THE POWER OF LOVE

Before any consideration of love as a typical human trait (although other creatures have it at their level), it should be remembered that according to ancient Eastern teachings, the time we live in is the dark age (Kali-Yuga), i.e. ahiri zeman (the end times), according to the Islamic conception of the world .

Since today's ongoing violence with Islamic premonitions, it is necessary to go back to the very dawn of that religion in order to understand some things correctly. Related to the caliphate (after the Prophet Muhammad, peace be upon him), the Khariji movement appeared, among others, in the age of Imam Ali. They did not recognize any authority except God's Book of the Qur'an, not realizing at all that a man was needed to be its interpreter. The Kharijites were composed of pious people in the external understanding of Islam and the application of the rules in life went the farthest of all the Islamic sects. On their foreheads you could see blisters from long prostrations (falling on the face before God). However, these people were ignorant, simple and primitive in spirit and did not know or acknowledge anything about the inner dimension.

Although they were Muslims, Hazrat Ali had no choice but to clash with them militarily, inflicting a defeat on them from which they never recovered. The Kharijites were fanatics full of hatred for anyone who thought differently and Imam Ali had no other option but to physically remove them. Today's supporters of the "Islamic State" (which has nothing Islamic at all) are the spiritual descendants of the Kharijites. Narrow-minded and completely uneducated, morally numb and culturally neglected, they did not accept any arguments except the saber, so Imam Ali a.s. as was, as we have already said, was forced to defeat them militarily.

The Noble Prophet avoided fighting whenever he could; moreover, he was so considerate of animals that people were amazed by this. Regarding this, a touching case is narrated. On one occasion Muhammad a.s. was sitting in his house. Meanwhile, the cat climbed up and settled on his shirt sleeve. When the call to prayer was heard, the Prophet had to go to the mosque and in order not to wake up the cat he cut off a part of his sleeve with scissors and let her continue to sleep.

Let's compare this merciful Prophet and today's self-proclaimed followers, jihadists who cut off people's heads just because they think differently, that is, because they have different beliefs. The Prophet even forbade unnecessary cutting of plants in war, and for the people in the monasteries encountered by the Islamic army, he said: "Leave them alone with their faith." Therefore, he did not say that the monks were called to Islam, but rather said that they should be left alone and they lived freely in their places of worship undisturbed by the Islamic army.

Regarding the End Times (ahiri zeman), Imam Ali, peace be upon him, said a famous hadith that we have already commented on in previous books, but the importance of this tradition in our age is immeasurable, so we will look back at this important tradition. Imam Ali said: "There will come a time for people when nothing will remain of the Qur'an except its letters, and nothing of Islam except its Name.

Their mosques in those days will be large in terms of construction but desolate in terms of direction. Those who will reside in them and who will visit them will be the worst among the inhabitants of the Earth. Disturbance will spread from them and everything will go wrong. If one separates himself from it they will throw him back into it. And if someone steps back from it, they will push him to it.

Allah the Exalted says: "I swear by Myself, I will send upon them a trial in which even the prudent will be swept away! And He will do so. We ask God to save us from falling into negligence."

At the beginning of the tradition, it is announced that nothing will remain of the Qur'an except its letters, and nothing of Islam except its name. Therefore, exclusively ritualistic Islam is announced without any internal dimension, i.e. esoteric understandings of the Book.

Prophet a.s. said: "The Qur'an has 7 levels of meaning each of which has up to 70 others". This speaks of the endless esoteric meanings of the Book, but as Ali a.s. says that nothing will remain of the Qur'an (in the Dark Ages) except its letters, because people will only know how to read and write the Qur'an, but without any knowledge or spiritual wisdom. This situation will result in the fact that nothing will remain of Islam except His Name, because if only a mere letter remains of the Qur'an, then it is logical that only the name of the religion remains of Islam.

Mosques will be large in terms of construction and small in terms of direction. Architectural grandeur aims to make up for the lack of guidance, and one who knows only one letter of the Qur'an cannot (essentially) instruct. Those who will stay in the mosques and who will visit them will be the worst among the inhabitants of the Earth, it is further said in the tradition.

First of all, residence is mentioned, which indicates permanence, and then visiting, which is occasional. These are the worst people because the internality of Islam has completely disappeared, and since only the external letter remains that cannot replace the lost batin, "from them confusion will spread", i.e. spiritual disorder, and as a result of this mental chaos, "everything wrong will turn to them". since in the formalism of faith they will find protection from what is right. "If someone separates from that, they will throw him back, and if someone steps back from that, they will push him to that" - it is further said in the tradition.

Spiritual barbarism always rests on the principle of exclusivity and dogma, and the one who separates himself is thrown back into it, so he is returned without any consideration. If someone steps back, the fanaticism of the others does not allow him to do so, and they push him back to that (state). "Allah the Most High swears by Himself that He will send upon them a trial in which even the wise will be swept away," he says further, but God first swears by Himself, which underlines the importance of what follows, which is that He will send a trial on them.

It was not said to "drop" but to the administration to "send". The word send comes from the word "emissary", which indicates that the temptation will come "horizontally", ie. conditionally speaking earthly and not vertical, "direct" God's intervention. This trial will be Imam al-Mahdi a.s. To His Known Ones from the hidden world, "the prudent will be swept away", because reason without faith inevitably leads to spiritual confusion. Imam Ali a.s. ends the tradition with the words: "And He will do so. We ask God to save us from falling into carelessness". The fact that God will do so is underlining or giving importance to what has already been said about asking God to protect us from falling into carelessness.

This is a warning against carelessness in the face of such a future, because tradition also says that "the time will come for people...", so we are talking about a future time. One should not be careless towards him. This time has already begun and it will get worse and worse until the messenger, that is, the great temptation, is announced.

The Messenger of God also spoke of a teacher of the end times, and the description obviously refers to Satya-Sai-Baba. On that occasion, Muhammad a.s. gave the following description: "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 apart. He will have a mole on his face.

He will not have a beard, and his clothes will be the color of flames, and 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."

(a collection of teachings - OCEAN OF LIGHT)

We see how this description perfectly fits Satya-Sai-Babi. Prophet a.s. said: "There is one organ in the body that if it is healthy, the whole body is also healthy. That organ is the heart". Analogous to this, "all teachings of all faiths" in the heart of Sai-Baba are also the health of humanity which we can compare to the human body.

Also, Sai-Baba spoke about 3 incarnations. These are Sai-Baba from Shirdi, his predecessor and Prema-Baba who will come after him and unite humanity with pure love, which is analogous to the Revelation of Imam Mehdi a.s. according to Islamic teaching. Naturally, at the end of the discourse we should mention the ascetic and sage who is also taught love, that being Pope John Paul II.

NOAH’S ARK

God's Prophet Muhammad a.s. said: "My Family (Ehli-Bayt) is like Noah's Ark, whoever climbs it is saved, whoever misses it is sunk." This tradition clearly indicates that Muhammed a.s., Fatima a.s. and 12 Holy Imams a.s. are the ark of salvation because as we see the Prophet, peace be upon him. boarding one of the 14 ships connected with salvation. He did not specify from where the spiritual traveler climbs onto the ship of Ahli-Bayt, which implies the ascent from the land (Sharia) and the ascent from the sea (or from the sea), which symbolizes the tariqat, that is, hakkikat.

The verse says that there is salvation in godliness, and the salvation associated with climbing Noah's ark is tied to godliness. Otherwise, one cannot approach the ship of Ahli Beyt a.s. said: "He will not be saved except the one who knows them (Imams)..." and therefore salvation and godliness are tied to the 12 Holy Imams, a.s.

The exemplary Prophet did not attach the ascent to the ship of Ahl al-Bayt (as salvation) to anything other than the ascent itself. Ascent implies "stairs" that are used to ascend, and it is clear that you cannot climb the ship immediately, but in stages, i.e. degrees. The one who ascends has already mastered the law for the physical (Sharia), otherwise he would not even be able to begin the ascension. Therefore, he took the Holy Imams as Guides and sages, i.e. teachers on his spiritual path.

Whoever climbs into the ship, we have seen, is saved, but the ascent has its degrees. Surah "Nuh" itself gives an explanation of this ascension to the ship of salvation. Namely, Surah "Nuh" has 28 verses, and number 28 contains the entire Imamology.

Namely, Imam Hasan-al Askeri died at the age of twenty-eight, which started the small hiding (Occultation) of his young son, Imam Mehdi a.s. According to this, the 28 steps of the ascent to Noah's (Ahl al-Bayt ship because they are compared) means reaching the occultation of Imam Mehdi, that is, finding the "Imam of being" in oneself. Numerical indications confirm that the entire spiritual path is contained in the sura "Nuh". The ordinal number of Surah "Nuh" is number 71. In the sum of the digits, it gives the number 8 (7+1=8), and Noah had 8 followers. The sum of the two numbers (71+28) gives the number of 99 Beautiful Names of Allah, that is, the Names of the Holy Imams who often repeated: "We are the Beautiful Names of Allah", and we know that the hadith states that knowledge The knowledge of Allah by the Imams of their time.

If we subtract the number of 99 Names of Allah from the number of Qur'anic surahs (114), we will get the birth of Imam Mehdi a.s. (114-99=15) who, as we know, was born on the 15th of Sha'ban 225 AD. This is precisely why the word "ship" is mentioned in the Qur'an 15 times in 14 surahs, which is in accordance with the 14 Sinless Ones. Since the birth of Imam Mahdi (within the clergy) is the goal of the spiritual path, the 14 ships correspond, as we said, to the 14 Ma'sums. Each of the naves offers the possibility of knowing Muhammad a.s., Fatima a.s. and 12 Holy Imams a.s. in the state of their pure light which represents, as we said, the birth of Imam Mehdi a.s. within the traveler's being.

The allusion to this is only the physical birth of Imam Mehdi a.s. when (according to the testimony of Imam Askeri's aunt Hakima Hatun) the holy Narcissa (mother of Imam Mehdi a.s.) was bathed in light during the birth of Mehdi. Each of the 28 steps reveals one mystical secret of the Pure House, which prepares the priest (after climbing one of the 14 naves) to receive the light of one of the members of the house.

The true realization of the Imam is the realization in the state of his pure light. This is precisely why the word "ship", as we said, is mentioned in 14 suras where each of the suras corresponds to one of the Immaculate Ones (Muhammad, Fatima and the 12 Holy Imams a.s.). As we know, Muhammad a.s. said "who climbs (on the boat of Ahli Beyt) is saved" without tying salvation to anything else because the very desire to ascend implies that the law for the physical has already been adopted, otherwise (such) desire would not even exist.

Muhammad a.s. a came to Bedouin and asked about Islam, mentioning Islamic testimony, prayer, zakat, fasting and Hajj. The Bedouin accepted it, saying that he would not add or subtract anything (to this). Muhammed a.s. then added: "If he told the truth, he was saved". As the adoption of Islam is salvation, and as the ascent to the ship of Ahl al-Bayt is also salvation, this represents the double dimension of Islam, the law for the physical (Sharia) and the spiritual path (Tarikat). Acceptance of Islam is sharia, or understood salvation, while tariqa journey on Noah's Ark is spiritual salvation, i.e. reaching the reality of spiritual truths.

For the spiritual salvation of Imam Ali a.s. said: "No one will be saved except the one who knows them (the Imams) and whom they know, and no one will perish except the one who does not know them and whom they do not know." "Land" represents the law for the physical, and knowing the Imam in the Sharia sense is the knowledge of the physical person and the regulations he clarifies. However, in the spiritual sense it means knowing one of the Imams in the state of his pure light.

The tariqat "transition" to the full realization of the Imam is achieved through climbing the Manevian steps (on the ship of Ahl-Bayt) of which there are 28, because the surah "Nuh" has 28 verses, exactly as old as Hasan al-Askeri a.s., the 11th Imam was at the time of his death, and with what we know it began the occultation of his young son, Imam Mehdi a.s. Sailing the sea of ​​Hakkikat truths takes place after the spiritual traveler climbs the 28 steps to climb the ship of Ahli-Bayt.

We have seen that knowledge of the Pure House and adoption of Sharia regulations is sufficient for salvation. The sea traveled has the dimension of 14 light oceans of knowledge that encircle (esoteric) the earth and each of the 14 ships receives a certain number of passengers. The entirety of Imamology is contained in that journey. Now let's analyze the 28 steps of ascending Noah's ark, which represents the 28 steps (mekam) of acquiring the knowledge of Ahli-Bayt a.s.

THE FIRST STAGE OF THE TARIKAT PATH

(the first stage of ascension to Noah's ark, i.e. the ark of Ahl Beyt)

As the Prophet has compared these two, we will not emphasize this further when explaining the different degrees of ascent on the ship of Ehli Beyt.

Surah "Nuh", surah 71, verse 28.

Verse 1: "We sent Noah to his people! Warn your people before an unbearable suffering overtakes them!".

The first step of the ascent to Noah’s ship separates the traveler from the earthly (the land or the sea, which symbolizes different states) and begins his spiritual journey. Ripples and submersions are somehow already "under" him. The sea is of course full of monsters and dragons from the sphere of the nefsan state, i.e. "souls inclined to evil" (nefsi emmare).

In verse 1 of Surah Nuh, unbearable suffering is mentioned (in the form of a threat), which is the metaphysical fire of distance from Allah. In the verse it is said that Allah, the Most High, sent Noah to all his people, who, since they were steeped in the denial of God as such a whole, could be submerged by the aspirations of an egoistic and material understanding of the world and its appropriation. Punishment is always preceded by admonition, because it is unthinkable that a Just God would inflict punishment on people without reason.

Punishment, we have seen, is defined as "unbearable suffering". Suffering is defined here as unbearable, which is precisely the distance from Allah, that is, metaphysical fire. Suffering like that is relatively tolerable. The hellfire grips the sensuous nature of man, but for which there is relief. One of the reliefs is the fact that the people of Hell will sleep (while the people of Paradise will not) and their suffering will be eased by sleeping.

The Qur'an says: "Oh veiled one, stand up and warn".

The historical context informs that it is about Muhammad a.s. who, returning from the Hill of Hire, was terrified by the omens, and asked to be covered. Imam Jafer Sadik a.s. said: "Whenever Jibril came to the Prophet, he would sit in front of him as a man sits". This happened in the person of the companion of Dihya bin Khalifa. We see, on the other hand, that in the mentioned verse the word Prophet is not mentioned at all, and those who interpret the verses in this way fall into the trap of historicism as if God's speech was revealed only to the first Muslims. About that trap, the Fifth Imam said: "If a verse was revealed because of a man and that man died, the verse would die with him. Thus, the entire Qur'an would be dead by now." This, as we said, points to the fatal trap of historicism in Islam, which should be avoided because the Qur'an is completely new and alive in every time.

The "covered" is ordered to stand up and admonish. Coverage can be double-sided. The first one is veiling from the Truth, which in a broader sense could be called "infidelity". In the second case, it is a question of covering oneself with clothes (the sheikh status), which suggests knowledge. The sheikh is already "dressed" in robes that reflect his status, but now he is ordered to clean his robes (of all accumulated dirt), which implies approaching the Pure House, because the Twelve Imams are the Guides and the teachers. The Qur'an says "... Allah wants, Oh family of the Prophets, to completely purify you and remove dirt from you". This (masum) refers to the Pure House (Muhammad, Fatima and the 12 Holy Imams).

Complete purification an ordinary man cannot obtain completely (Sinlessness), but he can do it relatively, which is the goal of knowledge. The "covered one" is first ordered to stand up and admonish". According to this, he can only admonish in the "standing" position, which represents the "most harmonious character" that a person can acquire in this world. Hazrat Ali is the progenitor and champion of all Sufi orders and all lead to it. Without the Pure House there is no correct knowledge.

THE SECOND STAGE OF THE TARIKAT PATH

(the second stage of ascension to Noah's ark, i.e. the ark of Ahli-Bayt)

Verse 2: "Oh my people, he said, I warn you openly".

