Hinduism, Judaism, Buddhism, Christianity and Islam are the ripe fruit from the Tree of Life. Whichever branch we reach out for, it comes from the Tree of Unity.

Perfection is the ultimate destiny for every being. It is without a beginning and without an end, it is the way it always has been, and the way it always will be.

SAI BABA

Nothing came from his lips except Divine Unity. Love, brotherhood and equality of all people, peace with creatures in imprisoned form; The light shone under the feet of the lotus giants. Kali - Yuga forms the Avatar of the earth, not just because the persons themselves are holy, but because the darkness is just as necessary for his quest. Scholars have thrown their bright selves into the unquestionable sea of love ; the light shone under the feet of the

lotus giants.He heralded the dawn of the Golden Age, Baba following in his footsteps. Every being will then know the purpose of all things and reasons for their existence; the light was shining under the feet of the lotus giants.

ROAD TO DHARAMSHALA

He had to leave Tibet, that was announced a long time ago

in the Holy Scriptures. Temples destroyed and

heads felled forward were pre-notified on the shores of Lasse Lake,

Dharamsala, is his place...

We are all exiles in this world, and the great exile comes from the age

of Adam. We were put on this earth to be tempted, and knowledge

ist he goal of this worldly adventure; Dharamsala is his place...

The holy letter OM was repeated by many victims,

and eyes full of hope were directed towards the sky. But

when the hour of destiny comes, it must come true without fail;

Dharamsala is his place...

His Holiness, Dalai Lama, The Wise One, had to

leave his ancestral homeland. His new incarnation

within the circle of Eternity may come at a better time, because

everything returns and gets put together again;

Dharamsala is his place.

POPE FRANCIS

The Holy Teaching returned to its axis, the mill

of his sanctity bestows to the temple of wisdom. He called Muslims

and Jews and all other people his brothers,

and that is true according to the ancient knowledge and faith of all.

Although the flowers are different, they absorb the same water,

Pope Francis

People are one community no matter who they are,

and the divine spirit inhabits a man's being.

He pointedly extended his open arms to everyone; both black

and white have a place in his heart.

Although the flowers are different, they absorb the same water,

Pope Francis

RIVERS OF LIVING WATER

On the last day, the great day of the feast, while Jesus was standing there,

he cried out: "If anyone is thirsty, then come to me and drink.

The one who believes in me - like the Scripture says -

the river of living water will flow from his bowels!''

And this is what he said about the Spirit who those who believe in him will receive. The Spirit, namely was not there because Jesus would not yet be glorified''. (JOHN, 7-37)

Jesus addresses the people on the last day of the feast, and eating means peace within both yourself and others. As is known, Jesus is notably a symbol of the spiritual times. He invites those who are thirsty to come to him and drink.

Imam Ali a.s. said: "Two men cannot be satisfied - the seeker of knowledge and the seeker of this world."

According to this, the thirst for knowledge is insatiable and water is a clear symbol of knowledge, or rather, the symbol of knowing. The one who believes in Jesus (as the "place" of the spiritual seriousness); "rivers of living water will flowfrom his bowels", and this happens after he becomes intoxicated with knowledge and passes all the trials (mekam), then becomes (manzzillah) and reaches the stage of perfect man.

The spiritual path is (was) described in the original Gospel (Scripture), and this is what Jesus is referring to when he said - who believes in me, yet he did not say who believes in God that sent me, because belief in God is a given for the one who started on his spiritual path.

On the other hand, a priest necessarily believes in Jesus as a spiritual father.

Furthermore, if Jesus is taken as a form of guidance, "river of living water will flow from his womb". This represents (partially during Jesus' time, but completely today) knowledge about the Holy Imams from Muhammad's a.s. descendants. They are rivers of living water, i.e. bearers of living knowledge that is passed down from father to son.

Rivers of living water do not flow from the heart (or Spirit) of the spiritual traveler, but rather directly from the "womb", and the word "womb" in Arabic means ba'tn, which has the same root (much like batin). It symbolizes the esoteric, i.e. inside knowledge.

This means that we're talking about esoteric knowledge related to the Twelve Imams, who were partially manifested in the age of earlier Prophets before Muhammad, peace be upon him, and Jesus certainly had knowledge of them and their names were mentioned in the original Gospel.

The last part clearly indicates the presence of the future Prophet (Muhammad), who is mentioned here as the Spirit: "And this was said about the Spirit, which those who believe in him will receive.

Namely, the spirit was not there yet, because Jesus would not yet be glorified yet.

Muhammed a.s. will be received by those who believe in him because there is no compulsion in faith, and the True Path is clearly distinguished from deceit.

The spirit wasn't there yet because Muhammed a.s. appears some 600 years after Isa a.s. (Jesus) in chronological time, but metahistorically he is present within the souls of all the Messengers of God.

Muhammad a.s. said: "I was a Prophet while Adam was still between water and earth", meaning he was pre-existent as a spirit who will only be sent later. He is the one who glorified Jesus by announcing his true Prophetic mission,

and glory is linked to the truth here, since deception can be glorified, but the Spirit is sinless and he "does not speak according to his whims". ''This Revelation will only be revealed to him" (Qur'an).

Muhammad a.s. was completely blameless both in terms of the Revelation and in other matters, i.e. deeds.

Therefore, only the Revelation is the truth. Isa a.s. (Jesus) was glorified by Muhammad, peace be upon him: "Me and Isa are the closest among people". Because faiths are all paths to the center of wisdom, and whichever path we take, the goal remains the same.

CIRCLE AND BACKWARDS

"Islam began with exile and it will end with exile.

The exiled ones are blessed''. (Imam Jafer Sadiq a.s.)

The word "A'rab" is mentioned 10 times in 10 different verses in the Qur'an.

In the Bosnian translations of the Holy Book, this word is translated as "Bedouin", although some commentators claim that "A'rab" literally means Arab.

Likewise, "ista'rebe" means to speak vulgarly and shamelessly while "arib" indicates something "corrupted" (or to spoil or corrupt something).

One hadith states that "the downfall of the Arabs is in their nationalism". Nationalism means giving priority to one's people over all others, which is completely incompatible with Islam's teachings, as Muhammad, peace be upon him. clearly states that "the white (man) does not have an advantage over the black (and vice versa), nor does the Arab have an advantage over the non-Arab".

Since these beliefs are true, the downfall of the Arabs is in nationalism since nationalism is incompatible with the teaching of the Qur'an, and for those who reject the guidance, the Qur'an says that they will perish on the Judgment Day.

In this context, let's analyze two verses from the surah "Gatherings" (surah 39, verse 75).

Verse 14: "Say: "I worship only Allah, sincerely confessing my faith to Him"

Verse 15: "and you, worship whom you will, besides Him!"

Say: "Truly, the ones who lose themselves and their families on Judgment Day will suffer. That is true suffering.''

The Qur'an also says: "...do not invoke one but many, many dooms...", and the fact that we mentioned many dooms is the many relations of interpersonal relationships that are eschatologically lost.

Verse 15 mentions suffering, and suffering is decay because the one who suffers by the very depth of suffering decays and perishes.

We see that the verse talks about Judgment Day, and the esoteric ruin (at this level of consideration) is the downfall of the Arabs in nationalism, because "losing oneself and one's family'' (since the verse does not mention not believing) is the loss of blood ties that ultimately produces the tribal fanaticism still present among Arabs today.

It is clear that people are equal, and they can be equal only before God because they are unequal by nature.

