get the number 27 (255-228=27) and surah 27 (in the Qur'an) is surah "Ants". Verse 30 in that surah represents the "lost", i.e. missing the opening paragraph ("In the Name of Allah, the Merciful, the Merciful"). Namely, every Qur'anic sura begins with the aforementioned opening paragraph, except for the sura "Repentance". However, that paragraph was inserted in Surah "Ants" in verse 30: "From Suleiman and reads: "In the Name of Allah, the Merciful, the Compassionate". The missing "Bismillah" (at the beginning of Surah "Repentance") was inserted as verse 30 in Surah "Ants".

The Queen of Sheba announces that she received a letter from God's Prophet Suleiman a.s. Imam Mehdi a.s. will reveal the esoteric meaning of this hiding of the opening item because we have seen that when the length of Cheops' sarcophagus is subtracted from the date of the Imam's birth (which represents the Outer and Inner Names of God and the life of Imam Askeri), the ordinal number of Surah "Ants" is obtained. The esoteric meaning of this substitution will remain covered until the Imam's exit.

Let us note that people of invisible esoteric hierarchies are present with Imam Mehdi, of whom there are (constantly) 30 spiritual princes (which corresponds to verse 30 of Sura "Ants"). Esoteric (invisible) hierarchies have their tasks according to the assessment and orders of Imam Mahdi himself. These tasks are completely unknown to mankind.

The base of the Cheops pyramid is 60 meters above the sea, which means that the pyramid is 206 meters above the sea. The Sufi path is a backward path. The wave of God's Mercy pours onto the land and pulls with it (therefore "backwards") the spiritual travelers and the wave returns to where it came from. This is precisely the whole point of Sufism, because the upward arc of the soul joins the downward arc. Looking back, the number 206 is 602. Since zero is not a number, we are left with two numbers, 6 and 2, i.e. 62 and we know that Muhammed a.s. died at the age of 62. According to this symbolism, the sea is the very existence while Muhammed a.s. above that existence as much as the heavenly Ahmed is above other souls.

The king's chamber is located at a height of 43.03 meters, while other pyramids have chambers underground or only a few meters above it. The Great Gallery is 46.71 meters long, the roof is 8.74 meters high and the walls are made of granite. The roof forms an angle of 26 degrees. The size of the arches that connect it is 2.09 m, the width is 46.71 m and the height is 8.74 m.

THE KING'S CHAMBER

The floor is 10x20 royal cubits or 5.24 x 10.48 wide with a height of 10.17 royal cubits or 5.33 meters. The question arose as to why the height of the chamber is not a whole number. But it is not accidental. Because, when the diagonals are made, the smaller diagonal is 15 royal cubits - 7.86 meters and the diagonal that goes through the entire room is 25 royal cubits or 13.1 meters. These two diagonals are significant from the point of view of Imamology. The number 15 indicates the birth of Imam Mehdi and the number 25 indicates the still unknown parts of knowledge. As we know the Sixth Imam said: ''Knowledge has 27 parts. Only 2 parts will be known until the arrival of Imam Mahdi. When he comes, he will bring 25 more parts and join them to these two.'' In question are the measurements of royal cubits and Imam Mehdi is the king of the spiritual world. The internal length of the sarcophagus is 1.98 m, which in the sum of the figures gives the life of Fatima a.s. (1+9+8=18).

Measured in centimeters, it represents 100 Beautiful Names of God and the number 98 (100+98=198). The number 98 in the sum of digits indicates the authority of Imam Mehdi a.s. (9+8=17). Surah number 98 (in the Qur'an) is Surah "Clear Proof". The Imams are the Proofs of God, and the Mehdi is the Seal of the Muhammadan Vilayet.

Let's look at some verses of the surah "Clear evidence" (surah 98, verse 8). Verse 1: "The disbelievers did not separate themselves between the followers of the Book and the polytheists until a clear proof came to them." This is Imam al-Mahdi who separates truth from error. It didn't say which one (Book) it was (God's) in question, but among (the rest) among the followers of the Book, unbelievers are also mentioned, and then also polytheists. Separation belongs to Imam Mahdi who is the Book that speaks. Separation of different directions (religious) will in the age of the Mahdi result in universal unity, that is, brotherhood within the religion of love.

Verse 2: "from Allah the Messenger who reads the leaves clean",

Verse 3: "in which the regulations are correct".