The Admonition is the Wise Admonition, that is, Imam Mehdi, and in whose arrival the entire Imamology is gathered. Each Prophet (and this is especially true for the 7 people of the Book) had partial knowledge of the Law of the House. Admonition therefore means correctness, and open admonition means presenting that Path in such a way that it is presented to everyone. And just as God the Most High made it his duty to point out the Right Path, so it is the duty of people to follow that Path in order to reach their own salvation.

The True Path is the Holy Imams in particular, and the number of verses in Surah "Night" (12) indicates that it is about the 12 Holy Imams, a.s. Open admonition is always related to general (social and other) ties because there must be circumstances that make it possible - freedom of thought and absence of physical hostility towards the caller.

Muhammed a.s. was calling to Islam secretly for 3 years until he was ordered to do so publicly. Of course, between the sharia of Muhammad a.s. and Nuha a.s. there are differences, but the essence of the call to one God is the same. An open call to Allah must happen sooner or later to every Messenger of God, since complete secrecy regarding the Legislative Mission is impossible. All people have potentially equal chances for salvation, and the sharia (of their times) should be openly presented to them.

THE THIRD STAGE OF THE TARIKAT PATH

(the third stage of ascent to Noah's ark, i.e. the ark of Ahli-Bayt)

Verse 3: "Worship Allah and fear Him and obey me".

We see how prayer (salat) was mentioned first, followed by fear of Allah, and obedience to Nuh a.s. The first thing that was prescribed to the Prophet Muhammad was prayer, which was completed and perfected by his Prophethood, and as we see (from verse 3), it was also prescribed to other peoples in a manner specific to the given time and space, that is, the capabilities of ancient peoples. Then, Nuh a.s. orders his people to fear Allah. According to another verse, the "learned" fear Allah, and Imam Reza a.s. said that it refers to the Holy Imams a.s. by which Noah is invited to feel a foretaste of the Imamate, because according to the hadith of Muhammad, peace be upon him. "Ali was sent with every Prophet secretly, and with me publicly".

This is confirmed by Ali’s words: "The Middle Way is the Right Way", and the fear of Allah is mentioned in verse 3 in the middle, between prayer and obedience to Noah. Therefore, only after the partial disclosure of Imamology, Noah asks for obedience to him because he (like all God's Messengers) received his Messengership from the place of the Messenger's Message (Ahli-Bayt). The Pure House was mentioned after the prayer, and before obedience to Noah a.s. He who is completely centered in virtue has achieved absolute moderation, that is, he is on the Right Path.

The Qur'an says that "the performance of prayer is the greatest obedience", and as Noah calls his people to obey him, these two obediences are united because prayer (even formally) is impossible without obedience to God. We have seen that the True Path is a middle path just as the fear of Allah (which, we have seen, is the Imamate) is mentioned in the middle between prayer and obedience to Noah. Only if they adopt salat as a form of worship and (partially) recognize the Imams do they become obedient to Noah, because obedience to creation results out of obedience to God, and creation deserves obedience (to itself) exactly as much as it is obedient to God.

In verse 3, Imamology is centered between Legislative Messengership and obedience to God, because obedience to Noah is identical to obedience to God. Allah Almighty says: "When I love My servant, I become his speech, sight, hearing...".

THE FOURTH STAGE OF THE TARIKAT PATH

(fourth degree of ascent to Noah's Ark, i.e. Ahli-Bayt's Ark)

Noah's Ark

Verse 4: "He will forgive your sins in your life until a certain time leave it, and when Allah's appointed hour comes, it will not be delayed, let you know.

The Quran says about Allah: "Mighty, He who forgives", and force is necessarily connected with forgiveness, because if there was no possibility of applying force (punishment), it would not be possible to forgive. One of God's Names is the one who forgives, and Allah is known here at that level, that is, by what that Name requires. The verse mentions destiny as a specific hour.

Prophet a.s. said: "Nothing changes fate except prayer and charity, so prayer is related to determination (because it changes it), and charity is for the hour because it moves it forward, thus extending the life of the benefactor. The final hour, that is, God's unchanging will from the area is not predetermined postpones, i.e. does not change.

THE FIFTH STAGE OF THE TARIKAT PATH

(fifth degree of ascent to Noah's Ark, i.e. Ahli-Bayt's Ark)

Verse 5: "He said: "My Lord, I have indeed called my people both night and day".

"Night" represents the esoteric, and "day" the exoteric of Islam, that is, the Legislative aspect of the faith. Firstly, "night" is mentioned, which indicates the inner (Batin) dimension of Islam, because the ship of the Ahl al-Bayt is the ta'wil of the Book itself, i.e. its spiritual, inner aspect, the core which is "upper" (i.e. first) from the inside, and the shell ( Sharia) comes after that. Finally, the day is mentioned after the night. This indicates that Noah a.s. appealed both to the realities of internal truths and to the aspects of the external, Legislative Mission. Noah's invitation was accepted by (all) 8 people, which together with the ordinal number of verses speaks about Muhammad, peace be upon him. and 12 Imams who are ta'wil of the Book (8+5=13). Also, the surah "Noah" has the ordinal number 71, which in the sum of the digits gives the number of 8 followers of Noah (7+1=8).

THE SIXTH STEP OF THE TARIKAT PATH

(sixth degree of ascension to Noah's ark, i.e. the ark of Ahli-Bayt)

Verse 6: "But my calling drove him further away".

Related to the verse - "All of you hold fast to the rope of Allah and do not be disunited." - Sixth Imam Jafer Sadik a.s. said that it is more about Ehli-Bait. They did not adhere to the internal regulations, and since they did not understand them, it distanced them more and more from the Revelation, because according to the tradition, "man becomes the enemy of what he does not know", and enmity in itself is (essential) distance because proximity implies closeness.

THE SEVENTH STAGE OF THE TARIKAT PATH

(the seventh degree of ascension to Noah's ark, i.e. the ark of Ahli-Bayt)

Verse 7: "And whenever I called on them to forgive them, they put their fingers in their ears and covered themselves with their clothes, - they were persistent and excessively proud".

We see how Noah calls for forgiveness and not for faith. Muhammad a.s. was ordered: "Oh covered one, stand up and warn them". Getting up is gaining, that is, the affirmation of the "image of the most harmonious" (human), that is, the perfect man who then admonishes from the position of his own perfection. Although even an ordinary person can warn, here we are talking about the Qur'an as a wise warning, and that is why Noah calls for forgiveness (of sins), because understanding the Revelation requires relative purity, and every Revelation is a part of the Qur'an.

Since the nature of Revelation is listening, Noah's people put their "fingers in their ears" so that they would not hear his admonition. Regarding the verse - "to save the ear that remembers from forgetting", Muhammad a.s. said that it refers to Imam Ali a.s. As a secret or Absolute Imam Ali was sent with Noah. Since Imam Ali is an ear that remembers, putting your fingers in your ears is a negation of his vilayet, regardless of the fact that they are themselves partially aware of the True House and Place of the Prophetic Message from which he received the Prophethood.

Afterwards, verse 7 adds "...and they covered themselves with their garments...". It is known that putting on dresses has an initiation role. Covering in the Arabic language has the meaning of kufr (covered), and this covering with clothes is denial by Noah's people. This refers to the Legislative Mission while putting the fingers in the ears refers to the Wilayat of Imam Ali a.s. Sumerian tablets that tell about Noah "They were persistent and excessively arrogant". Arrogance is a sign of ignorance because that fact alone means that someone became arrogant towards Allah, i.e. is proof of that ignorance.

They were persistently arrogant, that is, not giving up, and just not giving up is an exaggeration, and in that way they were "excessively arrogant" towards Allah, because this is not about arrogance towards people. One of God's Names is "The One who covers", and as the Qur'an says that it is the best garment, chastity is exactly why they reject it. Honesty, on the other hand, is incompatible with the refusal of forgiveness. However, they unknowingly confirmed God's unity because the ears are plugged with the index finger, and it is precisely with that finger (in prayer) that God's Unity and Muhammad's a.s. are witnessed. Embassy.

THE EIGHTH STAGE OF THE TARIKAT PATH

(Eighth degree of ascension to Noah's ark, i.e. the ark of Ahli-Bayt)

Verse 8: "Then I invited them openly".

Noah a.s. had 8 followers, and the ordinal number of the verse is 8. That is why the "openness" of the invitation is emphasized, in order to emphasize that the majority of Noah's people could have accepted the faith, but only eight people did so, which is evidence of the openness of the invitation in this sense against Noah's people. If we subtract 8 followers from the total number of surah "Noah" (71), we get the number 63, that is Muhammad's a.s. life.

This is why (we will see later) Muhammad a.s. the esoteric ship is the first to sail the waters of Batin. In the Qur'an, the word "ship" is mentioned in 14 verses, which is in accordance with the 14 Sinless (Muhammad a.s., Fatima a.s. and 12 Holy Imams a.s. Since no one will enter paradise except those who know them and whom they know, the number of Noah's a.s. followers is identical to the number of the gates of Paradise (we know that it is the number 8). Because the Prophet compared his Ahl al-Bayt to Noah's Ark. Therefore, the Muhammadan light (63) and the eight gates of Paradise forms the Ark of Ahli-Bayt, i.e. Noah's Ark (63+8 =71)

THE NINTH STAGE OF THE TARIKAT PATH

(Ninth degree of ascension to Noah's ark, i.e. the ark of Ahli-Bayt)

Verse 9: "and then I announced to them publicly and whispered to them in confidence".

Public announcement refers to the law for the physical (Sharia), that is, ten'zil (the descent of Revelation, the exoteric one that every Prophet is obliged to announce publicly).

"Whispering in confidence" however refers to people of inner vision who are ready to receive the ta'wil of the Revelation. It refers to how Ali a.s sent every Prophet secretly (and with Muhammad, peace be upon him, publicly), his truth is a whisper in confidence, because he is an "ear that remembers", so he does not forget and can whisper in confidence. "Whispering" indicates tekkiah, the tactful concealment of esoteric truths from those who are not worthy of them. Once Muhammad a.s. confidentially talked with some comrades about the secrets of Islam. Someone entered and the Prophet said, "Cover the pot," symbolically implying that the newcomer was not worthy of the conversation and might even do more harm than good because the hadith says, "A man is the enemy of what he does not know".

He also said, "Trust is a debt" and "He who is not trusted has no faith." It is known that the Imams constantly repeated: "Our matter is difficult and difficult...", while another hadith states: "There is no faith without concealment". This is because everyone is not worthy of sublime truths, and what Jesus said when he said: "Do not cast pearls before swine". Muhammed a.s. divided people into 3 categories: human beings, quadrupeds, i.e. animals in human form (whose only concern is food, sleep and sexual intercourse), and devils in human form, i.e. people whose characters are human, and have the hearts of Satan. From these traditions it is clear that there are very few people inclined to spirituality and they are "whispered in confidence", because they are worthy of esoteric knowledge and instruction.

THE TENTH STAGE OF THE TARIKAT PATH

(Tenth degree of ascension to Noah's ark, i.e. the ark of Ahli-Bayt)

Verse 10: "and said: "Ask for forgiveness from your Lord, because He is truly forgiving."

The Qur'an says: "Allah will not forgive that someone else is considered equal to Him, and He will forgive lesser sins than that to whomever He wills". In other words, Noah invites his people to get out of polytheism, stressing that "He really forgives a lot", and in order to convince them that they should not lose hope in God's Mercy.

ELEVENTH STEP OF THE TARIKAT PATH

(Eleventh degree of ascent to Noah's ark, i.e. the ark of Ahli-Bayt)

Verse 11: "He will send you abundant rain".

If we look at the previous verse (10), we can see that abundant rain is related to asking for forgiveness, and forgiveness is related to knowledge because an ignorant person never asks for forgiveness from God. It is about gnostic knowledge, the knowledge mentioned in verse 9, i.e. "whispering in confidence"

Imam Ali a.s. he says that with him there is an "abundance of knowledge", which is identical to abundant rain, because water is a clear symbol of knowledge. It also mentions how the door of forgiveness is open until Judgment Day, and how Muhammed a.s. the city of knowledge. Imam ali a.s. is the gate of that city to the abundance of knowledge ("abundant rain"), is reached through the gate of Imam Ali a.s. That is why the ordinal number of the verse is 11, because after Imam Ali there are 11 more Imams who all have an abundance of knowledge, that is, they "absorb" abundant rain. Verse 11 says that Allah sends abundant rain (and does not send it down) and to send (in this context is Muhammad's mission in its esoteric dimension, that is, the ta'wil of Imam Ali a.s.).

THE TWELFTH STAGE OF THE TARIKAT PATH

(The twelfth degree of ascension to Noah's ark, i.e. the ark of Ahli-Bayt)

Verse 12: "and he will help you with possessions and sons, and he will give you gardens and he will give you rivers". Since knowledge must have its bearers in human form, the help to the estates is abundant rain on the earthly plane (by the Holy Imams, a.s.). Imam Sadik a.s. was asked about the verse - "and he who is given knowledge is gifted with immeasurable treasures". He replied: "Belief in Allah and knowing the Imam". Therefore, this represents the "properties" from verse 12. Then the help to the sons is mentioned, which represents the 12 Holy Imams, which is indicated by the ordinal number of the verse of Surah Nuh (12). Imams are the Prophet's spiritual sons because he said: "God placed the children of all the Prophets in their spines while He placed my children in the spine of Ali". Therefore, these are the "sons" from verse 12 whom Allah helps us by bestowing upon us their Wilayat and Imamate.

Then it is said in the verse: "and they will give you gardens and they will give you rivers". We see how gardens and rivers are connected. "Gardens" represent Fedek, the fertile land that Muhammed a.s. gave to his daughter Fatima a.s. The caliphs (Abu Bakr and Umar) refused to give Fatima a.s. her property. After a long argument in her favor by Fatima a.s. Abu Bakr relented and signed a document on Fatima's ownership of Fedek. But Omer met her and tore up the document. This is Fatima a.s. it hit her hard and she cried all the time.

Moreover, Ali a.s. built her a special house for crying. These tragic facts are historically confirmed and have nothing to do with the later creation of Islamic trends. Originally, every madhhab contains love for the Ahl al-Bayt, and we (in Bosnia) have the Hanafi madhhab, which is the faith of our ancestors and a good path to follow because tradition is an important part of faith. During the time of Mehdi a.s. all faiths will become one, monotheism without any disagreement.

Then in the continuation of verse 12 it is said: "and they will give you gardens and they will give you rivers". "Gardens" refer to the return of Fedek, which in that age will have moral and not physical significance in the sense of Fedek as a country. Justice will be done in this matter. The rivers are 4 heavenly rivers (of wine, water, honey and milk) and tasting them gives different insights (still in this world). Regarding the verse about love for relatives, a man asked the Prophet who is the relative we are bound to love!? The answer was: "Ali, Fatima, Hasan and Hussein".

This very love is the "giving" of rivers. The external meaning of the verse is completely different because rivers (in the physical world) are available for use by all people (we have already covered this topic in some books).

THE THIRTEENTH STAGE OF THE TARIKAT PATH

(Thirteenth degree of ascension to Noah's ark, i.e. the ark of Ahli-Bayt)

Verse 13: "What is the matter with you, why do you not fear the power of Allah?"

Power is the ultimate degree of manifestation of power and in reality there is no power except Allah's. Causes have no real role and are like mirages.

The Qur'an says that among the servants who fear Allah are the learned, and the learned are the holy Imams, peace be upon them. In a broader sense, it is talking about every God-fearing believer. The learned (Imams) fear only Allah while the God-fearing fear (also) force because Allah has described Himself as Mighty. In one place in the Qur'an, force is associated with wisdom because it is impossible to apply God's force without wisdom.

Since the sufferings of the ancient peoples have been taught and so also the sufferings (no matter how insignificant they were even before Noah) verse 13 begins with amazement in relation to the negation of God's Power that is evident in the world. Learning and the fear of God are connected, and the astonishment continues with the question of the absence of fear of Allah's power, which is the ultimate degree of strength, that is, its manifestation, which always causes fear.