The Qur'an, whilst speaking about Judgment Day, says that when it happens, "kinship ties will perish", and that

every person will be left to the Most High God on their own, in order to experience consequences of their actions in this world.

We see that devotion (such as the downfall of the Arabs in nationalism is) does not speak in the past or future tense, indicating the (eternally possible) state of consciousness, or the collective spirit.

These days, anywhere that Muslims reside (not just Arabs) we see an obscure and primitive level of consciousness of members of Islam, who not only hate but even kill anyone who thinks differently than they do.

Bombing attacks on women and children, attacks on schools, hospitals, mosques and churches are the result of the actions of the "worst inhabitants of the country", as Imam Ali a.s. called the Muslims of the end times (ahiri - zeman). We will come back to this topic a little later.

Fanaticism is completely foreign to Islam, and in that sense the Prophet of God, peace be upon him. said: "The one who calls for fanaticism, he is not one of us who goes to war because of fanaticism and he is not one of us who dies in fanaticism".

We see how this hadith excommunicates fanatics from the Muslim communities. Esoterically, the words "one of us" indicate the Prophet's Family, and one who is close to the Family, either by blood or spirit, cannot be fanatical.

Proximity can be physical or spiritual, and this distance ("He is not one of us...") excludes any proximity to God's Messenger, peace be upon him. Abu-Lehab's example is easier to understand this way, because he was the maternal uncle of the Prophet, and the Qur'an curses him.

But the real closeness is primarily in the spirit, because Abu-Lehab, who should be emphasized again, was the Prophet's uncle and the Qur'an curses him while Salman was a Persian and Muhammad a.s. considered him part of the family.

This means that the real Relative of the Prophet is a "brotherhood in spirit", or rather a vertical connection.

The Prophet once said: "Salman is one from us, the Ahl al-Bayt". We can clearly see that he included him among his Family members, and this indicates that spiritual kinship is more important and stronger than blood kinship, i.e. physical proximity.

Unlike fanatics who are formally Muslims (but "are not of us'') there are those who, like Salman, are part of the Parliamentarian Family (''of us''), without being directly blood related to Muhammad a.s. The aforementioned folks are the initiated priests, those who were created from the rays of light of Ahli-Bayt in the pre-existing times.

The kinship of the "vertical" form (in the spirit) is even more important and stronger than blood kinship, which comes from the world of lacking freedom (because it is not chosen).

We see how in the mentioned statement Muhammad a.s. firstly excommunicates those who call to fanaticism, and then the ones who veer in that direction, in order to go to war because of fanaticism (to die in it, that is).

This is because thought precedes the calling (or rather words), and words lead to actions.

The one who persistently calls for "something" will sooner or later begin to act on the basis of his beliefs, which his inner state forces him to do.

Thoughts are a consequence of the state of the soul, and actions are a consequence of thoughts themselves.

Lagging behind others (in science first and foremost), that is the image of today's "callers" to Islam and interpreters of orthodoxy, where there is no room for the other school of thought, or for something different.

Islam, which also means devotion, or peace with oneself and others, has become an excuse for all kinds of unrest and disorder.

In essence, it is about fanaticism, and we have seen that Muhammad distances himself from people like that, much like those who go to war because of fanaticism.

Although many individuals from those intellectually neglected and morally numb groups would swear that they are fighting "in the name of God", in fact, as the Prophet himself emphasizes, they are fighting because of exclusivity, which is, ultimately,the definition of fanaticism.

Exclusivity in its definition is fanatical, because it tries to accommodate everything else to its worldview that isn't excluded.

Fanatical hatred (which is basically fear) is in fact a consequence of the impotence of (some groups of) Muslims to live in their own time, because according to devotion, a man is the enemy of what he does not know, and many Muslims today do not even know themselves, let alone know others, which as a rule of thumb, are perceived as enemies in advance.

Gentleness which, according to the Prophet's statement, "decorates every thing'' has long left the hearts of self-proclaimed "jihadists" who perceive the Holy War as a means of destroying everything different.

Nothing is farther from the correct Islamic perspective (that sees Jews and Christians as people of the Book), those who are closest to Muslims. '

The "Holy War" in Islam is, above all, a war against oneself, against one's own passions and base urges, and that is considered a great jihad.

In the aforementioned statement ("nobody who goes to war because of fanaticism is one of us"), the Prophet

did not single out any particular category of people against whom the fanatics wage war, precisely because a fanatical consciousness can direct hatred towards literally anyone, i.e. both towards those who think differently, and towards those who are like-minded if their efforts in religion do not have an extremist character.

The proof is in today's conflicts produced by the hatred of some Muslims against others.

The third category (in devotion) mentions the one "who dies in fanaticism".

As the doors of repentance are open until the death, every sinner (including a fanatic) can change his way of life.

However, actions that are repeated for years on end, and that are strengthened by beliefs even before they're executied (by "calling into fanaticism") leave an indelible mark on the soul, and a person inevitably dies the exact way he lived. We saw how the Prophet, peace be upon him, renounces anyone who dies in fanaticism.

In every form of hatred there is fear, and fanaticism is the fear of the different because it sees its "own" as superior to the other.

Imam Jafer Sadik a.s. said: "Faith has 10 steps that rise one above the other like a ladder. If you see someone below you, gently pull them your way and don't burden them with what they can't carry, otherwise you will break their spirit.''

It's noticeable how the gradation of faith is analogous to the decadence of religious thoughts, because both (both "the degrees" and the word "Bedouin" in the Qur'an) have 10 degrees, or rather, they are mentioned 10 times.

As you can see, we are talking about faith, which entails knowledge because there is no completion of knowledge without faith, although it can partially exist independently, but then that would lead to science "without a soul", which we are witnessing in this iron age when science is often misused.

That's why science must be combined with spirituality and morality, an occurence that will take place in the Golden Age

Therefore, there are 10 degrees of faith, and we know that the word "BEDUIN" (A'RAB) in the Qur'an is also mentioned 10 times.

As knowledge gradually goes "upward" (like a ladder), denial (more precisely, the Bedin Consciousness in Islam) also has 10 degrees but goes "downward".

Like Qur'an says, the Bedouic are the biggest non-believers and the worst hypocrites, yet the world is approaching (or is already in) the tenth degree of "Bedouinism" under the auspices of Islam.

Suicidal attacks in which women and children suffer are just one of the symptoms of that horrible condition, which is for now hopeless, because for fanating and spiritually devastated groups of Islam, there are no (reasonable) arguments, which is again due to the state of souls.

The first generation of Muslims did not cultivate hatred because they did not fear another and folks who are different.

Qur'an says: '' ... we have created a man in the most beautiful character (shape) created, and we will return him to the lowest lowlands. "

Like any other verse, this one has an external (zahir) interpretation and internal (batin) reality.

The man is the crown of creation and has the most beautiful form, and '' God is beautiful and loves beauty. "

In that sense, the Prophet said: ''I saw my Lord in the most beautiful character with a slanted cover on His head''.

We can see how the aforementioned verse does not talk about which world God will return the man to the lowest stringings, so that can imply both this world (Earth) and the other one (ahiret).

Speaking of the second world's "lowest lowlands", they are woven and formed states within the soul that have actualized in this world through actions. If the prevailing animalistic lifestyle form inside woven into the will, that will make man "like cattle, or even worse "(Qur'an).

Even in this world we can see people who look like a variety of animals due to the strength of life that accumulate that animal.