Revelation and the Qur'an are not mentioned. The Prophet reads the leaves clean which represents the Holy Imams. One verse related to the Qur'an says: "...only those who are pure may touch it..." and here the esoteric meaning is touching the meaning of the Qur'an. Meanings cannot be touched by everyone.

This refers to the Family of the Prophet, peace be upon him. because they are completely cleansed of sin and only they can esoterically touch the Qur'an in terms of its interpretation. In an external sense, it can of course be touched by every religiously pure believer, and that is not the subject of this discussion. Prophet a.s. on several occasions he "read" the Names of the Holy Imams, that is, he said what they would be called by name, from the First to the Twelfth.

These are exactly the correct (esoteric) regulations that are in the "sheets", i.e. With the sinless hearts of the 12 Holy Imams, a.s. Those precepts in particular are correct because they are the True Path for which the faithful pray to God to guide them.

Verse 4 talks about the doubling of those who were given the Book just when a clear proof came to them, i.e. the news about Imam Mehdi a.s.

Verse 5: "And they were ordered to worship only Allah and to Him sincerely, as orthodox, they profess their faith, and pray and give assignment; - and that is the right faith''.

It does not say "Islam" but the correct religion that will be announced by Imam el-Mahdi and which will look very little like what we call "Islam" today. Even more, it will seem to people that Mehdi has brought a new religion.

Verse 7: "And those who believe and do good deeds - they are truly the best of creatures." On the occasion of this verse, the Prophet said to Imam Ali: "O Ali, this verse refers to you and your followers and you are saved on Judgment Day''.

As the previous verses refer to Imam Mehdi and verse 7 to Ali and his followers, the entire Imamology is presented in Surah "Clear Evidence". If this fact is connected with the 100 Beautiful Names of God, the number (in cm) will be 198, that is, the inner length of Cheops' sarcophagus. Of course, it was never even a sarcophagus for Cheops' body, but the center of spiritual radiation of the Vilayet of the Holy Imams, and that is the main message of the Great Pyramid. Hasan al-Askeri, his wife Nerjis and Imam Mehdi are the reason (esoteric) for building the pyramid. The outer width of the sarcophagus is 0.98 cm. In the sum of the numbers, it again indicates the authority of Imam Mahdi (9+8=17). The inner width is 0.68 cm. In the sum of the figures, this indicates the 14 Sinless (Muhammad, Fatima and the 12 Imams). Because 6+8=14. The sum of the two widths is the number 1.66 (0.98+0.68=1.66). If we add up all the numbers related to the sarcophagus (Cheops), we will get the number 66 (2+2+8+1+9+8+0+9+8+ 0+6+8+1+0+4=66).

In the sum of the numbers, it indicates the Twelfth Imam (6+6=12). If we subtract the number 66 from the number of Quranic surahs (114), we will get the number 48 (114-66=48). If that number is added to the 100 Beautiful Names of God, the exact height of the Cheops pyramid is obtained (100+48=148). We see how the figures related to the pyramid are constantly touching the two Imams, Askeri a.s. and Mehdi a.s. Surah 66 in the Qur'an is the surah "Prohibition" and has 12 verses that are indicative of the 12 Imams.

Also, the name of the surah (Prohibition) alludes to the prohibition of mentioning the Name of Imam Mahdi (a.s.). Also, the 12 verses of the surah show that what the Imams forbid is forbidden and what they allow is permissible. Surah 48 is the "Victory" surah and has 29 verses. This means that banning the mention of the Imam's name results in his victory. Prohibition of mentioning the name of Imam Mehdi a.s. in the age of low secrecy, it referred to the possibility of his assassination by the enemy, and it had, among other things, practical significance. Whoever knows the name can reveal the place of hiding.

Now, in the age of the Great Concealment, this prohibition has no practical, but rather esoteric significance, which again has its own depths. It is common knowledge that the name of the Twelfth Imam is Muhammad, but his real (esoteric) name remains a secret to the majority consciousness.

Now let's look at verse 28 of Surah "Victory", whose serial number (28) indicates the life of Imam Askeri, a.s.

Verse 28: "He sent His Messenger with guidance and true faith to elevate it above all faiths. And Allah is a sufficient witness.''

The guidance is the Qur'an. But internally it is about the Ta'vil of the Qur'an that the Imams are in charge of because they are the Right Path in their own right. The true faith (Islam is not mentioned) is the faith of those who are on the truth (Twelve Imams) and that is why this faith is elevated above other faiths. God's Name Witness also has the meaning of martyr, and all Imams are martyrs on God's Path. This exaltation "above all faiths" will happen in the age of the Twelfth Imam, a.s., and that is the Golden Age.