THE FOURTEENTH STAGE OF THE TARIKAT PATH

(The fourteenth degree of ascension to Noah's ark, i.e. the ark of Ahli-Bayt)

Verse 14: "and He creates you gradually".

Gradualness indicates a certain period of time, which again means thinking and connecting God's Power and gradual creation. The ordinal number of the verse (14) indicates the 14 Pure Ones (Muhammad, Fatima and the 12 Holy Imams, peace be upon them). This primordial creation is the Mohammedan light, the Lahut or world of the divine. He is unfathomable to man and people are not obliged to know him. It is the first stage of creation (gradual) when the Holy Imams are still "within" the Muhammadan light and are not separated.

Nasut, the world of outpouring of light intelligence already implies the shining of 12 separate lights, that is, the "resisted" light of the Twelve. Melekut is the next point of descent of the Muhammadan light, and there the Imams become known in the world of intermediate states (berzah), that is, the world of active imagination. Mullk, the physical world is the last point in the descent of the soul and the downward arc ends on earth. Here on earth the Imams manifest themselves as physical persons like other people, but only on a natural level because the powers of the previous worlds are retained in their souls.

There are, therefore, 4 points of descent of Ahl al-Bayt into this world, and the number of verses (14) clearly indicates that it is about them. On the second level of interpretation, it is common knowledge that ordinary people are gradually created in the wombs of mothers "in the 3 darknesses", as the Qur'an says, indicating the gradual development of the human embryo. That is not the subject of this review. Creation is due to and in the name of love, because Imam Ali said: "There is not a single being that will not ultimately know love for us." That's why verse 13 questionably suggests about Allah's Power (because the 14th Masum Imam al-Mahdi is missing, which is God's power on earth), while verse 14, which includes the entire Ahl al-Bayt, goes deeper than the earthly role of the Imam towards Half the World and indicates the gradual descent of the Muhammadan light into the created world. This is logical because the external first follows, and then the internal.

We have already pointed out that Noah a.s. had 8 followers. In Surah "Gatherings", verse 6 it says: "He created you from one man, and from him He created his second - and He gave you 8 kinds of cattle: He created you in the wombs of your mothers, giving you images, one after another in 3 darkness. That is Allah, your Lord, His is the authority and there is no god but Him, so where do you turn?" We see that the number of Noah's followers (8) is identical to the types of cattle (also 8) in Surah "Gatherings". Since these correspond to each other, the number of species of cattle at Noah's ark, which also had 8. In every other context it is clear that the number of species of cattle is much greater than 8, and exceeds the number of Noah's friends. But the same number of people (8) and animal species on Noah's ark forms a balance for the future creation after the flood.

Then verse 6 in Surah "Gatherings" says: "... He created you in the wombs of your mothers, giving you figures one after another in 3 darknesses...". Umma (community) is the mother of believers. "Womb" means the inside, that is, the womb of creation, and the creation (of man) from the inside is the acquisition of the "most harmonious image" that experiences transformation through the 3 darknesses. Prophet a.s. said: "You are in the darkest world".

Since the Imamate (through Ali as a secret Imam) was covered in Noah's time, it necessarily causes "darkness" (covering) and the other two parts of faith:

* Faith in God (the first darkness and the first image of the righting towards a perfect man)
* Faith in the Messenger (the second darkness and the second image of straightening to the perfect man)
* Belief in the Imamate (the third darkness and the third image of straightening to the perfect man)

Therefore, the threefold darkness of this world (passions, false self, and material possessions) should be transformed into a threefold testimony of faith. The exoteric form of the creation of the human embryo, that is, that interpretation, we said, we will not comment on.

THE FIFTEENTH STEP OF THE TARIKAT PATH

(Fifteenth degree of ascent to Noah's Ark, i.e. Ahli-Bayt's Ark)

Verse 15: "Don't you see how Allah created seven heavens, one above the other?"

Imam al-Mahdi a.s. was born on the 15th of Shaban 869 AH and the verse alludes (by that number) to the spiritual birth of the Imam within the spiritual traveler. The beginning of the verse ("Don't you see") does not indicate the creation of 7 physical universes ("heavens"), because it is impossible to physically see it. Rather, it is aimed at the 7 "heavens", i.e. the degrees of one's own soul, which are degrees one above the other up to the seventh.

A spiritual traveler under the guidance of a perfect teacher subdues his own soul and brings it to the level of a perfect soul. This self-realization (which is at the same time the knowledge of God) is the goal of the creation of worlds, as evidenced by the famous Qudsi Hadith when God Almighty says: "I was a hidden treasure, I wanted to be known and I created the world."

Knowledge, therefore, is the purpose of creating the world, and that primary knowledge of Allah from whom all other knowledge originates. The seven heavens (degrees) of the realization of one's own soul, i.e. of its perfection are:

1 – evil prone soul

2 - self-reprimanding soul

3 - inspired soul

4 – satisfied soul

5 – God pleasing soul

6 - calm soul

7 – perfect soul

These inner heavens were created, as verse 15 of Surah "Noah" tells us. That the inner heavens are more important than the outer ones, which are metaphorical and have imagination as their reality, is evidenced by another Qudsi hadith where God Almighty says: "Neither My heavens nor My earth encompass Me, but the heart of My faithful servant embraces Me". Of course, it is not a question of physical inclusion, but precisely of the realization of the 7 soft parts of the soul which, when crossed and adopted, are absorbed into the heart, i.e. united with the primordial center of being.

With the heart's sight (basira), each mekam crossed on the spiritual path can be seen, or better said, felt in its interaction with the heart. Any other view of the 7 heavens is completely ruled out, because the Qur'an clearly states this is about the (physical) visibility of only the first sky in the physical world, so he says: "We have decorated the sky closest to you with bright stars..." This also clearly indicates that all the visible universe is (only) the first heaven in reaching the 7 realities. The number is figurative because God's creation has no end.

If we add the total number of verses of Surah "Noah" (29), and verse 15, we will get the number 43 (28+15=43). And if we subtract that number from the number of Qur'anic surahs (114), we will get exactly the ordinal number of the surah "Noah" (71). Because, 114-43=71. This means that the birth of the Imam (within himself) together with the Ahl al-Bayt gives the Qur'an and the Imams are the "living" Qur'an (43+71=114).

THE SIXTEENTH STEP OF THE TARIKAT PATH

(Sixteenth degree of ascension to Noah's ark, i.e. the ark of Ahli-Bayt a.s.)

Verse 16: "and on them He gave the Moon light and made the Sun a lamp".

This is a continuation of verse 15 and indicates that the salik who crosses the 7 inner heavens (cognitive degrees of the soul) sees the Moon on them, which God has given to light. This is referring to Imam al-Mahdi a.s., because it has been said: "Knowledge of the Imam is the knowledge of Allah", and the knowledge of the Imam takes place through the knowledge of the 7 inner heavens of knowledge. That is why the Prophet, peace be upon him. said: "He who knows himself has known his Lord".

Since the inner heavens are in question in this context, the Moon (Imam) is mentioned first, that is, the emphasis is placed on the ta'wil of the Revelation, while the Prophet is in charge of the tanzil, that is, the descent of the Revelation. "On them" (in the inner heavens) Imam Mehdi is like the bright Moon that receives its original light from the lamp, or rather Muhammad.

The sun, i.e. the Prophet a.s. was made a lamp because the Prophet a.s. says: "The first thing God created was my light", and therefore in the verse it is compared to a lamp which is the original light. The moon, on the other hand, receives light from the sun, and as a light it was "given" so that the inner side of the Revelation, that is, the original light, would be known. After the Mohammedan light was created, it was given as a lamp to the worlds, that is, a salvation and a guide to people, because the light can exist by itself while the lamp serves to light the way for others.

The Holy Imams are the Right Path in particular. Since the wilayat of the Holy Imams comes from the place of the Messenger's Message, the Imam (as the ta'wil of the Revelation) is given as such while the Muhammadan light is made a lamp for the welfare of the people. The right path is, therefore, first illuminated by the Muhammadan light, which is made into a lamp, from which derives the givenness of the Moon's (Imam's) light, which is the ta'wil of the Revelation. The sixteenth step, therefore, clarifies the primacy of the core over the shell, and what we were talking about. Imam Askeri a.s. died at the age of 28, and the Moon has exactly 28 "houses", i.e. states.

THE SEVENTEENTH STAGE OF THE TARIKAT PATH

(seventeenth degree of ascension to Noah's Ark, i.e. Ahli-Bayt's Ark)

Verse 17: "Allah created you from earth like plants".

The verse is serial number 17, and we know that the authority of Imam Mahdi, a.s. last 17 years, and the creation of man from earth is connected with the creation of plants. Regarding Imam Mehdi a.s. it was said in tradition that "the earth will throw out its treasures". These treasures represent the (esoteric) perfect man who consciously (in the sense of knowledge) unites (cognizably the vegetable, mineral, animal and human spirit) and becomes an earthly, perfect or complete man (insan-al-kjamil).

Without plants there would be no animals, so it is clear that through Imam Mehdi a.s. in his age human spirits become perfect and earthly man gains its completeness. That verse 17 also speaks in an external sense about the Mehdi a.s. time, a hadith says: "Judgment Day will not come until rivers and green meadows appear in the land of the Arabs", i.e. plants. In this sense, we should remember the symbolism of sowing plant and human seeds.

THE EIGHTEENTH STAGE OF THE TARIKAT PATH

(eighteenth degree of ascent to Noah's Ark, i.e. Ahli-Bayt's Ark)

Verse 18: "Then He returns you to it and He will bring you out of it".

The perfect man returns to the people for their benefit, which is exactly the return to the earth, that is, the state of the animal man who is "under the earth", since he has not realized his perfect humanity. "Bring out" means bringing into the light of day, that is, the light of knowledge. Of course, the external consideration of the verse implies the bringing of people on the Day of Judgment after they have been returned to the earth, i.e. buried.

THE NINETEENTH STAGE OF THE TARIKAT PATH

(nineteenth degree of ascent to Noah's Ark, i.e. Ahli-Bayt's Ark)

Verse 19: "Allah has made the earth flat for you".

This also refers to a perfect man who has overcome all obstacles on the way, precipices, thorns, uphills, etc. (of course in the esoteric sense) and the earth became flat for him. This refers to the Imam who is the Pole of the earth, its protector and the reason for its maintenance. Only when all the "bumps" disappear horizontally does the plane become (relatively) accessible to an ordinary person on the spiritual path. The ordinal number of verses is 19, which contains 7 great Prophets and 12 Imams (7+12=19), which represents the entirety of the earthly spiritual journey.

THE TWENTIETH STAGE OF THE TARIKAT PATH

(twentieth degree of ascension to Noah's ark, i.e. the ark of Ahli-Bayt)

Verse 20: "that you may walk on it in spacious ways".

The earth, therefore, was made flat which means without esoteric obstacles "so that you may walk on it in broad ways". The wide paths represent the True Path from Surah "Fatiha", and the plural ("paths") indicates the 12 Holy Imams who are the True Path in their own right. The Qur'an says: "We will provide them with proofs in the expanses of heaven, and also within themselves, until it becomes clear to them that it is the truth".

The evidence for the Qur'an in the heavenly expanses of knowledge is precisely the Imam as "the broad way", that is, wide, which is the breadth in the chest (bast). The signs of this state are Imam Sadik a.s. described as follows: "Turning towards the house of eternity, withdrawing from the house of deception and being ready for death before the arrival of death".

THE TWENTY-FIRST STEP OF THE TARIKAT PATH

(twenty-first degree of ascent to Noah's Ark, i.e. Ahli-Bayt's Ark)

Verse 21: "Noah said: "My Lord, they do not listen to me and follow those whose riches and children only increase their ruin".

Regarding the verse: "And the one who is given knowledge is gifted with an immeasurable treasure", Imam Sadiq, peace be upon him, said: "Faith in Allah and knowledge of Imams".

Noah says at the beginning of the verse that "they (his people) do not listen to him. Disobedience is a consequence of disbelief, and the sign of this is that they are "led" by inertia without deep thinking, because the heart is darkened and cannot receive the light of the Truth, and leading is for those whose riches and children are only theirs doom increases. We have seen what real wealth is as opposed to fake wealth. Belief in Allah and knowledge of Imams. "Knowing" the Imam does not mean knowing the physical person of the Imam, because they were accessible to the visual perception of all people, but it does mean knowing the Imam in the state of his pure light. This is an immeasurable treasure because light cannot be measured quantitatively (in terms of weight), and is according to that, as we have already said, that knowledge (along with faith in Allah) is exactly "an immeasurable treasure".

Muhammed a.s. said: "God placed the children of all the Prophets in their spines, while he placed my children in Ali's spine." Since the spine holds the body, it is clear that the destruction of children refers to the verse that says: "... and among your sons you have enemies, so beware of them". Of course, a child who is an enemy only increases their (the father's) downfall, and the downfall is just the birth of such a child.

THE TWENTY-SECOND STEP OF THE TARIKAT PATH

(twenty-second degree of ascent to Noah's Ark, i.e. Ahli-Bayt's Ark)

Verse 22: "And they devise great schemes".

Prophet a.s. said: "People sleep, and when they die they wake up".

They do not understand that the reality of this world is imagination, that is, a dream, because if it were not so, the word "dreaming" would be used instead of the word "thinking" and the like. This is exactly why the big plots were mentioned, because they are unaware of nothingness and transience, since they are in a dream and because they do not wake up. And you can wake up even before death, as the famous hadith says: "Quiet before death", which means wake up souls from the sleep of carelessness (gaflet).The awakening of the heart, on the other hand, implies a certain level of knowledge (and consequently morality), and people on the spiritual path never plot or think of such a thing.

THE TWENTY-THIRD STAGE OF THE TARIKAT PATH

(twenty-third degree of ascent to Noah's Ark, i.e. Ahli-Bayt's Ark)

Verse 23: "and they say: "Do not forsake your deities, and do not forsake either Vedda, Suva, Yuk, or Nesra."

From the word "Vedda" we can derive the God's Name "Vedud" (Creator) because despite their idolatry they cannot leave God's Mercy that encompasses everything and they are made to know that God (i) is Merciful to them. The second name (Suva) can be associated with luck, while the last Nesr suggests victory (nasr).

This means that Noah's people unknowingly move between God's universal Love (which is primary) and Nasr (Victory over them) which is secondary), because in the end Mercy overcomes anger as God the Most High says: "My Mercy overcomes My anger" , while the Qur'an says: "With My punishment I punish whom I will, and My Mercy embraces everything". If something were outside of God's Grace, it could not exist at all. Allah does not say that He punishes with His punishment the one who deserves it but "whoever He wills", which means that many sins are forgiven despite the fact that people have deserved the punishment while the punishment remains for those whom God wants to punish, but this will is not any metaphysical "arbitrary", but refers to the greatest sins: shirk, impiety and rebellion against God.

THE TWENTY-FOURTH STEP OF THE TARIKAT PATH

(the twenty-fourth degree of ascent to Noah's ark, i.e. the ark of Ahli-Bayt)

Verse 24: "And they have already led many astray, so you only increase their destruction."

In spite means to do something against obvious facts, that is, to oppose despite proven arguments. And such people have already misled many people, because the denying nature of man is more inclined to accept something that does not need verification, that is, arguments.

Noah a.s. is looking for "increase of ruin" for those in need. Imam Ali said: "It failed a man who does not know his own value", which means the value of his heavenly, primordial nature. Since they are stubborn, they resist with obvious arguments (because stubbornness is a type of rebellion). All that was left for Noah was to increase their delusion, which is the mentioned doom The less one lives, the less time one will spend in error, and Noah's plea for his people is actually a mercy. If the truth through fitret was not known to them, it could not even be refuted.