In the external sense, "lowest lowlands" represent 10 degrees "of the" Beduin '' interpretation (of Islam) which, as we see (according to the Imam Ali) will confess "the worst among the inhabitants of the Earth." Related to the most beautiful character (which is the perfect man - insani kjamil) and the lowest lowlands (which represents the ease of an animalistic man) the Quran therefore uses the term "man" (not believer, non-believer, etc.) because both options are possibilities , as individual perfection, and the fall below the level of the animal, contained in every man as a possibility.

According to this, a human being can be above the angel but also below the level of the animal.

Naturally, the members of the Holy House and God's Prophets are perfect and do not fall under this rule. They are on earth because of us and not for themselves. Immaculousness in the narrower sense, as we know include house members (Muhammad, Fatima and 12 Imam).

Therefore, the knowledge of God has 10 degrees of moving forward (towards the most beatiful form- Insani Kjamil) while "lowest lowlands" represent movement backwards (to an animalistic man) by which these lowlands are considered the lowest.

A man is given the opportunity to be greater than angels and lower than the animal.

The opposite of every value by nature is the term "lowlands", i.e. lowness.

We saw how the movement towards an animalistic man can mean "Beduini" Islam Ahiri-Zeman.

Animalistic man is the one who '' took his passion for God '' (Qur'an) and sadly, that is, the state of most humanity today, regardless of the fact they formally belong to one of monotheistic religions.

Kali-Yuga is the age of riot, quarrel and discord, which is a consequence of the inner state (in spirit), because how can external peace be reached if there is no peace in the souls?!

Peaceful movements that exist around the world are praise worthy, however what they really are is naive optimism, because the construction of humanity needs to be happening from within.

As the devotion considers lust everything that distracts from God, it is clear that this term encapsulates much broader aspects apart from sexuality itself, i.e. the lustful spheres.

For bedin consciousness, fanaticism and hatred are forms of deity, they are ultimately the things that distract them from God.

It is certain that the primitive groups of Muslims are overwhelmed by the type of collective madness, while fascism and communism are living proof that most can succumb to delusion.

The Qur'an says that Muhammad has "the most beautifully nature" and the whim (moral) forms a visage (of the inner man), which is then either a harmonious character or the most beautiful character.

The one who has the most perfect morality also has the most perfect figure, both inside and out.

Thats because the perfect man is placed by the divine intent, which is the reason for the existence of heaven and earth, both will be given to whom they were given even angels.

The internal character is therefore the actual visage of a person unlike an external character which is exactly the same (recognizable) in all people, and therefore it's the same in the people who the Qur'an says are "like cattle."

Of course, the internal figure is (for most) visible only in the other world, much like the perfection of the external visage is no visible to everyone.

Since a man is the crown of creation, he is in God's most prized creature to whom, despite his shortcomings (which is the pledge of freedom) even Meleci bowed to.

Freedom is a counterweight evil so God tells Angels: '' I know what you don't know, "which is is the possibility of choosing a human creature.

That's why the Qur'an says he who kills someone who doesn't cause problems on earth, or someone who killed nobody " = it's as if all he killed all people" because all of us are brothers and sisters that originate from one man and one woman (Adam and Eve).

The entire humanity has through the archetypic '' picture '' (collective soul) been collected into one, which means to every man.

We see that the unspecified pronoun (kills someone) is used in the verse, and therefore, no faith, race or nation is determined specifically. The killed one can also an atheist or idolation, but the murder of an innocent is strictly prohibited, because God's mercy that includes everyone is primary, and human beliefs are secondary.

In addition, beliefs can change but God's mercy never changes, and the grace is woven into existence and there is no denoter in Batin because (in Ezel), every soul has tested God's unity.

What we call "a non-believer" is just a covered man (Kufure), which means protection from God with lust and earthly temptations.

No man in accordance with Islamic teachings can be killed unfairly, but it is also forbidden to even disturb him,

while fanatics under the mask of Islam are unjustly killing people today and consider any person who thinks differently than them an enemy.

The Prophet Muhammad often emphasized the importance of good neighborly relations, so he once said that "Holiness Neighbors like holiness of Ka'ba, and Ka'ba is the Holy Muslim Temple and so is inviolable.

We see that he didn't correlate a good neighborhood to any faith because every man is Adem's descendant.

Mutual murders done exclusively out of belief are the characteristics of the eclipse (Kali-Yuga), when the sanctity of life eludes the observations of spiritual senses that can barely exist in the Dark Age.

This occurs because the individualistic and materialistic happiness is understood as the ultimate form of knowledge of an animalistic man.

We will now analyze one teaching of Imam Alija AS. about the End Times. We have already commented on it in some earlier texts, but the importance of that teaching is such that its emphasis is desirable if not inevitable.

This teaching, as we said, indicates the state of people in Ahira Zeman

(Kali-Yuga).

Imam Ali a.s. said: "There will come a time where the Qur'an will remain as nothing else but the letter of The Lord, and Islam will be nothing else but His Name. Their mosques in the end times will be great in terms of construction but empty in terms of reference.

Those who will visit them and those who will stay within them will be the worst among the inhabitants of the Earth. They will spread disarray and everything wrong will stay out of their way.

If someone stays out of that path they will throw them back into it.

And if someone deviates back from that path, they will push them in it.

Allah Almighty says, 'I swear, I'll give them a temptation in which even prudence will be swept! And he will do just that. We ask God to save us from falling in negligence and despair'' '.

We see how Achiri-Zeban is defined immediately at the beginning as the time that will come to people, a time that therefore represents general consciousness (about that time), because the word "people" does not indicate any faith, race or nation, but rather it refers to people exactly how they are.

In terms of the Hindu's beliefs, we're talking about about the Kali-Yuga or the Dark Age, which has been going on for a long time, but the darkness has not yet been completely reached.

Then, it is said that the people (of that time) "will have nothing left of the Qur'an except its letters and nothing of Islam except its name".

The Qur'an was mentioned first and Islam second, because the Qur'an is the basis and foundation of Islam, so if the foundation is not correct, the whole ideology is not correct either.

Furthermore, nothing will remain of Islam except "his name". It's worth mentioning once more that, the Qur'an was mentioned first and then Islam, because the Qur'an is the basis and foundation of Islam, so if the foundation is not correct, the whole ideology is not correct either.

Likwise, nothing will remain of the Qur'an except its letters, and a letter means a written text, so only written pages will remain of the Holy Book.

The end times have long since begun and will become darker and darker, because the esoteric meanings of the Book are hardly explored; moreover, the investigative spirit of Islam is in today’s world considered an "innovation", and any attempt of research in that direction is considered by a huge number of Muslims to be taboo.

Unfortunately, this understanding goes all the way back to the Prophet's time when one of the caliphs asserted that "the doors of ijtihad are closed".

Although the majority of Muslims in the world today own the Qur'an, often decorated and placed in an "honorable" place in the house of the zahir (and even more often batin), the depths of the Holy Book are not explored.

This state of affairs (according to the tradition of Imam Ali a.s.) is a result of the fact that "Islam remains only in name".

Today, the Qur'an is "learned" but not researched, read but not acted upon, memorized but its knowledge is not improved.

That is why Muslims and believers are not even mentioned in the mentioned tradition, because in order for someone to read the letters, it is not necessary to be a believer at all, nor can the "letter of the Qur'an" be linked to any particular beliefs.

Islam has the meaning commitment (S-L-M). Devotion to God implies correct actions to be taken, because peace with oneself and others (which is the definition of Islam) is impossible to achieve without purification of the soul, no matter how its done.