The Queen's Chamber is the place of the spiritual manifestation of Saint Narcissa, the mother of Imam Mehdi a.s. It is located exactly halfway between the north and south sides. The measures are; 5.75 m from north to south and 5.23 m from east to west. The height is 6.23 meters. Number 5.75 m (from north to south) is composed of 2 numbers; 5 and 75. Number 5 indicates the beginning of the Occultation, i.e. the disappearance of Imam Mehdi a.s. (who disappeared at the age of 5) and after him comes the number 75 which indicates the totality of the Occultation, i.e. all 75 people who are in Ghaybet including Imam Mehdi a.s. (40 noble clerics, 30 spiritual princes, Idris, Ilyas, Hidr, Isa and Mehdi a.s.). They are the people of the "north". This is the first clue in Cheops' pyramid (queen's chamber) that points to c. Narcissa, Mehdi's mother and queen of the spiritual world. Then follows the measure from East to West, which is 5.23 meters. The first number (5) again indicates the beginning of the Occultation of Imam Mahdi. Then follows the number 23 which indicates Isa (Jesus) coming again with Imam Mehdi. Namely, the word "Isa" is mentioned exactly 23 times in the Qur'an. As we know, he will come again and be one of the 313 friends of Mehdi. These are therefore two indications of the manifestation of Saint Narcissa in the queen's chamber.

The architects of the Cheops pyramid had knowledge of the Imam of all times, Imam Mehdi, and incorporated that knowledge into the pyramid. Because they inevitably met the Mission, and all the Ambassadors received the Missions in the Place of the Ambassador's Message. The height is 6.23 m. Six is ​​the perfect number and 23 again points to the Prophet Isa - a.s. The first mention of the number 23 is an external sign of the Imam (i.e. the arrival of Jesus) and the second number 23 is an internal sign, therefore related to the batin (Imam Mehdi). The sum of the 3 numbers is 17.21 (5.75+5.23+6.23) and we know that the Imam will rule for 17 years. The number 21 indicates the surah "Messengers of Faith" which is number 21 because Imam Mehdi a.s. makes known the teachings of all the Prophets. The sura has 112 verses, which is 100 Beautiful Names of God + 12 Holy Imams (100+12=112). The sum of the digits of the aforementioned sum (17,21) points to Narcissa's husband and Mehdi's father, Imam Askeri, who we know was the eleventh Imam. Because 1+7+2+1=11.

The openings on the pyramid lead to the star Danica and Sirius, that is, the constellation; Orion is not "ventilating" as it was once thought. They have their esoteric meanings in the sky of both physical and spiritual astronomy. Danica and Sirius are the only celestial bodies mentioned by name in the Qur'an, which we will return to later. The openings on the pyramid lead precisely to those stars, which are related to the Holy Family. Now let's look at the sum of the numbers: The measure from north to south is 5.75 cm; 5+7+5=17, which is the authority of Imam Mehdi a.s. The measure from east to west is 5.23 m; 5+2+3=10 and 10 are degrees of faith in total (which rise one above the other like a ladder).

The height is 6.23 m, 6+2+3=11, which represents 11 - that Imam whose wife, Nerjis, is the spiritual possessor of the queen's chamber. The sum of the 3 numbers (which are obtained by the sum of the digits) is the number 38 (17+10+11=38), which in the sum of the digits again indicates the Eleventh Imam (3+8=11). At the eastern end of the queen's chamber, there is a niche 4.67 m high, which in the sum of numbers again points to Imam Mehdi a.s. that is, his rule, which will last 17 years. Because 4+6+7=17. The original depth of the niche was 1.04 m. The niche was allegedly looted, which should be taken with a grain of salt because it is now definitely clear that the pyramid did not serve as a tomb. Until recently, it was claimed that one entrance to the pyramid was used to "deceive thieves", but it was established and quite clear that it had a different purpose, because everything related to the pyramid is a message to later generations. In this sense, the pyramid of Cheops is a metaphysical and, from the point of view of spiritual astronomy, an esoteric message.

At the end of the opening is a black ball of diorite, a very hard stone with bronze addition. The openings are 65 meters long and blocked by doors of limestone. We know that he opened the waters towards Danica and Sirius, the only stars mentioned by name in the Qur'an. The number 65 in the sum of digits also indicates the Eleventh Imam (6+5=11).