THE TWENTY-FIFTH STEP OF THE TARIKAT PATH

(the twenty-fifth degree of ascension to Noah's ark, i.e. the ark of Ahli-Bayt)

Verse 25: "And they are drowned because of their sins, and they will be brought into the fire, and they will not find anyone besides Allah as a helper".

Submerged are those who sank in the waves of material movements. It is said that they will be led into the fire. It is not said to "enter", but rather to be introduced. The spiritual traveler is introduced to the spiritual path by means of an introductory chain (sillsilah), just as the opposite side (sinners) are introduced into the fire by chains but of a different kind, namely chains.

However, those in the fire also have Allah as a helper, because he brought the creatures into existence based on his Mercy, not Anger. In Noah's case the protection is Ali a.s. as the Absolute Imam, i.e. the Seal of the Absolute Vilayet, which was sent secretly with every Prophet, and with Muhammad a.s. public.

Muhammed a.s. said: "Ali is a helper to every believer after me". However, in the function of the secret, Absolute Imam, he is a helper to every believer even before Muhammad. Allah is mentioned as a helper (in verse 25), and Allah acts through a perfect man (here Ali, peace be upon him) because God, as we know, says: "When I love My slave, I become his sight, hearing, hand, foot...".

THE TWENTY-SIXTH STEP OF THE TARIKAT PATH

(twenty-sixth degree of ascent to Noah's Ark, i.e. Ahli-Bayt's Ark)

Verse 26: "And Nuh said: "My Lord, do not leave on earth any unbelievers".

This prayer was not answered because Allah wants believers and deniers to exist on earth so that things can be known through their opposites, and this is the only possible and correct way of knowing.

THE TWENTY-SEVENTH STEP OF THE TARIKAT PATH

(twenty-seventh degree of ascent on Noah's ark, i.e. Ahli-Bayta)

Verse 27: "because if you leave them, they will lead your servants astray and will only give birth to sinners and unbelievers".

But this was confirmed in the preexistence (ezel), when people showed different inclinations within the contract with God, God's Unity was finally confirmed by all but in different ways. Being aware of this in the following verse (28), which is also the last verse, Nuh makes a certain deviation.

THE TWENTY-EIGHT STAGE OF THE TARIKAT PATH

(the twenty-eighth degree of ascension to Noah's ark, i.e. the ark of Ahli-Bayt)

Verse 28: "My Lord, forgive me and my parents, and the one who enters my home as a believer, and for believing men and women, and for unbelievers, only increase destruction."

Imam Hasan-al-Askeri a.s. died at the age of 28, when his young son, Imam al-Mahdi, also disappeared.

His Great Hiding continues to this day, until Allah before the Judgment Day gives him permission to make himself known. Nuh first asks for forgiveness for himself and his parents, aware that Allah Almighty the master of all men, and addresses him on that level. It is about the Manevian (spiritual parents) because the Prophet, peace be upon him. says: "I am the parent of every believer and believer". He did not use the term "Muslim", but to parents, and believers, that is, the followers of Ahl-Bayt a.s. A special category is "the one who enters my home as a believer". Since believers and unbelievers are mentioned behind, those who enter Noah's house as such are a special category.

Such people have already crossed the 28 steps of the ascent to Noah's Ark and they are initiated Shias, otherwise they would not be separated from the other believers mentioned later.

The word "believer" (therefore masculine) is used, which means that these are very high degrees close to the Imamate. "Home" is the House of the Pure (Muhammad, Fatima and the 12 Holy Imams), and in accordance with the well-known hadith already discussed: "My Ahl al-Bayt is like Noah's Ark, whoever ascends is saved, whoever is absent is sunk." The spiritual travelers therefore climbed on Noah's Ark, that is, they entered the House of the Pure House, and we see how Muhammad a.s. in the aforementioned hadith equated the two. As we know, the steps of ascent are the foundation of the Imamate, because the number of verses in Surah Nuh is 28, and we know that Imam Askeri, a.s., died at the age of 28 when his son, Imam al-Mahdi, also disappeared.

Because of this, the one who has crossed the 28 steps now succeeding on the boat knows the secret of the Small and Great Hiddenness, that is, the knowledge of the 14 Sinless Ones, in the state of their pure light. The "stairs" can also be seen as 28 "ropes" thrown from the ship into the chaotic state of the world in order to save themselves, that is, to climb onto the ship of Ahli-Beit. The Qur'an says: "All of you hold fast to the rope of Allah and do not be divided in any way".

Imam Sadik a.s. has confirmed that it is the rope of Ahli-Bayt a.s. Through 28 ropes lowered into the sea of ​​worldly movement and impermanence, spiritual travelers ascend on 14 ships. We know that the word "ship" is mentioned in 14 verses, which corresponds to Noah's ark, that is, the ark of Ahli-Bayt a.s. Each ship has specific passengers according to their mundane and primordial inclinations. At the end of verse 28 (Sura "Nuh") it is said: "... and only increase the destruction of the disbelievers". As, as we know, Imam Ali said that "the man who does not know his worth is doomed", Noah's request to increase the doom of the unbelievers is a request for them to move away from their own primordial nature as much as possible, which is exactly what they deserved by persistently rejecting Noah's call to Islam.

The stairs, i.e. the ropes with which Salik climbs onto the ship of Ahli-Bayt, have the meaning of a spiritual journey with increasing knowledge approaching the very entry into the ship. Upon entering Dom Kuća, the traveler is ready for the Hakkikatian truths of the spiritual path, which is achieved by sailing on one of the 14 ships. Of course, that knowledge also includes the knowledge of the small and large hiding of Imam Mehdi a.s. because it was said: "Whoever knows his Imam, knows Allah". Ascending the ship, therefore, begins sailing the magical seas and reaching the reality of spiritual truths.

FOURTEEN SHIPS OF THE SINLESS

(Muhammad a.s., Fatima a.s. and 12 Imams a.s.)

THE SHIP OF THE PROPHET MUHAMMAD A.S.

Surah 2, "The Cow", verse 164, verse 286

Verse 164: "The creation of the heavens and the earth, the alternation of night and day, a ship that sails the sea with a useful cargo for people, the rain that Allah sends from the sky and thus brings the Earth back to life after its deadness - through which He scattered all kinds of living beings, the change of the winds , the clouds hovering between the sky and the earth-indeed are proofs for those who have understanding". 164 passengers board the ship of the Prophet Muhammad because that is the number of the verse in which the ship is mentioned. First of all, the verse mentions the sky, i.e. the heavens. Asked once about the verse ("By the heavens adorned with constellations") Muhammed a.s. said: "The sky is my personality, and the constellations are the holy Imams, 12 of them". Esoterically, the sky (that is, the heavens) represents the first creation, the Muhammadan light, while the 12 light curtains through which the Muhammadan light (12 Imams) descends into the created world represent the "adorned constellations." Imams are adorned with complete knowledge and the most beautiful morals and they are "the best of creatures", as the Qur'an says. The "earth" mentioned in verse 164 (surah "The Cow") is the "earthly Muhammad" where the earth is his temporary abode. What is the essence of the earthly existence of the 12 Saint Imams it is clarified in Surah "The News" (verse 7), where it is said that Allah made "mountains with pillars". The mountain is wisdom in attaining knowledge (for the followers) and the pillars of the Earth are the 12 Holy Imams, one in each time.

Verse 13 confirms that it is the light of Muhammad and the light of his 12 Imams a.s. Verse 12 says: "and above you they created seven mighty ones", but the heavens are not mentioned. It does refer, esoterically, to the 7 great Messengers of God, peace and blessings be upon him. (Adam, Nuh, Ibrahim, David, Musa, Isa and Muhammed a.s). They are the "people of the Book", those who have announced God's guidance to people, and that is why they are (relatively powerful) because there is no strength or power except in Allah. Since force is the ultimate intensity of strength, some of these deputies used it for defensive purposes.

Then verse 13 says: "and set up a flaming lamp". The flaming lamp represents the Muhammadan light, and it is set to shine on people in the form of the Legislative Mission (Prophet Muhammad), and the spiritual sense (aspect) of faith - the heavenly Ahmed. The flame is the light of 14 masses, because the light as such can be extinguished or hidden (and then not useful) for people to light the way (space).

After this, verse 164 says: "a ship that sails the sea with useful cargo for people. "The ship, as we know, is the first ship (out of 14 verses) mentioned in the Qur'an, the ship of the Prophet Muhammad, and there are always 164 passengers on it. . Of course, both the ship and the passengers are of an esoteric nature, invisible to the physical senses. It is precisely the wilayat of the 12 Imams that is the "useful cargo" for the people on the ship, and the word "cargo" indicates the cargo in accordance with the famous hadith of Imam Jafer Sadiq, a.s. "Our matter is heavy and burdensome. Only an angel of a higher order, a Sent Messenger or a believer whose heart will be tested by God can carry it".

Therefore, it is a useful load on Muhammad's a.s. ships of Ahli-Bayt.

Of the 164 passengers there are always on the Mohammedan ship, if one dies, another replaces him, so the number is always the same. Those who complete the training of knowledge return to this world and mingle with humans, although they do not know who they are. Then in verse 164 (surah "The Cow") it is said: "the rain that Allah sends down from the sky and thus brings the earth back to life after its deadness".

We have seen that the "heaven" of Muhammad’s personality, rain is God's Grace of Knowledge, and thus the dead hearts in people are revived, i.e. from the deadness of carelessness (gaflet) the earthly man is awakened. This ends his spiritual death. Because, without an awakened heart, there is no real life in this world, as the famous tradition says: "People sleep and when they die, they wake up". The heart sleeps in the sleep of carelessness and if it is not touched by drops of Divine grace (rain), it wakes up only with the death of its own body, since with the death of the heart the soul has sunk deep into the sleep of oblivion, which means vigilance for this world in terms of its passions.

According to verse 164, Allah "scattered all kinds of living creatures" on Earth. On the external level, we are talking about the plant and animal world. Esoterically, it is a race of Ademites (70,000) before the earthly Adam, whose hearts were also revived in their own way. Special categories are insi-djinn, the ancestors of the earthly Adam, or what today's evolutionist theory determines under the terms "Australipitecus", "Peking man" and the like. After that, the "winds of change" are mentioned. Prophet a.s. said: "The divergence of my community is a mercy", and this is precisely (from an esoteric point of view) a "change of winds" because a change of wind means a change of direction, and there are many directions in Islam.

Muhammed a.s. said: "The Jews have divided into 71 groups, the Christians into 72, and my ummah into 73. All will go into the fire except one." The Prophet did not reveal which saved group it was, but another hadith clarifies the issue. "Every thing has its basis, and the basis of Islam is love for Ahl al-Bayt," said one from the Holy Imams. Of course, in the exoteric sense, each direction is good and each partially cultivated what was forgotten or suppressed due to historical, political and other differences. In any case, love for Ahl al-Bayt is (and still is) present within all Islamic directions.

Different directions (sects) are adapted to the mental, social and cultural needs of people, and they are all good, just as any other religion is good. What is important is practice, not formal ritual. Here (in Bosnia), the Hanafi Madhhab is the predominant one, and it is the faith of our grandfathers and forefathers that deserves full attention.

The end of verse 164 (surah "The Cow") says: "The clouds that float between the sky and the earth" - are indeed proofs for those who have understanding". This represents the Imamate of 12 Imams who possess knowledge of the earthly (which is Sharia) and the heavenly (which is hakkikat). Clouds float between heaven and earth, because the Imam as a perfect man is simultaneously a heavenly man (completely independent of material existence) but at the same time a physical man who lives a natural, earthly life. In this way, the "clouds" (Imami) "float" in the form of an intermediate state between the completely earthly and the world of light, including in their existence both one and the other world. Imams are the proofs of God on His earth, as he says in the end of verse 164 ("truly they are proofs for people who have intelligence").

“Wisdom" implies the inevitable knowledge that the Messengership continues with the Imamate and that the Imam is the Pole of the World. On Muhammed a.s. spiritual travelers come to know the world of Muhammadan Light.

THE SHIP OF IMAM ALIJA a.s.

Surah "Ramparts" (7), verse 64, verse 206.

Verse 64: "But they considered him a liar, so We saved him and those who were with him in the ship, and those who did not believe in Our proofs - drowned, indeed, they were truly blind". Esoterically speaking, Imam Ali was considered a liar on the issue of the Prophet's inheritance, even though Muhammad himself, a.s. proclaimed him the successor and leader of the Muslims after him. A well-known case of cursing (mutually) from which the opponents gave up (mubahela) says "and come yourselves too", which the Prophet interpreted to mean himself and Ali, who was his nafs (soul). This is confirmed by many hadiths of the Prophet: "I and Ali are one and the same light" or "I and Ali were one light 14,000 years before God created the earthly Adam".

If Ali a.s. successor of Muhammad a.s. also confirms the ordinal number of the verse we are considering, which is number 64, which comes after number 63, and we know that the Prophet, peace be upon him. died at the age of 63. Those who were in the ship together with Ali were saved. Related to the verse: "Those who believe and do good deeds, they are indeed the best of creatures", Muhammad a.s. said: "O Ali, this applies to you and your followers and you are saved on the Day of Judgment". This clarifies who were those who were saved in the ship with Imam Ali a.s. The number of 64 priests is constant on Ali's esoteric ship. Fourteen pure ones are housed in 14 ships (we know that the word "ship" is mentioned in 14 verses), which of course are not buildings made of "wood and nails" like Noah's ship, but esoterically, spiritual "carriers" on the way to the knowledge of the Holy Imams.

In verse 64, it is further said that those "who did not believe in Our proofs" (and the proofs are the Holy Imams on His Earth) are immersed in the illusions of this world. That blindness is clearly indicated at the end of the verse "...they were truly blind". But a.s. said, "When one loves something his heart becomes blind," meaning that love is destructive in this world and not the world in itself. The Qur'an says: "... but it is not the blind eyes, but the heart in the chest, which underlines the spiritual blindness, that is, the deadness of the heart."

Imam Hussein a.s. said: "The love of this world is the head of all sin". He did not say that the inclination or use of this world is the head of every sin because Allah created this world for man so that he could benefit from His blessings, but the emphasis was placed precisely on love (for this world) and we have already seen how "man is blinded by that what he likes".

Surah "Ramparts” has 206 verses. If we subtract verse 64, we will get the number 142 (206-64=142). If we subtract the number of Qur'anic surahs (114) from this number, we will get exactly the number 28, the death of Imam Askeri and the beginning of the Occultation of Imam Mehdi a.s. Because, 142-114=28. Therefore, in the surah "Ramparts", that is, on the ship of Imam Ali, two seals are joined; the seal of the Absolute (Imam Ali) and the seal of the Muhammadan Vilayet (Imam el-Mahdi). On Ali's ship, spiritual travelers (64 of them) get to know the world of Muhammad's reality.

THE SHIP OF FATIMA a.s.

Surah 11, "Hud", verse 37, verse 123.

Verse 37: "And build a ship before Us and by Our inspiration, and do not turn to Me because of the unbelievers - they will surely be sunk." The twelve lights (of the Holy Imams) were placed before God's Throne before anything was created. Their pre-existent creation also implies their esoteric ships because the Prophet compared his Ahl al-Bayt to Noah's ark, and that is why verse 37 says: "build a ship before Us", because the 12 lights were pre-existently placed "before" Allah the Most High. The verse then adds - "and by Our inspiration...".

From the Fatimid ship, the ships of Hasan a.s. and Hussein, a.s., her blessed sons. First, the pre-existent light nature of the Holy Imams was mentioned, and then Divine inspiration as well, because Sinlessness is the presupposition of such inspiration. "Before Us" means the lights placed before the Divine throne, and then God's inspiration through which each of the 14 ships of the Immaculate One was built.

Regarding inspiration, God mentions how he inspired the bee: "He makes houses for himself in the hills and in the oaks and in what people have made (verse 68 of Surah "Bees"). Verse 69 (Surah "Bees"): "then, feed on all kinds of fruits, then follow the paths of your Lord obediently. From her bowels comes forth a drink of different colors which is a medicine for people. This is truly a proof for people who think".