Of course, not every person can be a Sufi, but they can act ethically in accordance with the Qur'an.

If only a letter remains from the Qur'an and a name from Islam, this means that there is neither external (zahir) nor internal (batin) consideration of the Book as it was originally revealed to the Prophet, peace be upon him.

Unfortunately, this is the current state of the majority of Muslims in the world, and even the ritual language is completely different from the original and far from Muhammad's a.s. examples, although not in every aspect (yet), but this situation will only worsen.

The backward advancement of the Muslims is quite evident from the eighth century onwards.

The text goes on to say that the mosques in those days will be wide and broad in terms of construction but empty in terms of guidance.

When something is emphasized, it is a sign that there is a problem, otherwise it would not be emphasized at all.

We all know from our everyday lives that affectation is a weakness and that it indicates a deficiency of some sort.

The architectural value of mosques is thus reduced to mere physical size, but the inner meaning of the masjid (which is guidance and reference) is missing, which is precisely the reason for the grandiose undertakings, i.e. the simple size that compensates for the lost verticality.

The devotion does not imply that the mosques will be literally deserted, but deserted in terms of guidance, which means that quantitatively there can be a lot of visitors, but the dimension of knowledge is lacking, and without knowledge, a masjid is no different than any other building.

To direct means to show the way, and this implies that the one who directs is already knowledgeable, because an ignorant soul cannot guide anyone.

Some kind of formal knowledge may exist, but as those mosques are deserted in terms of guidance, it means that guidance doesn't exist, and without guidance there is no Right Path, because an instruction implies a path. Accordingly, no true knowledge exists either, and it isn't comparable to the knowledge revealed to the Noble Prophet.

Only the one who (already) has knowledge can guide another, because showing the way means knowing about the way.

In this sense, Jesus indicates that for the acquisition of knowledge, a guide who sees the truth visceraly is required, so he says: "Can the blind lead the blind?", which means that only he who knows the Right Path can guide.

However, when the majority is blind, it is very difficult to find a true teacher and a guide.

Mosques of the end times are richly decorated and as we have seen that they're "widely built", which is only a poor compensation for the lack of interiority, or rather proper knowledge.

That is why mosques should be built modestly and in accordance to needs and not expectations, nor should they be built for show.

Regarding guidance, the Qur'an says: "...will you guide him who has taken his passion for divinity?", so the general public is uninterested in guidance and the True Path.

This situation results in the extremely devastating fact that "mosques will be inhabited and visited by the worst people among the inhabitants of the Earth".

First of, we can see that this refers to permanent residence and visiting secondary, because the first follows the second, since the people that translate prayers, take care of cleanliness etc. must exist.

Staying is the dimension of permanence and visiting is the dimension of occasionality.

Both categories of people of the Dark Age, i.e. those who will stay in mosques and those who will visit them, will be the worst among the inhabitants of the Earth.

The worst means the most damned, but it can also indicate the spiritual degradation, or the aesthetic spirit within the human being.

We notice that no words that would include merely people were used (believers, non-believers, etc.), but rather it is talking about the worst inhabitants of the Earth, and its inhabitants are all those who live on it, which therefore includes animals, plants and the inorganic world in total.

All of them are inhabitants of the Earth because it is their place of residence. And since the aforementioned groups are believers (because they do not have the free will to oppose God), the people in the mosques are (because of this very reason) worse than them. For certain types of people, the Qur'an says that they are "like cattle, even worse than cattle", because if a person darkens the Divine Spirit within themselves so much, and does not use reason as a means of light in this sense, he becomes worse than an animal. Animals are believers (much like plants and minerals), because they live in full obedience to God since, as we said, they do not have free will, or rather the ability to choose between good and evil.

Moreover, everything that exists in the heavens and on Earth constantly praises its Creator, but as the Qur'an says: "you do not understand their praising", because a man often resists reaching his own perfection, both due to the action of lust, due to the false "I". ' (ego) and due to the devil, so he envisions the so-called "inanimate" nature, that is silent and resting.

However, those of God's servants who have knowledge hear and see (in everything) the incessant zikr, or the praising God. This is what the Qur'an emphasizes. "Everyone in the heavens and on Earth obeys him, whether they want to or not."

Whether they want to or not, whether they know it or not, everyone glorifies and praises the One God and leans on Him in times of trouble when everything else betrays them.

As the tradition from the people in the mosques goes to say, "disturbance will spread to them as well, and everything will go wrong."

Due to the weakness of human nature, disturbance (disorder) is perpetually and latently present wherever people live and dwell.

As we have seen, mosques are empty in terms of referrals from people, so confusion spreads within them (expansion means moving the distance from the center), and as confusion spreads from these people, they become the center of confusion themselves. God's Messenger, peace be upon him. said. "Confusion is sleeping, may God's curse be on the one who awakens it".

We see that disturbance is not exclusive to a place, and can therefore exist in mosques too. God's curse is invoked not on the one who provokes it, but on the one who awakens it.

The dark side of human nature is always in a state of potential rebellion and sedition against God.

Disruption spreads from the people in the mosques, so they are the center of the disturbance, from those who awakened it, because awakening means dispersion from the center to the edges of the circular life flow.

As there are only crooked paths in addition to the Right Path, wrong directions have to exist too, because they cause their bearers to be a place of spreading confusion. Apart from the Truth, there is nothing but delusion.

Therefore, besides the Right Path, there is only the wrong path, and "everything will turn to them the wrong way", because that is the logical outcome of the loss of the Right Path, which is, in the narrower sense, the Holy Imams, all Twelve of them.

Everything that does not possess the knowledge of the true path will logically shelter itself from the worst people. The word "shelter" means to seek refuge, and the correct path seeks refuge in what's right and vice versa; the wrong veers to what's not right.

In this sense, the Prophet says that "souls sense each other" and either come together or separate.

According to the hadith, souls sense each other, so right attracts right, and the wrong takes refuge (under the cover) of what's not right.

A similar tradition points to this, which says that souls are "like a mobilized army", and armies are distinguished by different affiliations.

Hazrat Ali goes on to say: "If someone separates from this thought, they will throw him back into it, and if someone steps back from it, they will push him into it."

We see how the principle of free will, which is inviolable in Islam, is trampled on by those who are expected to follow it the most.

Separation from that state becomes impossible because believers no longer exist, followers do, and the one who follows something accepts leadership, which makes separation extremely difficult. We can see this in all modern sects .

If, on the other hand, someone strives in the direction of separation, force is applied ("throw them back into it"), and it is not said which form of force is in question, although it is unquestionable since "throwing" is always a form of force, which can be interpreted figuratively, but the force as a term is unquestionable.

Also, if someone deviates back (to root of Islam), they will push him backto that, i.e. forcefully return to the existing state, because the principle of submission (in a sect) does not allow either separation or deviation.

This naturally may imply "ordinary" psychological or moral pressure, but coercion is undoubtedly unquestionable.

Both acts (throwing and pushing) are a form of force applied by the worst among the inhabitants of Earth, and what makes them the worst is that they're willing to do anything.

This is a consequence of esoteric polytheism, because the Qur'an says that "Polytheism is the greatest violence" and (esoteric) polytheists in mosques apply "throwing" (back to that worst state) and "pushing" (resistance to the worst state on Earth).

It is completely irrelevant that such people can declare themselves as believers or even ritually belong to Islam, because the lack of true tawhid is both clear and confirmed.