There are 4 openings, 2 each to Danica and Sirius. The sum of the numbers of 4 openings (they are long 65 meters) is the number 260 (65+65+65+65=260). If we take into account only 2 openings, the sum is 130 (65+65=130). If we subtract the number of Quranic surahs (114) from this number, we will get the number 16 (130-114=16). Exactly 16 times Prophet Davud a.s. he mentions by name in the Qur'an, and it is known that he judged according to the inner, and Imam al-Mahdi a.s. will also have this characteristic. Therefore, they will not judge by the external but by the internal.

The esoteric secret of Sirius and Danica is therefore in the inner, beating heart of each of the priest ascending towards them. The sum of the numbers of the length of 4 openings is the number 260. If we subtract (from that number) the number of Quranic surahs (114), we will get the number 146, which in the sum of the numbers again indicates the Eleventh Imam (1+4+6=11). If we subtract the number (length) of 4 openings from the number of Quranic surahs and pyramids (which lead to Sirius and Danica) we will get the number 49 (114-65=49).

Surah 65 (in the Qur'an in chronological order) is the surah "Divorce of Marriage". That surah has 12 verses which indicates the Twelfth Imam who is the son of Imam Hasan al Askeri a.s. and h. Daffodils, which (at this level of consideration) correspond to the 2 openings on Cheops' pyramid leading to Danica and Sirius.

Sura 49 is the sura "Rooms" and has 18 verses, which is in accordance with the life of Fatima, a.s.

The "Rooms" represent the esoteric reality of the 12 Holy Imams. It was from his room that Imam Hasan al-Askeri a.s. called out to the good Hakima (his aunt) that Imam al-Mahdi a.s. was born. It was at dawn on the 15th of Shaban 255. per Hijra. Regarding the birth of the Imam, he said to his aunt: "Do not doubt because the hour has come." We have already discussed the topic of the Prophet's "rooms", it is about the luminous reality of the Twelve Imams. Rooms lead to "divorce of marriage" and we have seen both surahs form the Qur'an (49+65=114). It is not about divorce in the physical world, but spiritual direction (after death), which according to the cosmology of the pyramid leads in "different" directions, Imam Hasan a.s. and St. Narcissa spiritually go in opposite directions.

We have seen how sura 49 is sura "Rooms". Verse 49 in the sura "The Star" reads - "And that He is the Lord of Sirius", while verse 1 of the sura "Danica" says: "By heaven and Danica". These are the two stars mentioned in the Qur'an, and with them we saw the water openings on Cheops' pyramid. The identity of the number (49) related to rooms and Sirrius indicates that esoteric secrets (sirr) are stored within the Prophet's family. The total number of verses in Surah "The Star" is 62 (verse 49 in that surah is about Sirius).

On the other hand, Surah "Danica" has 86 verses. The sum of these two numbers gives the height of Pyramids of Cheops (62+86=148). Sura "Danica" has 17 verses and what we know is the number of years of rule of Imam Mehdi, Narcissa's son. Towards that star Narcissus (in the sky of spiritual astronomy) he directs his blessed energy and becomes a landmark for spiritual travelers just as the North Pole has been a landmark for sailors (for centuries). The entirety of her direction (leadership) is identical to the authority of her son, Imam Mahdi (a.s.).

Imam Hasan a.s. directs himmet to the secret of the spiritual traveler. In the physical sky there are 3 Sirius, A, B and C. Speaking in the language of the spiritual Astronomy is about a secret, a secret of a secret and a secret within a secret (we have already said how the word sirr in the Arabic language has the meaning of secret). All 3 aspects of the spiritual ripening is in the hands of Imam Hasan a.s. Muhammed a.s. life (62) and the order of authority of Imam Mehdi (86) together form the height of Cheops' pyramid. The total number of verses in Surah "The Star" is 62 verses, while the total number of verses in Surah "Danica" is 17. The first number indicates Muhammad's a.s. life, as we said (because he died at the age of 62) and the second on the number of years of rule of Imam Mehdi a.s. As we see the architecture of the great Pyramid reflects the cosmological organization based on the Qur'an and great discoveries (in this matter) are yet to be expected. Because Cheops' pyramid is (completely) in the sign of the Holy Family (Imam Askeri, his wife Narcissa and Imam Mehdi). The Holy Triangle was known to the ancient Egyptians because all Messengers brought with them (each) a part of the Vilayet of the Holy Imams and they all received their Messages from the Place of the Messenger's Message, i.e. Clean Houses. Love for them is what started everything and everything will end according to them.