In both cases (the ship and the bee), God's inspiration was mentioned. In verse 68, the singular ("Bee") is used, and it refers esoterically to Fatima, a.s. It goes on to say: "make houses for yourself in the hills and in the oaks and in what people make". Although the "bee" (Fatima a.s.) is mentioned in the singular "houses" are mentioned in the plural because Fatima a.s. mother of two Imams, Hasan a.s. and Husejna a.s., and these are two rooms ("houses") inside the House of Representatives, i.e. two pillars of the House of Representatives. "Hills" represent the teachings of the Holy Imams, which are raised like hills in relation to other people. BeSIDES that, there is a mention of making houses in "dubs", which implies hollowness, that is, hollowness.

Verse 35 of Surah "The Light" says: "Allah is the source of the light of the heavens and the earth. An example of His light is the recess in the wall in which there is a lamp, the lamp is within a lamp, and the lamp is like a shining star that delights in a blessed olive tree, neither eastern nor to the west, whose oil almost shines when the fire does not touch it, the very light above the light! Allah guides to His light whom He wills. Allah sets examples for people, Allah knows everything well."

We have commented on this verse in previous books, so we should briefly refer to this context that we are considering. The recess in the wall is the Vilayet of the 12 Imams and the lamp of Fatima a.s. as the bearer of 2 lights, the light of the Mission and the light of the Vilayet.

Then in verse 68 of Surah "Bees" it is said: "and in what people make and what is Pure within the spiritual traveler, i.e. building a perfect man (6+8=14 Pure). Verse 69 of Surah "The Bees" goes on to say: "Then feed on all kinds of fruits of your Lord and then follow the paths of your Lord obediently. From their bowels comes out a drink of different colors which is a medicine for people. This is truly a proof for people who think".

Eating all kinds of fruits (gnosis) results in walking in the paths of the Lord obediently, and that is the True Path that the Imams (from the descendants of Fatima) are their own. The plural ("paths") is mentioned because there are 12 Holy Imams. After this, "their entrails" are mentioned, which is the batin (inside) of the teachings of Ahlul Bayt, a.s. "From their bowels," says the verse, "a drink of different colors comes out, which is medicine for people."

The external aspect of the verse speaks of honey, we will not comment on that further here. More precisely, honey is not even mentioned, but "drink", because after entering the True Path, i.e. the path, different states (hal) and degrees (mekam) appear, which sometimes results in spiritual drunkenness, and individuals of such hals (in Sufism) are "drunkards". , and spiritual drunkenness is a medicine for people because it expands the range of consciousness and is a way of getting closer to Allah.

The drink is "of different colors". These are the colors that indicate the degree of the spiritual traveler, starting with red (nefsi emmare) and ending with black (nefsi mutmeine). It is truthful in this context.

The verse ends: "it is indeed a proof for people who think", and the Imam is the proof of God on His Earth. This fact is arrived at by "thinking", because common sense logic inevitably leads to the conclusion that the Prophet must have a successor who is an internal interpreter of the Revelation and a pillar on His earth. There are 37 priests staying on the Fatima ship. The world that is known is the world of the Muhammadan heritage.

THE SHIP OF IMAM HASSAN a.s.

Surah "Hud" (11), verse 38, verse 123.

Verse 38: "And he was building a ship. And whenever the leaders of his people passed by him, they would mock him. "If you mock us" - he said - "we will also mock you, the way you mock ".

Taking over the esoteric structure of the Ahli-Bayt ship from his mother Fatimah a.s. (verse 38 comes immediately after verse 37), and what we have seen implies the Messengership, Vilayat and the Perfect Man Imam Hasan a.s. he is building his Gnostic ship on those foundations. The heads of his people mocked him because the very fact that someone is a "head" in principle implies loyalty to this world, which is ignorance because the one who knows that every creature has a purpose and meaning on Earth will never be mocked. Mockery itself is ignorance. Imam Hasan answers that they will be answered in the same way, because it is said: "Forgiveness improves a noble man while corrupting a corrupt one", and here forgiveness would have the opposite effect. And justice is more important than forgiveness.

The verse says: "We will mock you as you mock". It is not said "to us", because the true nature of Ahl al-Bayt cannot be grasped by the deniers. Verse 112 of Surah "Hud" says: "Go on the Straight Path, as you were commanded, and let the believers do the same with you, and do not be hanged, because He sees well what you do." The ordinal number of the verse (112) indicates 100 Beautiful Names of God and 12 Imams (100+12=112), and we know how the Imams repeated that they are the Beautiful Names of Allah. Muhammad a.s. said that this surah "greyed" him, precisely because of the mentioned verse. Gray hair (El-vekar) is dignity. When Ibrahim a.s. noticing the gray hairs in his beard he asked: "What is this?". Allah replied: "Dignity". Therefore, the zahir of the Prophet's gray hair is the fear of whether his followers will follow the Right Path, while the bottom of that gray hair is the dignity of the followers, because they follow the last and greatest Prophet, Muhammed a.s. for whose sake the worlds were created.

Further on in verse 112 it is said: "And do not be hanged, because He sees well what you do". 38 priests at Hasanova a.s. the ships are the "believers with you", and these are the initiated Shi'ites, because we know that each of the 14 Ships of the Immaculate has an exact number of priests. The verse is number 112. If we subtract the number of the verse of Hasan's Ahl al-Bayt ship (38), we will get the number 74, which is the number of people who are in Occultation with Imam Mehdi. The seventy fifth man in occultation is Imam Mehdi a.s. personally.

Then it is said: "and do not be hanged, because He sees well what you are doing". The verse does not refer to the believers in general, but as it was said, "and the believers with you" (who should follow the Right Path, i.e. sail on the ship of Imam Hasan a.s.). A hadith states: "The downfall of a scholar is in envy." This type of scholar is accompanied by ignorance of how the only Knower in the Battle is Allah the Exalted, and He bestows upon people (in a relative sense) as much knowledge as He wills. Anyone who is aware of this fact cannot be envious of knowledge, since its distribution has been taken over by Allah, so how can we be envious of receiving what is not ours anyway.

But when the course of the world and the events in it are attributed to causes (and not to God), then envy occurs, and envy is a part of it, because what is Allah's (i.e. knowledge) is attributed to oneself. Of course, drunkenness can have other causes that are also the most common, such as being drunken by wealth, position and the like, but drunkenness due to knowledge is the worst, and therefore Allah Almighty adds in the verse - "because He sees well what you do", - and one who is always aware of God's presence by the nature of things cannot be ignorant.

With Imam Hasan a.s. 30 clerics are traveling on the Ahli-Bayt ship. The world that is realized is the world of Muhammadan centrality.

THE SHIP OF IMAM HUSSEIN a.s.

Surah 11, "Hud", verse 40, verse 123.

Verse 40: "And when Our command fell, and the water from the surface of the earth dried up, We said: "Get into the ship a pair of each animal species, and your livestock - except for those that have been discussed - and the believers" - and there were few who believed with him".

If from verse 112 of Surah "Hud" (which includes 100 Beautiful Names of God and 12 Holy Imams), 100+12=112 we subtract the verse of Hasan's light ship (38), we will get the exact number of fighters who fought with Hussein a.s. fought at Karbala. Because, 112-38=74, it is known that with Hussain a.s. there were 74 people. The total number of verses of Surah "Hud" is 123. If we subtract (from that number) the number of Quranic surahs (114), we will get the number 9 (123-114=9).

Placing his hand once on the head of Imam Hussein (who was still a child at the time), Muhammad a.s. said: "There will be nine Imams after him, the ninth of whom is Qaim (Mahdi a.s.). Esoterically, verse 40 of Surah "Hud" talks about the battle of Karbala. The verse begins by stating the irrevocable fateful hour at Karbala (And when Our command fell). There is no change and the upcoming events will inevitably follow. Water gushed from the surface of the Earth, which signifies the disturbance caused by Yazid when he and his army attacked Imam Hussain a.s. and a small group around him.

Then God's order comes, and it is at the level of words ("We have said"), and God the Most High says - "My word does not change...", so the order to board the ship (salvation, i.e. Ahli Beyta) from every animal species one pair each, which is the balance of the animal spirit in man, who unites all his forces.

The cheljad (Houses) is mentioned afterwards, and later on the believers are as well, and it is clear that the two are separated. "Celjad" is the celjad of the Pure House. Imam Sejad a.s. who could not participate in the battle due to illness, survived Karbala (therefore, he was boarded on Husayn's light ship Ahli-Bayt, also H. Zeynab, Husayn's sister and some other people.

Those "who were talked about" are excluded, namely all those who gave basic support to Hussein (in Iraq) but later denied it and ran away. Since it was before the actual battle of Karbala, it is clear that these are those "about whom there was (before) talk", as the verse says. Afterwards, the believers are mentioned and it is said that there were few of them. Their number was 40 because that is the number of the verse of Surah "Hud", which represents the ship of Imam Hussain a.s. The world that is known is the world of Muhammad’s courage, because the Prophet said about Hussein: "This son of mine will be killed."

THE SHIP OF IMAM SEAD a.s.

Surah 11, "Hud", verse 44, verse 123.

Verse 44: "And it would be said: 'O Earth, swallow your water, and you, O Sky, stop'. And the water receded and the decree was fulfilled and the ship landed on the mountain of El-Judi, and it would be said: 'Far away let the people be infidels'". The Arabic name Djevad (which is associated with el Judi) means generosity, generosity.

The beginning of the verse says: "And it would be said". It is not said who said it, but it refers to Imam Sead a.s., because the Imams are the word of God, the Light of God, the Side of God. Then the earth is ordered to swallow the water and the sky to stop. Groundwater is certainly the disturbance caused by Yazid at Karbala and Imam Sejad a.s. orders the disturbance to cease. Of course, its bearers were not aware of this. Then in the verse it is said - and you, Oh sky, stop.

In the external meaning, it is about the sky stopping pouring rain, but these words are not mentioned in the verse, it is just said "stop". Muhammed a.s. said in relation to the verse: "By the sky adorned with constellations" - "The sky is my personality and the constellations are the Holy Imams, twelve of them". The sky and the stars are one whole. As the stars are orientation for travelers, in the spiritual sky of Muhammad, there is a ban on providing light signs due to the tragedy at Karbala. Those were difficult times for the followers of Ahl al-Bayt, and Imam Sead had only 4 followers in one period. Spiritual darkness has taken over the land.

Sead’s ship docks at Mount El-Judi. The historical context of the possible discovery of the physical remains of the ship is less important, the generosity of the mountain on which Sead's ship landed. Again the vague expression is used: "and it would be said", which is the shining of the light of the Imam. Since Imam Sead had only 4 followers, the further activity of his son Bakir a.s. spreads to all corners of the world (all 4 corners). At the end of the verse, it is said: "...far away may the people be disbelieving, which is a sign that not all people were destroyed by the flood, although most of them were".

THE SHIP OF IMAM BAKIR a.s.

Surah 18, "The Cave", verse 71, verse 110.

Verse 71: "And the two of them set out. And when they boarded the ship, he pierced it. "Did you pierce it to drown those who sail on it?" You have indeed done something very big!"

Imam Sajjad's ship landed on Mount al-Judi. In verse 71 we are talking about the famous meeting between Hydra and Musa - a.s. when Hydra pierced the ship (about this see the book "Temples of Wisdom", by the same author). The ship was pierced so that it would not go too far, to such depths that are incomprehensible to the ordinary regiment. It is, of course, about the esoteric depths of the teachings of the Ahli-Bayt. But the ship at the same time remained close to the land (hence the sharia) and by drilling (by the Hydra) it was centered between the zahir (which is the land) and the batin (which are the vast depths of the sea). This focus was underlined (as a teaching) precisely in the age of Imam Muhammad Bakir a.s., whose nickname (Bakir) means "the one who breaks apart", and the piercing of the ship by the Hydra resulted in precisely the centering between the zahir and batin.

In the era of Imam Bakir a.s. and Imam Sadik a.s. there was a certain weakening of the pressure on Ahli-Bayt, and even a university was founded, which was attended by Christians and followers of other religions. Musa a.s. (in the drilling of the ship by Hydra) saw only the external aspect of the event and tells Hydra that he did something "very big".

Verse 5 of Surah "The Cave" communicates: "They know nothing about this, and neither did their ancestors. How great words come out of their mouths. They speak nothing but falsehood." It is about attributing a child to God, which is a "big word" in contrast to the big work that Musa, a.s. see in Khidr's Procedure. Isa is the symbol of the Way and Musa of the law for the physical and the formation of the whole is the "big one" of Batin. The world that is known is the world of Mohammedan separation of good from evil.

THE SHIP OF IMAM SADIK a.s.

Surah 18, "The Cave", verse 79, verse 110.

Verse 79: "As for that ship - it is the property of the poor who work at sea, and I damaged it because there was a ruler in front of them who stole every proper ship".

The difference of 2 verses in Surah "The Cave" (79 and 71 which are the ships of Imam Sadiq and Imam Bakir) is the number 8 (79-71=8), and there were 8 people together with Noah. The poor who work at sea are Holy Imams because the Prophet, peace be upon him. said: "Poverty is my glory", and the glory is because it is about spiritual poverty and nothing else but Allah occupies them. Imam Husein said: "Love of this world is the head of every sin", and the head of the body is what is the ruler of the community, and therefore the love of this world tries to steal Noah's (that is, the ark of Ahl-Bayt).

There are 79 passengers on board Imam Sadik. We have seen how the difference of 2 verses (Sadiq's and Bakir's ships) gives the number of Noah's followers, the number 8 (79-71=8), and this is because during the time of these two Imams, science could spread freely and the Imami School experienced its expansion, so they were (in the esoteric sense) Noah's friends could discover.

The word "ship" is mentioned twice in verse 79 because, in addition to his spiritual role as Imam, Jafer Sadiq founded the Jaferi Madhhab, so two roles are mentioned in the verse. The fifteenth mention of the ship in verse 79 it does not in any way disturb the harmony of the 14 ships of the Immaculate because the word "ship", as we know, is mentioned in 14 verses and each verse corresponds to one Sinless One (Muhammad a.s., Fatima a.s. and the 12 Holy Imams a.s.).

The world that is known is the world of Muhammadan knowledge.

THE SHIP OF IMAM KYAZIM a.s.

Surah 23, "The Believers", verse 27, verse 118.

Verse 27: "And We announced to him: "Build a ship under Our supervision and according to Our inspiration, so when Our command comes and the water breaks out on the surface of the Earth, take aboard a pair of each species, male and female, and your own children, but not those on whom the judgment has already been passed, and do not turn to me for the unbelievers, for indeed they will be drowned".

God's attention is mentioned first, and then His inspiration related to the construction of the ship. Attention indicates special care because the Qur'an says: "...and be kind to the believers who follow you", and following is a prerequisite for attention because we follow the one we love.

After paying special attention to the followers of Ahl-Bayt (because the Prophet, as we know, compared his Ahl-Bayt to Noah's Ark), "Our inspiration" is mentioned. One Qur'anic verse says: "Your Lord inspired the bee, and we have seen that it refers to Fatimah a.s. The number of verses of Surah "The Believers" is 118, which represents the 100 Beautiful Names of God (100) and the life of Fatimah a.s. (18) 100+18=118.

Imam Kyazim is then ordered to take a pair of each species, male and female, into the ship, and species, like everything else, were created in pairs, which applies to animals, but it also applies to other species (worlds). The Qur'an says: "He creates a pair in everything, in what springs from the earth, in those who walk on the earth, and in what you do not know." Those who walk on the earth are humans and animals, and as in a perfect human there are all the worlds, so it is in that which belongs to the field of physics and other sciences.