Imam Ali a.s. further says: "Allah the Exalted says: "I swear by Himself, 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''.

The oath by Himself indicates the unattainability of correct Islam since God's being is certainly unattainable.

We see how the speech of Allah is mentioned in order to underline the importance of the tradition because the speech of the Imam (as the bearer of ta'wil of the Book) is also the speech of Allah in a secondary sense since nothing but the truth comes out of the mouth of Ahl al-Bayt.

The Qur'an says: "... and what speech is truer than Allah's?!" Since the followers of the truth (in the next world) are in "elevated places" in this tradition, Allah is mentioned as the Most High, and the real greatness is owned by none but Him anyway. In battle, there is no strength or power but His.

The "temptation" which is sent to the people of the end times is Imam al-Mahdi a.s., whose period of long concealment (according to tradition) is a form of temptation for people.

In that trial, even the prudent were swept away, because prudence is a characteristic of common sense, and the length of the Imam's hiding refutes all rational and experience-based arguments. Thefore, the mentioned disorder that is confusion, and confusion is nothing but disorder, that is, chaotic thoughts, and accordingly, actions. .

It was said that "He will do so" which indicates the inevitability of this chaotic state (time) that we are witnessing today, but the spiritual turmoil will continue to grow stronger because the very bottom of spiritual disinheritance

has not yet been reached. There are still people, of all religions, who worship God in the right way.

We have seen how Imam Ali a.s. at the end of the delivery says God's Supreme Name of "He" which is the hundredth one, and is, exoterically, God's unknown Name.

At the end, Imam Ali makes a prayer to God Almighty ("we ask God to save us from falling into negligence").

Just as (according to tradition and devotion) prayer is the core of worship, carelessness (gaflet) is the core of denial, which is what the verse directly says: "... they are careless, like cattle...".

Carelessness means not paying attention to one's own fitret, and that is how Ali a.s. proclaimed that "a man who does not know his worth is doomed".

In this sense, the Prophet also says: "People sleep and when they die they wake up". However, waking up from the deathly sleep of carelessness is of course possible, which is also the meaning of faith, because the goal of creating worlds is knowledge, and knowledge is vigilance, since a person cannot (consciously) acquire knowledge while they are in a dream.

This is why there are God's revelations whose goal is to awaken a man and return him to his original, primordial nature. This concludes the narration of Imam Ali a.s. about the End Times, and the commentary on that teaching.

Now we will analyze a Qur'anic verse whose (esoteric) dimensions speak of the Right of the Pure House, and point to the problems of the End Times (Kali - Yuga), or rather the causes of (today's) backwardness of Muslims.

It is verse 12 of the Surah "Rooms", which reads: "Oh believers, stay away from many doubts, for some doubts are indeed a sin. And don't stalk each other or gossip about each other! Would any of you be happy to eat the flesh of your dead brother, something that is disgusting to you - so fear Allah. Indeed, Allah accepts repentance and is merciful.''

The ordinal number of the verses (12) indicates the 12 Holy Imams who are all individually the "rooms" of the Prophet, that is, the inner ta'wil of the Book. Just as the interior forms of a room are inaccessible to the outer eye, so is the beat of the Revelation inaccessible to those who do not have faithful eyes.

As we can see, the verse is addressed to "believers" (not just Muslims), which indicates that it is about those who accept the Wilayat of the 12 Imams, a.s., one way or another, which does not necessarily mean commitment to a certain direction (madzheb).

Afterwards, many doubts are forbidden, which (esoterically) speaks of doubts related to Ali's a.s. succession of the Prophet. In that sense, 'some' doubts are really a sin because there is no doubt about the fact that Muhammed a.s. (at Ghadir Hum) declared Imam Ali a.s. for his successor and the leader of the Muslims after him, and his primacy is underlined in many traditions of the Prophet.

Regarding this issue, there was a lot of "stalking and gossiping" because they are opponents.

They followed Imam Ali's every step and tried to find out every attempt of his supporters in the direction of preserving the Right of the House.

Doubts about Ali's caliphate are a sin, because he was appointed as the successor of the Prophet and the leader of the Muslims after him by Allah and not by people, and therefore that appointment cannot be questioned.

Muhammed a.s. and his appointment of Ali as the successor was ordered by Allah, which the Prophet confirmed.

An indirect consequence of the usurpation of Ali's position is the murder that happened in Karbala, the tragic and chivalrous death of his son, Imam Hussain a.s. If Imam Ali had succeeded in establishing justice and order as he knew and could, Yazid's campaign and the bloody events at Karbala would have been avoided.

One part of the verse refers to this event: "...Would any of you be happy to eat the dead flesh of your brother?", because the "dead brother" is Imam Husayn a.s. since the Prophet a.s. for the Holy Imams a.s. said that they were created from his clay and flesh, and added that they were given his knowledge and understanding.

Since eating meat in a dream is interpreted as gossip, it is clear that the esoteric word is about the usurpation of the caliphate. Clay represents the pre-existing nature of the 14 Sinless Ones, i.e. the property of Ismet, and it speaks about the primordial state, i.e. "loamers". This is where the Imams are revealed in the state of their pure light.

The flesh represents their temporary earthly manifestation when the Imams have the role of Guardians and Supporters of the Book.According to this, "eating the flesh of one's dead brother" means denying Hussein's a.s. degree by causing his death and taking away his position, which ultimately did not work out for the rulers of that time, and the Imamate was continued by the fourth Imam all the way until the Twelfth appeared.

Regarding eating the flesh of a dead brother, verse 12 says that "it is an abomination to you"- what we will come back to this statement later. After that, fear of Allah is commanded. The Qur'an says that those who fear Allah among His servants are the learned.

The eighth Imam explained that the "learned" are the Holy Imams, and the fear of God is always connected with knowledge, because those who fear God the most are those who know Him best, just as those who fear Him the most know Him best.

As the fear of Allah is connected with knowledge, it means the knowledge of the Twelve Imams who are learned and are followed in the state of action and rest, because as the famous tradition says: "The knowledge of the Imams is the knowledge of Allah", and the second path for the original monotheistic tawhid does not exist. This is because Imams are the stronghold of God's Names, and God's essence remains unattainable.

The end of verse 12 (Surah "Rooms") communicates that Allah accepts repentance and is merciful, and repentance is connected with mercy because there is no repentance without compassion towards oneself.

God's Compassion (as opposed to Mercy which encapsulates everything) also applies to believers, i.e. penitents, because there is no faith without repentance, since people are (by nature) sinful, as the Qur'an says: "And no one is safe from the punishment of your Lord''. According to the hadith, Muhammad a.s. is the grandfather of every believer, so Imam Huseyin a.s. is a brother to every believer, because the Right of the Pure House is inherited, firstly by spirit and secondly by blood. In this sense, the Sixth Imam said: "We are all the same light".

Husein's position can only be denied by an ignoramus or a slanderer ,and that's those who eat the meat of their dead brother, and we saw that the Holy Prophet, peace be upon him. says that they were created from his flesh - loam.

Since "meat" is an earthly position, "eating the flesh of a dead brother" means the negation of that position.

The original teachings of the Ahl al-Bayt had detractors during the Prophet's lifetime, and after his death, the pressure on his family increased in proportion to the needs of the arrogant rulers and tyrants who lived in the age of the Imamate and Vilayet. They hid their tyrannical methods of rule and debauched life with formal manifestation of Islam. The Islamic sects themselves were created around 120 years ago. after the Prophet's death and (originally speaking) everyone manifests love for the Ahl-Bayt, and diversity is a mercy because historical, geographical, cultural and other needs are specific. Different ritual directions are a reflection of a harmonious variety in which every believer can find his place.