THE GOD-PLEASANT

He lived more than 400 years ago. Evlija, patron of the city of Stolac. His contemporaries knew and certainly respected him, but we know nothing about that. Volatile changes take everything away. Thus, the dust of oblivion covered the unknown sheikh and today we do not even know his name.

Hundreds of years after his departure from this world, the memory was restored, revived in a Manevian manner when no one expected it. There used to be a harem there. It was demolished and a park and school were built in its place, and children play today without thinking about the bones under their feet. Changes of circumstances and events, arrivals and departures of various countries and states, so even the most valuable things are pushed into the darkness of oblivion. Rejected. Nevertheless, the memory of a real great man is always presented anew because God himself causes his image to return to the hearts of men. Never in all hearts, but sometimes a little big and the smallest is enough.

For now, we can't go any further and we don't know what will be revealed to those who are yet to come, and in that we can only wish them luck...

THE LIGHT OF THE CHILD

Knowledge is hidden in innocence and the light of children

the heart rests undisturbed, always complete and unchanging, flickers and trembles

invisible flame and draws us to itself.

When we all become children the world will be transformed,

there will be no more reason for its existence

FRIENDS

Loyalty is the mother of all good,

where there is no faithfulness there is no sacrifice.

When there is no warmth there is no giving,

if there is no Truth, then there is no sublimity.

THE NIGHT OF THE BRAHMIN

We always want our love to be reciprocated, and yet, we let it search and find itself, even if it hurts... because it's all just Brahma's game about which we know nothing...

The world is an illusion, a game of Brahmins about which we know nothing. The wheel of existence turns inexorably, a painful spin that we stop in vain, Brahma's play and nothing more...

The veil of majesty is before us and we dance, enchanted, exhilarated and even without the slightest shame before the Truth, the veil is deceptive before all eyes are dreamy, he plays the Brahmin and nothing else.

The secret of infinity smiles and everyone remembers only their leaf in the wind, countless autumns gently descend and carry everything away; he who knows only sees Brahma's game, only that and nothing more...

THE QUR'AN AND THE QUR'AN

From totality to the smallest, each particle has a separate story, its own way of celebrating even though we don't understand their celebrating.

Everything glorifies the Creator even if it doesn't know, because ignorance is just covered knowledge, the eye can deceive but the heart never, even when veiled.

From the Qur'an to the Qur'an, the caravan goes on a safe path, on paths trodden in the time of the Holy Imams.

Wisdom is putting a stone in an empty place knowing that someday someone will put another one, that's how every building and building of knowledge is created as the largest and most persistent, from Qur'an to Qur'an, the movement continues...

The fourth Imam said: "If the Qur'an were to be read as it was revealed, our Names would be seen'' (Twelve Imams). This statement presents a difficult puzzle for exoteric, external and dogmatic consciousness. Ossified for centuries, that consciousness that can only follow, but not think.

When the Qur'an was revealed to the Prophet Muhammad. Imam Ali a.s. wrote the text with his own hand as well as Jibril's (angelic) interpretations of each verse. General, special and individual for each verse as well as external and esoteric meaning. Since the need arose for the compilation of the Qur'an, Imam Ali a.s. he brought it (in a yellow binding) to the Medina Mosque. However, the present Muslims rejected him, claiming that they had "the same one", which was not true.

What we have in our hands today is not the Qur'an as it was revealed, but as it was (randomly) collected during the time of Caliph Uthman. People brought verses written on papyrus, leather or stone, and that's how the Qur'an was compiled.

Of course, the entirety of the Holy Book is in the possession of the human race because it is God Himself that guarantees ("We are truly revealing the Qur'an and we will truly watch over it"). What we have is undoubtedly God's Speech revealed to the Noble Prophet, peace be upon him.

However, the arrangement of the verses in the surahs does not correspond to the original. This does not mean that the verses in all surahs are mixed up, but they are very often, which is completely logical if you take into account the random collection of Quranic verses in the time of Osman. Imam Ali handed down the original Qur'an to Imam Hasan, he to Hussein, and so on, until Imam Mahdi.

Today, the Qur'an is in the possession of the Lord of Time, and he will reveal it when the time comes.

That is why in some of my books I separated K and R, because KR (together) means to collect and the Qur'an has not yet been originally collected. In the book that is before the readers K and R are put together (like the Qur'an) for which there are reasons.

There is no Strength or Power except in God the Most High.