The world rests on duality, otherwise cognition would be impossible. Duality includes what we do not know, because only God is one and has no partner (his opposite) in his perfection. Even more, the Mission on a purely physical plane implies a couple. Muhammed a.s. said: "Ali was sent with every Prophet secretly (therefore with Noah) and with me publicly". That is because The Prophet is in charge of ta'nzil (the descent and reception of Revelation), and the Imam is in charge of ta'wil (the spiritual hermeneutics of the Qur'an).

"Male" and "female" can be understood in the sense of the animal spirit in man, where again there is a pair, the animal spirit (ruh-al-hayvani) composed of a pair, that is, of anger and lust. Noah's flock was also taken into the ark, but not those on whom the judgment had already been passed", namely Noah's wife and his son, about whom the Qur'an says: "...he is not your flock because he does what is wrong", where it is clearly seen that the moral criterion is the main one, i.e. that spiritual kinship has priority over blood kinship.

Further, Noah is forbidden to "intercede for the unbelievers", because they are clearly incorrigible. They will be submerged in a sea of ​​passion, ignorance and sin. 27 clerics are traveling with Imam Kyazim. The world that is known is the world of Mohammedan generosity.

THE SHIP OF IMAM REZA a.s.

Surah 23, "The Believers", verse 28, verse 118.

Verse 28: "So when you sit on the ship, you and those who are with you - say: "Praise be to Allah, who saved us from a people who do not believe". Imam Reza a.s. was blackmailed by Caliph Memun and forced to assume the role of Islamic head. It was a cunning plan by Memun to present himself as a friend of the House of Clean.

It is known that Imam Hasan al-Askeri lived for 28 years, which is the number of the verses of Imam Reza, a.s. This is an indication that the Imamate will be continued until Imam Mehdi, and with Askeri's death, a little hiding of Imam Mehdi a.s. begins.

Verse 28 does not mention believers but says - "So when you settle in the ship, you and those who are with you", which are the remaining four Imams, Djevad a.s., Hadi a.s. Askeri a.s. and Mehdi a.s. They are with him (Imam Reza) because all Imams are one and the same. At the end of the verse, Imam Reza says: "Thanks be to Allah who saved us from a people who do not believe because the remaining Imams lived in very strict conditions and Imam Hasan (Al-Askeri a.s.) was also nicknamed because practically his entire life was imprisoned in the Samara camp (Askeri means soldier). Imam Reza attributed the gratitude directly to Allah and not even relatively to the causes because there is no one except Allah Almighty in action and existence.

Muhammad a.s. said: "Belief is divided into 2 halves; patience and gratitude". The Imams were patient and, exposed to various pressures, brought the Imamate up to the Twelfth Imam, and God's Will wanted them to have offspring until the Mahdi, a.s. As they endured everything with their patience, their hearts were overcome by the desire to be grateful, only to Allah for saving them from a people who do not believe, because most people did not believe in the Ghaybet of Imam Mehdi a.s. The world that is realized is the world of Muhammadan balance, and 28 clerics travel with Imam Reza.

THE SHIP OF IMAM DJEVAD a.s.

Surah 24, "The Poets", verse 119, verse 227.

Verse 119: "And We saved him and those who were with him on the loaded ship".

A "laden ship" is mentioned, but it is not said what kind of cargo it is. It is a difficult and complicated matter of the Vilayet of the Holy Imams, and salvation lies in that faith. Muhammad a.s. said to Imam Ali a.s.: "O Ali, you and your followers are saved on the Judgment Day". Therefore, it is a saved group, which are the followers of the Twelve Imams, a.s. The world that is known is the world of Muhammadan blessing.

THE SHIP OF IMAM HADIJ a.s.

Surah 29, "The Spider", verse 15, verse 69.

Verse 15: "And We saved him and those who were in the ship, and made them an instructive example to the world."

Those who were in the ship were saved and Islam means salvation (peace). Then it is said that they were made an instructive example to the worlds. True and complete instruction belongs exclusively to the Ahl al-Bayt, because they are the Sages and Guides. The Qur'an says: "... You teach, it is yours to teach, you have no authority over them...". The words "it is yours to teach" make it clear that the teaching belongs to the Pure House and no one else.

It is the Right House that is an instructive example because the Prophet compared his Ahl al-Bayt to Noah's Ark, whoever climbs is saved, whoever misses it is sunk.

There are 15 clerics sailing on Imam Hadi's ship. On all ships of Ahl al-Bayt, passengers recognize the Holy Imams in the state of their pure light. After thus becoming teachers themselves (like their Imams), they leave the spiritual worlds of navigation and return to earth for the benefit of creatures. They cannot be revealed but if they want to reveal themselves to someone they can do so. The world that is known is the world of Mohammedan goodness.

THE SHIP OF IMAM ASKERI a.s.

Surah 37, "Orders", verse 140, verse 182.

Verse 140: "And he escaped on a crowded ship".

"Fullness" or "crowding", as we have seen, refers to the difficult and difficult matter of the Holy Imams, to their Vilayet. Imam Askeri himself buried his father Imam Hadith, which only tells how difficult the circumstances of that time were (for the Ahl al-Bayt). The ship was full of Gnostic secrets, and Imam Askeri a.s. "run away" at her, which speaks of moving away from the denialist consciousness that was dominant in his time.

That Imam Askeri was on a crowded ship is also shown by the sum of the digits of the total number of verses of Surah "Rows" (182), and the totality is fullness. Namely, the sum of the numbers points to Imam Askeri a.s. who was the Eleventh Imam (1+8+2=11). The world that is known is the world of the Mohammedan character.

THE SHIP OF IMAM MEHDI, a.s.

Sura 69, "The Unavoidable Hour", verse 11, verse 52.

Verse 11: "When the water overwhelmed everything, we carried you in a ship".

The water, we see, has flooded everything, the world has sunk to the extreme limits of injustice and sinfulness. Muhammad a.s. said: "The world will not cease to exist until a man appears from my Family who will fill the earth with peace and justice as it is now overwhelmed by violence and injustice" (referring to Imam Mahdi a.s.).

We see how the water (in verse 11) "flooded everything", and the Prophet says that the Mahdi will be revealed when the earth is flooded with violence and injustice. That time has not yet been fully revealed because the water of confusion has not yet flooded "everything", because there are still both awliyas and exemplary individuals who promote the secrets of the Book.

The verse is numbered 11, which indicates 11 Imams before Imam Mahdi (a.s.). There are therefore 11 clerics with him on the ship of Imam Mahdi. The verse that follows, verse 12 says: "let us make it a lesson for you and keep the ear that remembers from forgetting. “Confusion” refers to Imam Mehdi a.s., and verse 12 about the "ear that remembers" to Imam Ali a.s. Imam Ali as the Absolute Imam was with Noah in his time, because the famous hadith (which we have already quoted) says: "Ali with every Prophet sent secretly, and with me publicly".

Since in the material world it is not the ear (but the brain) that remembers, the "ear that remembers" is the metaphysical existence of each of the 12 Imams (verse number 12), therefore the "people of the Wall", who know each one by his characteristic, which is mentioned in the sura "The Rampart". In this way, they also know those who managed to get onto one of the 14 ships with the Ahli-Bayt rope. Verse 12 (about the ear that remembers), which is the entire metaphysics of Imamology, includes all 12 Imams, and the number of verses (12) clearly indicates this. This is how the Seal of the Absolute (Imam Ali) and the Seal of the Muhammadan Vilayet (Imam Mehdi) are joined (on the ship of Mehdi, a.s.).

The ear that remembers is the Gnostic truth of discernment that goes from one Imam to another, all the way to the Last. That is why, it should be emphasized again, Imam Ali a.s. said: "No one will enter Paradise except the one who knows them (Imams), and no one will enter Hell except the one who does not know them and whom they do not know".

The batin of the Absolute Imam surrounds all the priests on the 14 ships of salvation and they remain on those ships until they realize the Imam in the state of his pure light. The world that is known is the world of Muhammadan totality. By realizing the Imams in the state of their pure light, the cleric comes to the stage of realizing the hakkikat importance of love "4 persons whom we are obliged to love".

The Prophet was asked who these persons were. He replied: "Ali, Fatima, Hasan and Husayn".

We have discussed the term "ship" which is mentioned in the Qur'an in 14 verses (referring to the 14 Masums; Muhammad, Fatima and the 12 Holy Imams). The word "ships" (in the plural because Muhammed a.s. put together Ali, Fatima, Hasan and Hussein) is mentioned 16 times. Since there are 4 people we are obliged to love, love (after knowing the 12 Imams in the state of their pure light) cognitively manifests itself through the sharia, tariqat, marifet and hakkikat of Imam Ali, Fatima, Hasan and Hussein, who are the 4 heavenly suns of love.

This is how we arrive at love as the ultimate consequence of Noah's sailing, that is, the ships of Ehli-Beit.

That's why Imam Ali a.s. said: "There is not a single being that will not ultimately find love for us" (Ahl al-Bayt). Also, there are 7 degrees of soul’s knowledge and 4x7=28, the death of Imam Askeri, that is, the beginning of the Occultation of Imam Mehdi. While the small occultation was cognitively focused on the knowledge of the Imam in the state of his pure light, the Great Occultation focuses on love as the basis of the creation of the world, that is, knowledge because there is no gnostic knowledge without love.

THE WORLD OF MUHAMMEDAN LOVE

We have covered 14 verses in which the word "ship" is mentioned 15 times. The number of verses, as we know, corresponds to the number of persons who possess the attribute of Ismet (14 Sinless Ones; Muhammad, Fatima, and the 12 Holy Imams). Now we will consider the mention (in the Qur'an) of the word "ships" (thus, in the plural). Here, it is necessary to mention again the hadith we have already talked about. When the verse about love for relatives was revealed, someone asked the Prophet who is the relative that we are obliged to love!?

He replied: "Ali, Fatima, Hasan and Husayn".

Of course, it is obligatory to love the entire Ahl al-Bayt (12 Holy Imams), but the Prophet did not mention them here either out of precaution (takijjah), which is due to the fact that the sons who follow are also the object of love, and which stems precisely from the fact that 4 it is a duty to love holy persons, and there is no duty that is not followed by an obligation, so we are obliged to love the entire Prophet's Ahl al-Bayt.

Love for the Ahl al-Bayt is a reward for the Prophet because the Muhammadan light descends into the created world through the 12 light curtains (Holy Imams) and so is Muhammad a.s. the champion of that love. In this sense of pre-existing unity Imam Sadik a.s. said: "We are all one and the same light". If the number of 4 people is multiplied by itself, the exact number of ships (in the plural) mentioned in the Qur'an will be obtained (4x4=16).

This means that the ships are 4 holy persons who are in unity with themselves (in the sense of Immaculate), because the complete knowledge includes Sharia, Tariqat, Marifet and Hakkikat, and 4x4=16. Therefore, the "ships" are the 4 Holy persons known at the level of Sharia, Tariqat, Marifet and Hakkikat. This realization is love that returns to relatives because Ali a.s. said that there is not a single being that will not ultimately feel love for them (Ahl al-Bayt), while another tradition says that all people are Allah's family and with the blessing of Ahl al-Bayt every being will eventually feel love for them.

We mentioned that 4 holy persons are announced at the level of sharia, tariqat, marifet and hakkikat.

ALI a.s. - sharia, tariqat, marifet, hakkikat.

FATIMA a.s. - sharia, tariqat, marifet, hakkikat

HASAN a.s. - sharia, tariqat, marifet, hakkikat

HUSEJN a.s. - sharia, tariqat, marifet, hakkikat.

4 X 4 = 16, and we know that the word "ships" is mentioned that many times in the Qur'an. Later we will see the unity of Christology and Imamology based on the number 4. Anne-Mari Shimmel and other authors describe the number 4 as the number of the material order. There are four animals from Ezekiel's vision and John's poisoning (we will return to this).

There are four sides of the world which determines the Imam as the Pole of existence. Also, 4 books of God were published - the Torah (Torah), the Psalms of David, the Gospel (Injil) and the Qur'an. We should also mention the papers published by Adem and Ibrahim, but that does not belong in the books.

Also, according to Sharia, a Muslim can have 4 wives, and 4 witnesses are needed to confirm fornication. In the Hindu system there are 4 castes, Brahmins, warriors, workers and Shudras. There are four horsemen of the apocalypse, there are four points on the body of Christ's crucifixion, because 4 nails were driven into the body (of course, Jesus was not crucified but Judas), but that is another topic, and here we are interested in the symbolism of the number 4.

THE UNITY OF CHRISTOLOGY AND IMAMOLOGY IN JOHN'S REVELATION

Let us now look at a chapter in John's Revelation.

THRONE IN HEAVEN

"Then I saw, and behold, a door opened in heaven; and the former voice that I heard speaking with me like a trumpet said: "Come up here and I will show you what will happen hereafter".

Immediately I was carried away in the spirit, and behold: a throne was set up in heaven, and someone was sitting on the throne. And he who sits has the appearance of a jasper and sardine stone, and around him is a rainbow throne, in appearance like an emerald. And around the thrones are twenty-four, and on the thrones sit twenty-four elders, dressed in white robes, and on their heads are crowns of gold. And from the throne proceed lightnings and voices and thunders; 7 flaming fangs burn before the throne - which are the seven spirits of God; and before the throne like a glassy being like a crystal, in the midst of the throne four beings full of eyes in front and behind.

The first being like a lion, the second being like a bull, the third being like a man's face, the fourth being like an eagle in a ship. And those four beings, each of them with 6 wings, are full of eyes all around and inside, and without rest day and night they say: "Holy, holy, holy, Lord, God Almighty, He who is "I was and am and I am coming!" And whenever beings would give glory and honor and thanks to Him who sits on the Throne, to Him who lives forever and ever, twenty-four elders would fall down before Him who sits on the throne and worship Him who lives forever and ever, and they would put their necks before the throne, saying: "You are worthy, our Lord and God , to receive glory and honor and power, Because you created everything - and according to your will it was and was created (Revelation 4-5).

Ivan, as we see, first sees an open door in heaven and a voice tells him to go up there to see what (still) is going to happen. Related to the Qur'anic verse "May the heavens bedecked with constellations", - Muhammad a.s. said: "The sky is my personality, and the constellations are the Holy Imams, 12 of them". The Prophet also said: "I am the city of knowledge, and Ali is the gate (door) of that knowledge". By combining these two hadiths, Ivan's vision of "open doors in heaven" becomes clear, which means that Imam Ali as the Absolute Imam is ready to communicate the Prophetic Truths, because the Prophet said: "To whom I am the leader, Ali is his leader", and we see how they the heavenly door of knowledge opened. Since heaven is the Muhammadan reality, and the gate of heaven is Imam Ali, it is a matter of merging the Legislative Mission and the Imamate, which is the inner meaning of the Revelation.

Ivan then sees God's Throne (Arsh), and Someone is sitting on it. The word "God" is omitted to avoid an anthropomorphic vision. He who sits is like jasper and sardine in appearance, and around him is a throne as long as an emerald. Jasper is a semi-precious warrior's stone, and in ancient times it was considered a bringer of rain. Both can be linked to Imam Ali, because the Prophet said: "There is no hero over Ali, there is no sword over Zulfiqar". Rain is an abundance of knowledge, which also characterizes Imam Ali a.s.

Sard is the second semi-precious stone in Ivan's vision. It is a type of quartz that is colored by iron oxide. It can have a black color which also characterizes Ali a.s. as the Perfect Imam. This indicates that the only real knowledge of God is the knowledge of the Imam as the Face of God facing people, which is symbolically represented in the Revelation through the 2 semi-precious stones that are the "eyes" of Imam Ali.

It is said in the tradition: "Whoever knows the Imam knows Allah". Every other road leads to abysses and the fatal traps of anthropomorphism, agnosticism and literalism. Therefore, God is known through the man of God, which are the 12 Imams, that is, Ali as the Absolute Imam who was sent secretly with every Prophet and with Muhammad a.s. public.