The Hanafi Madhhab has long been present in Bosnia, and it is the faith of our grandfathers that should be preserved and nurtured. Neglecting or denying the knowledge and degree of the Pure House means precisely "burying" (one's deceased brother), i.e. Imam Hussain, and doing it "now". This practice is valid for all periods of time, because the Qur'an is always fresh and new, and in every age there is his Manevian signs.

In this sense, it should be added that even 100 years after the Prophet's death, there was a ban on recording hadiths, which, even then, laid the foundation for the discontent of the members of Islam.

Verse 10 (Surah "The Believer", surah 40, verse 85) says: "Those who disbelieved will cry out: "Allah's abhorrence towards you when you were called to believe in the words of other non-believers - was indeed, greater than your abhorrence towards yourselves now".

We have seen how verse 12 of Surah "Rooms" related to eating a dead brother says that "it is disgusting to you" because the primordial position of the soul is such that the Wilayat of the Imam has been revealed to it, and some spirits, as we know, refused to give in. Ultimately,this means not recognizing the position of the Imam (or eating the flesh of your dead brother, which is abominable) "Allah's abomination towards you" (from verse 10 of Surah "The Believer").

Because, as the verse says, they are called (not to be believers because God's Unity has been witnessed by every soul) but precisely "to believe".

The ultimate consequence of rejection during Judgment Day is "self-loathing", because every soul will then encounter the fact that the Imam is the perpendicular of every being.

Everything started with Ahli-Bayt and 12 lights were lined up next to the Arsh before the creation of heaven and earth.

Verse 10 shows how the aforementioned words will be "called out" to those who rejected the Wilayat Ima).

This word indicates the intensity of what was said, it is again connected with the meaning of those words.

Those who will shout that to those who refused the Vilayet are the Holy Imams, all Twelve of them.

Since I have the Face of God, confronting that Face is inevitable and that is independent of one’s beliefs. This is explained by verse 46 of Surah "The Ramparts": "Between them will be ramparts, and on the top of them will be people who will know each one by his characteristics." And they will shout to the inhabitants of paradise: "Peace be with you!" - until they enter it, and they will hardly wait.

The people at the top of the ramparts (or knowledge) are the Holy Imams, and the "characteristic" of every one of them is their own individual knowledge or ignorance of the Imam, which is ultimately everyone's heaven or hell.

The "top" of the ramparts mean the peak of knowledge, and the top is the ultimate apex of achievement.

In the first case (verse 10 of Surah "The Believer"), the Holy Imams are addressing the people of hell, and the word "call out to" (as opposed to the word "shout" in verse 46 of Surah "The Ramparts") implies distance, because we shout to those who are far from us, while "yelling or calling out to" can also be done to those who are in (relative) proximity. The people of hell are far away from the Imams and also from Allah, because we know that the knowledge of Allah is the knowledge of the Imams of their time.

Since they are distant from them, the Imams "shout" words about their own abomination, or rather they face them as the Faces of God who are facing people, while the Imams, as we have seen, will "shout" to the people of Paradise to enter it, wishing them peace.

Between self-loathing and achieving complete peace, the drama of Imamology unfolds, depending on whether the Vilayet is accepted or rejected in the ezel.

And the closer someone is to the Imam, the shorter the path to Allah will be. This is why the Holy Prophet said that "journey is a part of hell" which, in esoteric sense means the aforementioned distance from Allah.

The result of closeness to the Imams is peace, and the result of distance is self-loathing, exactly because of the original position. In both cases ("called out" and "shouted out") Imams are announced as the Face of God facing people, and the different ways of addressing them are a consequence of the choice of every soul, related to the fact of accepting or rejecting the Vilayet of the Twelve.

This is why eating the meat of the deceased brother (Imam Hussain, peace be upon him) is "abhorrent to you" because it is ultimately a confrontation with the Imam as a vertical of their own being inevitably, and those who rejected Vilayet feel disgust for themselves.

This is also confirmed by the sum of the numbers of the 2 verses (verse 10 of Surah "The Believer" and verse 46 of Surah "The Walls"), which amounts to the number 56 (10+46=56), which is how old Imam Hussein was when he died a martyr's death.

Acceptance of the Vilayet results in peace, and rejection results in self-loathing.

The stated numerical values are, therefore, the heavenly image of Imam Hussein. This is because all 12 Imams "expired" from Hussein's a.s. light spine, and he is considered the heavenly father of Ahli-Bayt a.s.

This is proven by the sum of the total number of verses of Surah "The Believer" (85) and Surah "Bandemi" (206).

The sum is the number 291, which in the sum of the digits indicates the 12 Holy Imams, a.s.

Because 2+9+1=12.

As is well known, Ali's leadership (and the leadership of all subsequent Imams) was accepted by only a small number of people, which in totality almost never exceeded 40 people.

The circle is a symbol of the mystical path in Islam, because the ends return to the beginnings and the priest endss up where he started. A Sufi is one who returns to his old homeland reborn.

This way, the general backwardness of today's Muslims can be observed, because backwardness is also movement in a circle, but without any perspective of exit.

The spiritual path will exist until the Judgment Day, unchanging and already tested, but always fresh and with a new taste for those who will approach it.

As for backwardness, for now there is only hope, and also a strong desire for progress, but there is no room for pessimism. Because only God creates and governs, and only He directs us to the Right Path.

ASKERI'S LIGHT

Eleventh Ahli-Bayt Imam, Hasan Ali-Askeri a.s. left this world and departed for a better one at twenty-eight years old. His death began the Occultation of his young son Imam Mehdi a.s.

As is well known, there are two hiding places of the Imam, one smaller (which lasted about seventy years) and the other, larger one, which continues to this day. Both Occultations are described in detail in the literature, so we will not go into details here.

The word "light" is mentioned exactly 28 times in the Qur'an, which corresponds to the number of years that Eleventh Imam lived for. In this sense, each light represents one year of Askeri's life. On a symbolic level, we are talking about the 28 "houses" of the moon, that is, the meccas of light that the spiritual traveler reaches by turning to his Imam as the moon turns around the Earth (in 28 days). The degrees of light are permanent, but different for each mystic. All imams are perfect teachers (sheykhs) and guides, as they guide the mystic to his success.

At each light station, the priest is taken over by one of the sacred Imams, and here we will analyze the spiritual journey and light stations which belong to him, but seen from the light of Imam Askeri, that is of his spiritual guidance.

Muhammad a.s. said: "The Qur'an has 7 levels of meaning, each of which has up to 70 depths."

According to this statement, the Qur'an is an endless sea of knowledge, and everyone grasps the water of knowledge according to their capabilities.

Of course, the overall consciousness remains at the literal level of the meaning of the Book.

The light of Imam Askeri a.s. in each of the 28 verses (where the word "light" is mentioned), the mystic shines in a specific way, who, according to his progress, overcomes the path of 28 spiritual degrees.

Within the single light the guidance of each of the Twelve Imams is possible. In this sense, Imam Ali a.s. said: "We Imams are guides", and leadership implies a path - this was the True Path that all Imams are in their own right.

THE FIRST YEAR OF ASKERI'S LIFE

(first mention of the word light in the Qur'an)

Surah 2, (''Cow''), 286 verses. Verse 17: "They resemble those who lit a fire and when it illuminates the environment, Allah takes away their light, leaving them in darkness, where they see nothing''.