Around the throne there is a rainbow, like an emerald. Imam Bakir a.s. said: "Around this land of yours there is an emerald mountain that girdles the world". Ivan sees her as a "rainbow", because the time of her (historical) materialization in this world has not yet come. Then, in the text of the revelation, 24 elders are mentioned who sit on 24 thrones, dressed in white robes, with golden crowns on their heads. These are the 12 Apostles of Christ and the 12 Imams of Muhammad (12+12=24). They form a circle around the divine throne, therefore, they represent the club of divine revelations, i.e. the circle of the spiritual traveler who, after traveling through the 7 degrees of the soul, returns to where he started.

The trumpet-like voice signifies Ivan's elevation (as a visionary) to his rightful position, and his rapture is the equivalent of the Islamic form of revelation (jazzbah), that is, God's attraction. Lightning, voices and thunder are the manifestation of God's Power, while in the spiritual sky they represent the triple testimony of faith: Faith in God, Mission and Imamate. The elders (12 Apostles of Christ and 12 Imams of Muhammad) so a total of 24 of them are dressed in white, which symbolizes purity of faith and sinlessness. Golden wreaths on their heads indicate that they are kings of the spiritual world, those who are spiritually crowned with knowledge.

The seven flaming teeth are the 7 great Prophets: Adam, Noah, Ibrahim, David, Moses, Jesus and Muhammad. Then it is said that around the throne are 4 beings full of eyes, in front and behind, which is a multidimensional possibility of the Imam's "seeing" and acting in reality, since he is the Pole of the World. The pole of the world is quadrupled here, which again points to the 4 people we are obliged to love - the first being like a lion, the second being like a bull, the third being like a man's face, the fourth being like an eagle in flight. And those 4 creatures, each of them with 6 wings, are full of eyes all around and inside, and without rest day and night they say:

-"Holy, holy, holy, Lord, God, Sovereign, He who is 'I was, I am and I am coming'".

We have already indicated that the multitude of eyes means the completeness of cognition. Prophet a.s. said that the joy of his eyes is in prayer, and that prayer is the believer's spiritual success, and that Imam Ali was the first to believe in the mission of the Prophet. The multitude of eyes symbolizes total perception, because the Imam as the Pole of the World knows (sees) what he wants to know at all times.

All 4 beings fly with 6 wings each, and 6x4=24, i.e. 12 Apostles of Christ and 12 Holy Imams. On the throne, God appears in the form of Imam Ali a.s. (which we have already mentioned), and now Ali appears separately in the form of a lion, which represents his fearlessness since he never turned his back on the enemy.

The second being is like a bull which represents the knight's sacrifice, which we will return to later.

The third being has a face like a human's and the word "like" indicates that he has not been seen enough and this refers to Imam Mehdi a.s. with which mankind will attain perfect humanity. The black eagle is Imam Hussein. The eagle is the ruler's bird (especially the black one), and Imam Husayn a.s. he did not want to accept the oppressive (Yezid's rule) and died as a martyr on Karbala. The eagle is in flight, which indicates that Imam Hussain a.s. his ruling position was not recognized and he was brutally murdered. So this part of John's Vision includes the three Holy Imams; Imam Ali, Imam Hussein and Imam Mehdi a.s.

Imam Ali is the seal of the Absolute Vilayet, Imam Mehdi is the seal of the Muhammadan Vilayet, while Imam Hussein is the "father" of all Imams, because they all sprung from Hussein's luminous spine. Therefore, we get a triangle, and the hearts of God's Prophets and Imams are triangular in shape.

Namely, primlis (havatiri) can be fourfold.

- DIVINE

- ANGELIC

- NEPHANSKY

- SATANIC

Divine and angelic havatiris inspire good while Satanic ones invite evil. However, the hearts of God's Prophets and Imams are triangular in shape because they do not possess satanic havatiras, which (at this level of consideration) is identical to the three Imams, Ali, Hussein and Mahdi.

Ali (Divine Havatiri) Mehdi (Angelic Havatiri) Hussein (Nefsan Havatiri)

This way, John's revelation represents the Epistle, that is, the heart of the Imam, a.s. It remains to explain the "bull", that is, the fourth animal, which implies the sacrifice of one's own self. That sacrifice is explained in Surah "The Cow".

Verse 67 says: "And when Musa said to his people: 'Allah commands you to slaughter a cow' - they asked: 'Are you joking with us?' - 'Allah did not allow me to be ignorant' - he said."

The "cow" is the nafs (lustful soul) and it is being slaughtered in the Great Holy War against the self. Returning from a battle, the Prophet, peace be upon him. said: "We have returned from a small to a Great Holy War". When asked what the Great Holy War is, the Prophet said: "A war against oneself", meaning the slaughter of the "cow", i.e. the soul. An easier way to achieve the goal of the Great Holy War is described here, because "slaughter" implies a short time to achieve the goal.

Musa's people wonder if it is not a matter of making a joke, which indicates the frivolity of the concept of fighting against oneself. Musa a.s. he replies: "Allah did not allow me to be ignorant". Imam Ali a.s. said: "It is ignorance to trust in this world despite what you see of it". However, they see only the outside of this world, and since ignorance is a great cover, they attribute its elimination directly to Allah, and not to the causes, because in reality Allah the Exalted is the only one who knows.

Verse 68 (Sura "The Cow"): "Ask your Lord, on our behalf" - they said "to explain to us what age she should be" - "He says" - he replied - that the cow must not be old or young, but in between, middle-aged, so do what is asked of you".

Verse 69: "'Ask your Lord, on our behalf' - they said - 'to explain to us what color it should be' - 'He says' - he replied - 'that the cow should be of a bright ruddy color, so that it pleases those who see her'".

We will stop here for the clarification of these 2 verses. Verse 68 says that a cow must be neither old nor young, but in between, middle-aged. This indicates that the "slaughter of the soul" is a knighthood, because spiritual knighthood is middle age, between 18 and 40 years old. After this, Musa instructs them to do what is asked of them, because the knight's sacrifice is the pinnacle of sacrifice, so no further explanations are needed, but his people still insist on describing the cow, asking what color it should be. Musa a.s. to them, as we have seen, the answer is that it should be of a bright ruddy color.

Since there are 7 meccas of the soul, and the person we are obliged to love is 4, multiplying 2 numbers gives the life of Imam Askeri, i.e. the beginning of the Occultation of Imam Mehdi a.s. (4x7=28). The word ship is mentioned in 14 verses, and the word ship in 16 verses. By combining the 2 numbers, the number of stones installed in the Kaaba is obtained in 1614. So, the total number of "ships", i.e. Ahli-Bayt, was installed in the Kaaba because Muhammad, as we know, said: "My Ahli-Bayt is like Noah's ark, which who climbs is saved, whoever misses is sunk".

The height of the earthly Kaaba is 17 meters, which indicates the authority of Imam Mehdi a.s. where one year of rule corresponds to one meter in the vertical ascent of the Kaaba. Whoever (cognitively) overcomes this, he ascends further towards the luminous Kaaba, which is identical to Noah's ark, or to the ark of Ahli-Bayt. Around the luminous Kaaba, in the sea of ​​love, 14 and then 16 ships sail. We know that the word ship is mentioned in 14 verses, and the word ship in 16 verses. We also saw that by joining 2 numbers (16 and 14) we obtain the total number of stones embedded in the Kaaba (1614), and sailing in Noah's ark (that is, the ship of Ehli-Beit) is the conquest of different levels of light in a cognitive sense.

The occultation of Imam Mehdi separates the "space" between the two Kaabas, the earthly one and the light one (and that is number 28, i.e. the death of Imam Askeri, a.s.). Esoteric ships of Ahli-Bayt sail with their passengers approx. the esoteric (light) Kaaba, which is the center of their direction, since it is formed by four persons whom we are obliged to love (Ali, Fatima, Hasan and Hussein). That is why both the beginning and the end of knowledge is love for them.

THE LIGHT OF THE SHARIAT OF IMAM ALIJA, a.s.

Surah 10, "Yunus", verse 22.

Verse 22: "He makes it possible for 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 from all sides. With this, they are convinced that they will sufferers sincerely pray to Allah: 'If you deliver us from this, we will surely be grateful'". This is the first mention of the word "ships" (out of a total of 16 times it is mentioned in the Qur'an).

God is the first cause of everything and the only one in action, so the supreme God's Name ("He") is used. In this context, the "land" is the Shariah reality of Imam Ali, a.s., from which students draw their knowledge.

Then the sea was mentioned, which represents the reality of spiritual truths. God's Messenger said: "Your soul is your rider, so be kind to it", and this attitude towards the soul is in the spirit of the spiritual journey ahead. This represents irada (initial delight in entering the spiritual path, and travelers are spiritual travelers (salik). Strong wind and waves from all sides are temptations represented by the ego, passions, and the devil who approaches man (like waves) "from all sides, that is, as the Qur'an says - from the right, from the left, from the front, from the back, that is from all page. Muhammed a.s. said: "Belief is divided into 2 halves", patience and gratitude".

Patience is mentioned first and is related to deliverance because it is said, "At the extreme end of difficulty there is relief." Gratitude is mentioned second, because there is no deliverance without patience since temptation necessarily has its time limit. Imam Ali is on land like a lighthouse and he helps spiritual travelers.

THE LIGHT OF THE TARIKAT OF IMAM ALIJA a.s.

Surah 14, "Ibrahim", verse 32.

"Allah is the creator of the heavens and the earth, He sends down rain from the sky and causes fruits to grow with it, which you feed on, and gives you rivers to use."

First of all, it is emphasized that Allah is the creator of the heavens and the earth, so that what follows in the text would not be attributed to causes. He rains down knowledge from the sky, and according to a well-known hadith, the sky is Muhammad's personality, and the constellations are the Holy Imams, 12 of them (this is the Prophet's commentary on Surah "Constellations"). So, from the Muhammadan sky of mercy and wisdom, the rain of knowledge descends, and the waters of gnosis are born, with which the Spirit (spirit) is nourished. The use of ships brings Imam Ali to the fore again, because the Prophet said to Ali: "You are the champion of this community, and the ships are led by the first".

Ships sail by the will of God, because "when God loves his servant, He becomes his hand, foot, sight, hearing" (Qudsi Hadith). "And he gives you rivers to use" - says the end of the verse. These are tariqat roads, and all rivers end in the sea of ​​hakkikat. The one who wants knowledge approaches one of the 12 tariqat orders, whose head is Imam Ali a.s.

THE MIRACULOUS LIGHT OF IMAM ALIJA a.s.

Surah 16, "Bees", verse 14.

Verse 14: "He causes you to use the sea, to eat fresh meat from it; to take out the jewelry with which you decorate yourself - you see the ships cutting it in order to gain something from its abundance and to be grateful".

In reality, there is no other knower than Allah, and the sea is knowledge. The benefit of knowledge is further defined as "the fresh meat you eat". Meat is the miracle food of the spiritual traveler, and its freshness is always new interpretations of the Qur'an, in the current time because the Qur'an is alive and fresh until the Day of Judgment. This fact is insufficiently understood, and Muslims are being followed by centuries of backwardness. Believers should return to the original interpretation of the Qur'an, which is the method of the Ahl al-Bayt school, which is to interpret one verse with another verse. This renders all human commentaries of the Book (in the essential sense) superfluous because tafseer and ta'wil are also needed as long as the world exists.

Then in verse 14, the jewelry with which you adorn yourself is mentioned, which is the Vilayet of the Holy Imams because the Imams said: "If people recognized the beauty of our speech, they would follow it", and once recognized the Vilayet (which is in the depths of the sea of ​​knowledge and must "to work"), adorns the spiritual traveler, so much so that it manifests itself on him physically as well.

"You see the ships cutting him" - says the verse further because the ship of Ahli-Bayt is visible, that is to say available to those who are worthy and pre-existentially instructed to stumble upon it.

The ships of Ehli-Beit "cut" the sea, so they only have their own direction, which is undisturbed by anything, which allows something to be gained from the abundance of God's knowledge must increase", because the knowledge of Ahli-Bayt has no (earthly) end.

HAKKIKAT LIGHT OF IMAM ALIJA a.s.

Surah 17, "The Night Journey", verse 66.

Verse 66: "Your Lord, for your sake, sets ships on the sea so that you may seek His bounties, because He is merciful to you." For our sake, God the Most High moves the ships of Ahl al-Bayt, so that we may acquire knowledge because knowledge is also the purpose of creation. The famous Qudsi Hadith says: "I was a hidden treasure, I wanted to be known, so I created the world."

The Qur'an says: "And he who is given knowledge is gifted with immeasurable treasures". Clarifying this verse, Imam Sadiq a.s. said: "Belief in Allah and knowledge of the Imam. Therefore, knowledge is His grace from verse 66, and "launching the ship" results in faith in Allah and knowledge of the Imam. "For He is merciful to you" - says the end of the verse. in another place the Qur'an says: "...and My mercy embraces everything".

In this context, we refer to all Imams, since everything began and everything will end through them. They are the first Ones created, the purest and the noblest. They flowed from the Mohammedan light, and God says: "... if it were not for you, we would not have created the worlds.

Imams are experts in both the external (zahir) and the internal (batin), and verse 66 proves this because those are 2 halves of the number 12, and we know that the Imams are numbered 12 (6+6=12).

SHARIAT LIGHT OF FATIMA a.s.

Surah 22, "Hajj", verse 65.

Verse 65: "Don't you see that Allah has subordinated everything on earth to you, even the ships that sail on the sea by His will. He holds what is in the sky so that it does not fall to the earth, unless He allows it. Allah is verily, gentle and merciful to men".

Everything that exists on Earth has been subordinated to us through the Imam of Time, who is the Divine "energy", and the pillar of the earth. Fatima a.s. is the mother of the Holy Imams, and the Imams are "subordinate" to us (because the continuation of the verse says "so also ships"), in the sense that they were brought down from the world of light here for the sake of the human race, as maintainers, Knowers and Sages who are the Ta'vil of Revelation.

The beginning of the verse suggests human ignorance in the matter of Imamate and Vilayet, so it says: "Don't you see...?", because the obviousness of the action of the 11 Imams was unquestionable while the Twelfth is in the ghaybet. This is also confirmed by the sum of the digits of verse 65 (6+5=11), because 11 Imams have already left the earth, while the 12th is the Pillar of the earth, its light and protection. Verse 65 then continues - "He holds what is in the sky so that it does not fall to the Earth, unless He allows - Allah is indeed kind and merciful to people".

What is in heaven is the pre-existent nature of the 12 Imams emanated from the Muhammadan light and it cannot "fall" (mingle) with the temporary physical personality of the Twelve, because their heavenly nature is primary and their earthly nature is secondary. That is why God "holds" the Muhammadan light, already divided among 12 persons, which means that Muhammad's reality is inseparable from God's will, in the sense that, through the 14 Sinless ones, God "watches" Himself.

The mother of the Holy Imams is Fatima a.s., and this is a Sharia consideration, because marriage (that is, marrying Imam Ali a.s.) is a Sharia duty. If the Vilayet fell to the ground, there would be a merging of the human and the divine in the human person, which is unthinkable from the point of view of Islam. A man remains a man. The end of the verse says that God is "kind and merciful" to people. It was not said according to "Muslims" or "believers", but precisely to people, because God's mercy covers everything, and as the Wilayat of the 12 Imams covers everything, every person can be their follower.

TARIKATE LIGHT OF FATIMA a.s.

Verse 22, surah "The Believers", surah 23.

Verse 22: "and on them, and on ships you ride".

"Ride" implies a road. Here the road is a spiritual path, and it is about the tariqat of Fatima a.s. The previous verse (21) says: "And cattle are a lesson for you: We give you to drink what is in their entrails, and you benefit from it a lot and you feed on it." The word "milk" is omitted and it is said "drink what is in her bowels". Prophet a.s. compared knowledge to milk, and it is undoubtedly milk here. But it is referring to batin (hidden inner knowledge, and the word ba'tn means womb). This says that the best way is the one that is hidden. This is confirmed by the words of the hadith - "Keeping a secret is the Sunnah of the Lord". As Sharia is for the external, so is the tariqa for the internal. Many benefits and feeding (cattle) is many trick benefits.

Besides that, in verse 22, we saw that it says "on them and on ships you ride", which we have already clarified. The priest must first master his animal nature, because the cattle were mentioned first, and the ships second. Because of this, Muhammad a.s. he says: "The God-fearing is restrained" - therefore, he controls his animal dimension. Only when he achieves this does he climb onto the boat of Ahli-Bayt, and continue his "ride", i.e. the tariqat journey.

MIRACLE LIGHT OF FATIMA a.s.

Surah 29, verse 65, "Spider" - verse 69.

Verse 65: "When they board the ships, they sincerely pray to Allah, and when He reaches them, suddenly others consider Him equal".

We know that the "ships" are the 14 Innocents, and initiated spiritual travelers sail with them. The supplication to Allah comes immediately after embarking as above the Ahl al-Bayt and there is nothing but Allah the Exalted. This is precisely why sincerity is emphasized, because "few are sincere among My servants." We saw how Imam Ali was on land. When Allah brings them to the land, they suddenly consider others equal to Him.

The clever interpretation of this part of the verse is that they do not consider others equal to God literally, but Ali and the other Imams are Divine mirrors, and are "equal" with God in the knowledge of Allah himself, because "the knowledge of the Imam is the knowledge of Allah", and the Imams are " others" in verse 65. This is once again spoken about by the sum of digits in verse 65, 6+5=11 Imams, while the Twelfth is in Ghaybet.

HAKKIKAT LIGHT OF FATIMA a.s.

Surah 30, "Byzantines", verse 46.

Verse 46: "One of His proofs is that He sends the winds as bearers of glad tidings, so that you may feel His mercy and that ships may sail by His will and that you may gain from His abundance, and that you may be grateful".

His proof here is Fatima a.s. as the bearer of glad tidings about the Holy Imams, while the winds indicate impregnation, and grace is the Imamate. Imams do not have their will, their will is God's will, and that is why it is emphasized that ships sail by His will. "Abundance" is the Vilayet of the Clean House, and as there is no greater blessing than that, there is no greater gratitude than gratitude for the acquired Vilayet of the Clean House.

HAKKIKAT OF IMAM HASSAN a.s.

THE LIGHT OF THE SHARIAT OF IMAM HASSAN a.s.

Verse 31, Surah "Lukman", verse 31.

Verse 31: "Don't you see that the ships by the mercy of Allah are sailing the sea to show you some of His evidences? These are, indeed, lessons for all the patient and grateful!"

We see the ships of Ahli-Bayt a.s. in the verse "By the Grace of Allah they sail", and the interrogative beginning of the verse ("don't you see") indicates that Imam Hasan's Sharia reality is visible and since Sharia is a law for the physical, it is available to all people. The question is, as we see, connected with the sailing of the Ahl al-Bayt ship and that by the Grace of Allah, and as according to the Qur'an God's Grace "encompasses everything", everything actually lives according to the Sharia (except for some of the jinn and people). Ships sail by Allah's Mercy "to show you some of His proofs". The proofs are the Holy Imams, and "some" (of them) are Hasan and Hussein, who were brothers, and Hussein, a.s. continued the mission of Hassan a.s.

Even when Imam Hasan was a child, the Messenger of Allah, said: "Perhaps through his intercession Allah will reconcile the two great groups Muslims", and what came true with Hasan's a.s. agreeing to a peace treaty with Muawiya. The imams are God's proofs than his creatures and verse 31 shows 2 proofs of God, Hassan a.s. and Hussein a.s.

Verse 31 of Surah "Lukman" ends - "These are indeed lessons for all those who are patient and grateful". Hassan's and Hussein's mission are "lessons for all the patient and grateful". In the Qur'an, leaves are mentioned, valued and pure, which is Ahl al-Bayt, and it is said: "Well, whoever wants will learn", and this is the lesson from verse 31 of Surah "Lukaman". And the lesson, as verse 31 continues, applies to "all those who are patient and grateful".

Degrees of patience and gratitude were not mentioned. This is because, according to the Prophet's statement, both include the entirety of faith, and the whole "endures" all considerations of patience and gratitude. Prophet a.s. said, namely: "Belief is divided into two - patience and gratitude". Patience is mentioned first because if one can endure hardship, he will certainly be grateful to Allah after removing that temptation from him.

THE LIGHT OF THE TARIKAT OF IMAM HASSAN a.s.

Verse 12: "No two seas are the same: one is sweet and pleasant - its water is easy to drink, and the other is salty and bitter; you eat fresh meat from each and take out jewelry to adorn yourself; you see ships cutting the water on it that you may receive from His abundance, so that you may be grateful".

Here you can clearly see the separation of religion into Shariat, which is a sweet sea, whose water is easy to drink, and Tariqat, whose sea is salty and bitter. According to the hadith, Islam is "easy orthodoxy", and this is water that can be easily drunk from the sweet and pleasant sea (which is Sharia).

Therefore, there is no bitter taste, because what is easily assimilated and what is sweet and pleasant does not cause bitterness. The salty and bitter sea is a tariqat and a spiritual path that requires the "whole man", which is bitter by nature, because the lustful soul resists such an intention.

Due to great temptations, the priest (at the beginning of the journey) inevitably drinks cups of bitterness. However, fresh meat is taken from each sea, which are always new contents of the Qur'an, according to the needs of that time. The contents are, of course, new interpretations, not changes to the Holy Book.

"Jewellery with which you adorn yourself" are exactly "new" interpretations in accordance with the requirements and needs of the time, which are the decorations of that time, that is, "jewelry". The ships of Ahl al-Bayt on the sea cut the water, and the cutting means a precise separation from other directions, while "acquiring from His abundance" is the Vilayet of the Holy Imams.

The Qur'an says that there are "few grateful" among God's servants, which is to say that there are few who understand the Wilayat of the 12 Imams, and as the Qur'an encourages knowledge, it speaks in the direction of expected gratitude, which means knowledge ("that you may be grateful").

THE MIRACULOUS LIGHT OF IMAM HASSAN a.s.

Surah 36, ​​"Ja'sin", verse 41.

Verse 41: "The proof for them is that we transport their descendants in crowded ships".

Imam Mehdi a.s. disappeared at the age of 5 and thus began his hiding. If we add the number 5 to the serial number of Surah "Ja'sin" (36), we will get exactly the number (verse) 41, which we are analyzing (36+5=41).

Imams are proofs of God to their creatures. And the proof from verse 41 is Imam al-Mahdi a.s. The mission began in the fortieth year of Muhammad, and the Mehdi as the Seal of the Muhammadan Vilayet immediately follows the Mission, because after Muhammad, there is no more Prophets, so 40+1 (Mahdi)=41. That is the ordinal number of the verse we are analyzing. He leads his followers on crowded ships, because as the last Imam he is the helmsman of all 14 ships and transports spiritual travelers on the seas of esotericism.

HAKKIKAT LIGHT OF IMAM HASSAN a.s.

Surah 40, "The Believer", verse 80.

Verse 80: "You benefit from them and you fulfill important needs on them - and you ride on them and on ships".

The mission of Muhammad started in the 40th year of life. If we add that number to itself, we will get the number 80, (40+40=80), which is exactly the number of the verse of the miraculous ship of Imam Hasan, a.s. Verse 79 of Surah "The Believer" reads: 79: "Allah has created animals for you, that you may ride on some and that you may eat some".

Regarding the riding, the Prophet says: "Your soul is a horse, so be gentle to it", because roughness can destroy the soul. Anger and lust are forces of the animal spirit, and important needs are spiritual elevation and subjugation of anger and lust. It is speaking about an independent ascent and the "ride" later continues on the boats of Ehli-Beyt a.s.

HAKKIKAT OF IMAM HUSSAYN a.s.

SHARIAT LIGHT OF IMAM HUSSAYN a.s.

Surah 42, verse 32, "Mecca", verse 53.

Verse 32: "One of His signs are ships like mountains that sail the seas".

The signs are Muhammad a.s., Fatima a.s. and 12 Holy Imams a.s. They are the signs of God on His Earth. The ships are described as looking like hills, and the Qur'an says about the Israeli people that "we raised a hill above you". This indicates the selection of the Family of the Prophet in relation to other people, analogous to the fact that the Israelites were a chosen people in ancient times. Just as a hill is raised above the Jewish people, so is the ship of Ahl al-Bayt (like a hill) raised above other creatures.

They were superior to other people even in the wombs of their Holy Mothers. The hill raised by the Israelites was a covenant hill, and the ships of Ahl-Bayt are a covenant to the Holy Imams. Since the vow does not remain only in words (but also requires practice), this indicates the Sharia level.

THE LIGHT OF THE TARIKAT OF IMAM HUSSAYN a.s.

Surah 43, "Ornament", verse 12, "Mecca", verse 89.

Verse 12: "He who creates creatures of every kind and gives you ships and camels to travel on".

The verse is numbered 12, which indicates the 12 Holy Imams and they all "flowed out" from Hussayn's light spine, and "creatures of every kind" are millions of worlds raised above our world. Then in the verse it is said that Allah gives us boats and camels to travel. This is the journey to Him, that is, the tariqat level.

First, the boats (Ahli-Bayta) were mentioned, which is the consideration and analysis of the inner (Tarikat) journey because the Wilayat of the Holy Imams is like the kernel of a fruit, and the outer letter of the Law (Sharia) is like a shell (shell).

Here, regarding the external (Sharia), camels are used, as a symbol of endurance, because exceptional endurance is needed to apply the Sharia due to the resistance of the negative "I", the passion of the soul, and Satan's scheming. The role of the Legislative Messenger is to receive and deliver Revelation (ta'nzil), while the role of the Imam is inner hermeneutics (ta'wil).

THE MAGICAL LIGHT OF IMAM HUSSAYN a.s.

Surah 45, "Those who kneel", verse 12, verse 37

Verse 12: "Allah grants 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 verse is numbered 12, which indicates the 12 Holy Imams a.s. The sea of ​​God's mercy is defined as a benefit because everything was created for and for man. It goes on to say: "so that ships may sail by His will." Each of the 14 ships, as we know, represents one of the Sinless (Muhammad a.s., Fatima a.s. and the 12 Holy Imams), and they do not move by their own will, but by God's will, and according to the Qudsi hadith when the Almighty Allah says: "... when I love My servant, I am his sight, hearing, hand, foot...". This means that the movement of such a (God) close servant is the movement of God.

The verse then continues "...so that you may seek His favors and be grateful". Talking once with Abu-Hanif, Imam Sadiq a.s. said: "I heard that you interpret God's grace mentioned in the Qur'an as cold water and delicious food?" (it is about the verse "... so you will surely be asked for a favor").

Abu-Hanifah said: "Yes." To that, Imam Sadiq replied: "Do you think that God would give food and drink to people and then call them to account for it?" "No, the favor you will be asked for is the Imamate" (that is, the Wilayat of the 12 Holy Imams). Therefore, seeking grace is seeking the Prophet's House, and the ordinal number of the verse (12), we have seen, clearly indicates the 12 Imams (surah "Those who kneel"). At the end it says: "and that you may be grateful", and gratitude for the blessings of the Vilayet should be the greatest gratitude.

HAKKIKAT LIGHT OF IMAM HUSSAYN a.s.

Surah 55, "The Merciful", verse 24.

Verse 24: "His are also ships that rise high like mountains"

The verse is numbered 24, which therefore includes 12 earthly and 12 light personalities of the Holy Imams. The verse begins with the statement that the ships belong to Allah. Everything that exists is God's property and this emphasis speaks of the order of things in the manifestation of Battle because the Holy Imams are only God's. Everything else belongs exclusively to God, but the Imams are only God's, in the sense of closeness to Him, because everything was created for them and according to them. This is corroborated by the continuation of the verse ("who are like mountains rising high"), which indicates that they are raised to positions above other creatures, just as hills are raised in relation to the sea or the plain. This elevation of Ahl al-Bayt above other creatures is the hakkikat reality of Imam Hussayn, a.s, because all the Holy Imams have flowed from his luminous Spine.

In this surah ("The Merciful"), starting from verse 13, until the end of the surah, the verse is repeated: "So which favor of your Lord do you deny?" This verse is repeated 28 times in Surah "The Merciful", which has a total of 78 verses, which indicates the death of the 11th Imam Hassan al-Askeri a.s. who died at the age of 28 when the hiding of his young son Imam Mehdi a.s. began. So, the grace of the Vilayet Imam, and in this context the grace of the Occultation of Imam Mahdi is what denies it. The occultation was transmitted through the entire chain of Ahl al-Bayt (that is, the knowledge of it), which is indicated by the ordinal number of the verse when the denial of grace is first mentioned, that being verse 13, representing Muhammad a.s. and 12 Holy Imams a.s. (1+12=13).

This concludes the analysis of the word ship, i.e. 16 mentions of that word in the Qur'an, 4 times related to Imam Ali a.s. and 4x related to Hussayn a.s., Fatima and Hassan (4x4=16 ships). The number 16, as we have seen, includes the sharia, tariqat, marifet and hakkikat of the four Holy Persons.

HEART AND WAVES

The sum of the verses in which the word "ship" is mentioned is number 1125. Ships travel the esoteric seas of the heart, avoiding the submergence imposed by ego, nafs and passions. That is why each of the ships is captained by one of the Holy Imams; i.e. one member each of the House of Clean. There are 1125 spiritual seekers in every age (on the ships of Ahli-Bayt a.s.).

When the heart's circumambulation around the luminous Ka'ba is completed (which is the completion of the Path and entering the station of the perfect soul), other travelers board the ship of Ahli-Bayt. The number 1125 is composed of the number 1000 (which is one Day of God), the number 100 (which represents the number of God's Names), and the number 25 which represents the number of still unknown parts of knowledge.

Imam Jafar Sadiq said: "Knowledge is divided into 27 parts. Only 2 parts will be known until the Revelation of Imam Mahdi (a.s.). When he appears, he will reveal 25 more parts and join them to these two known ones." The one who has realized (in his heart) one Day of God, mastered 100 Names of God, and 25 parts of unknown knowledge is a diver in the esoteric seas on which Noah's ship sails, i.e. the ship of Ahli-Bayt a.s. On all 14 ships, the priests who sail are at the heart of one of the Innocents (Muhammad, Fatima and the 12 Imams). We have seen how it is said "that one Day with your Lord lasts 1000 years", "according to your reckoning of time".

"Ours", on the other hand, can be historical (based on the movement of the sun) and esoteric. The day is mentioned, but not the night. The day lasts 12 hours, which is in accordance with the 12 Imams, because "he who knows the Imam has known Allah". This is followed by the knowledge of 100 Beautiful Names of God. God's Messenger said: "Allah has 100 Beautiful Names. Whoever attains them will enter Paradise." The Messenger of Allah did not say "who knows them", but precisely who achieves them, because that achievement is connected with the knowledge of the 12 Holy Imams, a.s. That it is so, states numerous hadiths of the Imams, where they say: "We are the beautiful Names of Allah", and they are not achieved by bowing down, but by the decision of the Imams themselves, which they said that "the difficult and difficult matter of the Vilayet can be carried only by the one they choose, and their choice is the achievement of the followers (which he does not reach by his own effort).

Noah's ark, according to the Qur'an, landed on Mount el-Judi, and "Jud" indicates nobility (hence the name Djevad-the Generous). The generosity of the Imam towards the followers remains until the Judgment Day, just like salvation for anyone who climbs into the ship of Ahl al-Bayt.

LOVE

Distance does not diminish it, nor does proximity enlarges it,

dissipates and ennobles it,

because goodness is never enough for itself.

All that is fraught on the exterior patiently awaits,

to make himself known to the world and come out of

shells of self-deprecation, because example

is similar to another example and therefore instructive.

Like Noah's Ark, love crosses many seas

looking at the Sun, the light

from which it expired and never announcing

more than what it shows.