The ordinal number of the verses (17) indicates the number of years of the rule of Askeri, a.s. son, Imam Mehdi a.s. just as Salik's path is spiritual, which means that he is already adopted and took in sharia (physical law).

From an esoteric point of view, fire is a symbol of instruction and represents Moses' burning bush, i.e. the Letter of the literal Law of Religion, and its external consideration.

This consideration illuminates merely the environment, because the law for the physical also refers to the rules in the material world, and matter is our environment, because we are children of this world.

Further progress on this mekam is stopped precisely at the physical level, because after the adoption of the Shariah, "Allah takes away their light", and the light is the Imam, leaving them in darkness (exclusively exoteric darkness), and "they see nothing", related to the ways of tariqa and Hakkikatic truths.

This is necessary, because the gradual progression is practically inevitable on the spiritual path, and the ascent (conquest of stations - manzillah, and degrees - mekam) takes place in different stages and implies different forms of struggle against oneself. Although he has already adopted the Sharia, the traveler is not yet ready for the light of the Imam. The first meccam of the soul is therefore the meccam of the law for the physical, and it is, physically speaking, "kindling the fire", i.e. illuminating the environment spiritually. At this stage, the spiritual traveler acquires basic knowledge for further progress if it is mastered.

We see that the light is not taken away per se, but it is taken away by Allah, since Salik is not yet ready for the abundant light of the Imam, which would blind him since he is unprepared, and we know how man "is an enemy to what he does not know' (hadith).

Now, let's take a closer look. As this is the first "light", i.e. the first year of Askeri's a.s. of life at the level of linear time, it represents the number 365 (days in a year).

If we subtract the first "light" (Askeri's light) from one year, we will get the number 348 (365-17= 348).

If we subtract the total number of verses of Surah "The Cow" from this number (286), we will get exactly the life span of Prophet Muhammad a.s. Because, 348-286=62; As we know, the Prophet died at the age of 62.

Muhammedan light descends into the created world through 12 curtains of light (Holy Imams).

Since Askeri's light, i.e. verse 17 together with Mphammad's life and the last verse of Surah "Baqarah" (286) together form the (first) total number of years of Imam Askeri's life. It is mperative to consider verse 286 (which is the last verse of Surah "Cow"). "Allah does not burden anyone beyond their capacities; the good he does is to his advantage, and the evil he does is to his detriment.

Our Lord, do not punish us if we forget or do something bad unintentionally!

Our Lord, do not burden us as you burdened those before us!

Our Lord, do not impose on us what we cannot bear, but rather wipe out our sins and forgive us, and have mercy on us. You are our Lord, so help us against the people who do not believe!''

In this verse, we see how the mystical traveler, whilst receiving the first light (Imam Askeri) is also adopting the law for the physical, and therefore foreshadows the future mekam that await him on his journey.

In the beginning, it is immediately said that God does not burden anyone beyond their capabilities.

This means that the mystic must know the limits of his own spiritual power (kuvvet), regardless of whether he came to this realization independently or with the help of a teacher (sheykh). A true sheikh is one who can see the possibilities of the novice with the help of pure vision (bassira).

Not every shaykh is for every murid and vice versa, because that relationship is spiritual (manevi) in nature, and implies a spiritual pregnancy for which there is a precisely determined birth giver.

Muhammad a.s. said: "I and those who are God-fearing from my ummah are freed from the burden", which means that the Shariah takes place in them as an indispensable part of their nature and moving within their own capabilities. This is also a form of relief from the burden for even the lower-ranking clerics.

The Prophet did not single out any (Sufi) group or path in particular, and he tied freedom from burden (exclusively) to fear of God. God-fearing means fear of Allah, and as "Allah is feared among His learned servants " this means that God-fearing is related to knowledge.

And since the Holy Imams (all Twelve of them) are learned, God-fearing refers to those who acquire knowledge from them, and in this sense, the Prophet said that "the God-fearing is bridled", and they mean bridled leadership.

Following this, verse 286 of Surah "The Cow" says that the good the man does is for his own benefit, and the evil that he does is to his detriment. In this context, ethics have a dynamic character, and it is all a question of cognitive good and cognitive evil.

The word "does" is mentioned as a synonym for good, which indicates the unity of action in action (between God and man), where good essentially belongs only to Allah, and it belong to man merely metaphorically.

For evil, however, the term "do" is used, because evil in its entirety (even if it is an accident) belongs exclusively to man, and he does not allow it exist in the world, but he does it, because evil originates only from men and jinn. Therefore, evil is nothing else but imperfection.

Then, in verse 268, he addresses God with a prayer, and does so in plural form, because the entire sillsillah (chain of spiritual genealogy) prays for the arrived murid.

They help him with their prayers and encourage his ascension with spiritual power (himmet).

First of, it is said: "Our Lord, do not punish us if we forget or do something bad accidentally."

Oblivion refers to the investiture of Imam Ali as the successor of the Prophet and the leader of the Muslims after him, and it is known that this event took place at Gadir Huma.

Prophet a.s. then took Imam Ali by the hand and raised it high, then said: "To whom I am the leader and guidance, Ali is also the leader and guidance". More than 100,000 people were present during this proclamation and the Prophet himself was clear in his words. Later on, many have said that they do not remember that event because they were scared for their fate, and worried about the behavior of the rulers of that time (primarily Muawiya and Yazid, but also later ones). However, the spiritual traveler must not ignore or forget this important fact, because all paths of spiritual genealogy (in all tariqat orders) lead to Imam Ali as the head. ''... Or what we do involuntarily'', continues the verse, and this refers to what was mentioned above, because involuntary behavior exists where conscious insight is excluded.

Accordingly, guided by delusions and ignorance, Muslims have been cursing Imam Ali a.s. from mosque pulpits for decades. Later, Caliph Omar Abdul Aziz abolished this ugly custom. Therefore, this was done involuntarily, i.e. out of inertia, and most believers did not even know the true reasons why.

Then in verse 286 it is said ".... Our Lord - "do not burden us as you burdened those before us".

"Burden" is a difficult and encumbering matter for the Vilayet of the Holy Imams, because they are all Imams, that

emphasized the fact "our matter is difficult and encumbering".

The destiny of every believer in the Vilayet of the Imam is to carry that heavy and burdensome thing, if he is pre-existentially chosen by the Imam and worthy of it.

Part of the verse does not ask for the burden to be removed in the sense of its non-existence, but precisely "just as you burdened those before us", which clearly indicates that it is about the way of carrying the burden and not about the burden (encumberence) itself.

Prophet a.s. said: "Ali was sent with every Prophet secretly and with me publicly". According to this, a "heavy and burdensome thing" (the Wilayah of the Holy Imams) was "loaded" on them before under the sign of the secrecy of Ali as the Absolute Imam, and what is secret by the nature of things is more difficult to carry than what is publicly known. With the death of Muhammad, the Vilayet continues through 12 Imams who acted publicly and were known in their times, and the burden of a difficult and encumbering matter was experienced in a different way than when Ali a.s. with former MPs sent secretly. The less visible a thing is, the more difficult it is to perceive it ("wear it").

Then he says: "... Our Lord, do not impose on us what we cannot bear..." and this refers to the Occultation of the Twelfth Imam because we cannot bear the nature and reasons of the Occultation to the end, nor is it our duty to do research.

The general consciousness considers the belief in the Occultation of Imam Mehdi a.s. to be sufficient, although the reasons for the concealment are not known. Certainly there are those who have knowledge about this.

Then he continues - "wipe away our sins and forgive us and have mercy on us...".

The Qur'an says: "...replace evil with good, and the good will nullify it", and this refers to the erasure of sins, and erasure means annulment, so such a person becomes without sin in relation to what has been done.

Further, forgiveness and mercy are mentioned together, and there is no forgiveness without mercy. The Prophet (pbuh) said to Imam Ali (pbuh): "You and your followers are saved on Judgment Day, and you are forgiven", and this is the forgiveness mentioned in verse 286.

In the end, God's help is sought against a nation that does not believe in Him, but it is not said which nation and what religion is in question.This refers to the general consciousness of denial (Wilayat 12 Imams), which is

historically confirmed because there were only a handful groups of people with each of the Imams.

In this sense, the Prophet says: "Ali is a helper to every believer after me''.

We have already said that the first year of Askeri's a.s. life (that is, the first mention of the word "light" in the Qur'an) is the first Mecca of the spiritual traveler, which is the law for the physical.

With its adoption, one enters the second stage, which represents the second year of Askeri's a.s. life.

THE SECOND YEAR OF ASKERI'S LIFE

(second mention of the word "light" in the Qur'an)

Surah 2, (''The Cow'') 286 verse Verse 257: "Allah is the protector of those who believe and he is the one who leads them out of the darkness and into the light, and those who do not believe - the protectors are the devils and they lead them out of the light into the darkness, they will be the inhabitants of hell, they will remain in it forever''.

The Prophet said: "Ali is the protector of every believer after me."

The word "everyone" means all believers until the Judgment Day.

Naturally, this relates to those who accept his Vilayet and that is why the word believer (and not "Muslim") is used.

Through batin, Imam Ali helps believers until the end of the world, or in every time period.

Since Allah becomes his hearing, sight, hand, foot once he loves His Servant, then the meaning of the words "Allah is the protector of those who believe" in the esoteric sense implies Ali's protection of the believers and, accordingly, the protection of all the Holy Imams after him. What matters here is their light nature and not their temporary earthly life. Since the expression "those who believe" and not "believers" is used, this refers to those who believe in the Wilayat of the Twelve Imams, because belief is divided into general and special, and here we are talking about the special one, that is defined as belief in the Imamate, which is the faith of the saved group.

"Darkness" represents the darkness of material existence that Muhammad a.s. clearly indicated by saying: "You are in the darkest world" and this refers to the darkness mentioned. »Light « is the Imam who is the perpendicular of every being, and the one who does not meet him actually remains in the "darkest world". The hadith clearly indicates this: "Whoever does not meet the Imam of his time dies a heathen's death", which refers to not knowing God, because "whoever knows his Imam has known Allah".

In contrast, one who does not necessarily meet the Imam of his time is left to the world of darkness because Imam is light. In contrast to divine protection, there is a satanic variant because, in principle, people are divided into divine and satanic.

The variations are countless and the nuances are often subtle and invisible to ordinary people, but the division is basically the aforementioned divine and satanic groups.

The devils lead those who do not believe "from the light to the darkness", and this refers to the notional (deceptions) devils who, with their scheming and deceptions, bring a person into a state of denying the Imamate, and that in itself

stands for "darkness".

At the end it is said that they will be the inhabitants of hell, whilst not separating people from Satan, because since they have taken on their nature they are human variants of Satan.

This represents the second meccam of the spiritual traveler - protection from sin, and he realizes the role of the Manevian Satan.

THE THIRD YEAR OF ASKERI'S LIFE

(the third mention of the word "light" in the Qur'an)

Surah 5 (''Table''), verse 120 Verse 16: "By which Allah directs to the paths of salvation those who strive to gain His pleasure and leads them, according to His will, from darkness to light and shows them to the right path" .

We will see what kind of book this is from the previous verse. Verse 15: "Oh followers of the Book, Our Messenger has come to you to point out to you many things that you hide from the Book, and many things he will go over."

And Allah has given you light and a clear Book". In the external sense, we are talking about the followers of the Torah who hid what was revealed in it about the Prophet Muhammad (peace be upon him), who is yet to appear.

However, from an esoteric point of view, the followers of the Book (because the Torah is not even mentioned) are actually the followers of the Qur'an, and what is hidden from the Book are the verses that refer to the Vilayet of the Imam. Because God, the Most High, asks us to obey Allah, the Prophet and "those who are entrusted with authority", which are the Holy Imams a.s., that interpretation was hidden by many Muslims even though the Noble Prophet himself interpreted this verse (from Surah "Women") in the way we said, which is that it refers to the 12 Imams.

Also, after Ali's appointment as Muhammad's a.s. successor at (Gadir-Hum) it was announced: "... today I have perfected your faith and completed My grace towards you, and I am satisfied that Islam is your religion''.

As we can see, God is pleased with Islam as a religion, but that satisfaction is connected with preconditions.

It's clear that the perfection of faith and the completion of grace are related to Imam Ali a.s.,or Imamate, and this is a prerequisite for God's pleasure, because it was mentioned after the perfection of faith and the completion of grace.

The prophet will "overcome a lot" because he saw and knew very well the strength of the opposition against Imam Ali a.s., but because of his mercy and consideration for Muslims, he went beyond that.

Moreover, he hinted to Imam Ali about their rejection of his leadership after his death.

Imam Ali himself did not insist on his right, respecting the unity of the community and guarding against schism.

The end of the verse says: "... Allah gave you the light and a clear Book." The light is the Wilayat of the 12 Imams and the clear Book (in which everything is enumerated and which is mentioned in Surah "Jasin") is Imam al-Mehdi a.s. He will clearly present all God's Revelations to humanity, and give an interpretation of all published books. He will do so "clearly", in the sense of making all esoteric depths of the Holy Book known, and afterwards, they shall be disclosed. Verse 16 continues that with the clear Book, i.e. through Imam Mehdi a.s. Allah will direct those who strive to gain His pleasure to the path of salvation, and we see that it is not faith that is mentioned, but the paths of salvation, which is Ahl al-Bayt a.s.

Imams are the ways of salvation because Ali a.s. says that "no one will enter paradise" except the one who knows "Imam and whom they know", and paradise is salvation, because its inhabitants are saved from suffering.

The word "paths" indicates plural form, and, as we know, there were Twelve Imams. Moreover, the Prophet said to Imam Ali: "You and your followers are saved during the Judgment Day", and according to this the Imams are the ways of salvation, and this corresponds to their batin, that is their state of pure light. Regarding the concealment of Imam Mahdi, Muhammad a.s. said that people will be guided by his light, and in verse 15 (in the narrower sense) it is about Mehdi, a.s. of light.

Because the light and the Book are clearly mentioned together and the light is considered the batin of Imam Mehdi a.s. while the book is his zahir. Those who strive to gain His pleasure are those with whom the Imams are pleased with, because the devotion and tradition say that "their pleasure is His (God's) pleasure".

The path to God is lead through love for the perfect man, who is the meeting place of God's Attributes (Names).

Regarding darkness and light, we have already given an explanation for them, namely that darkness is the level of material reality and light is Imam, that is, each of the Twelve and the realization of one of them is the disappearance of darkness.

The end of the verse says: "... and he points them to the right path". Imams are the True Path; in particular, with the fact that the paths of salvation are batin and the True Path is zahir of Imamology.

The paths of salvation, which are the Imams in a state of pure light, are referred to (therefore pre-existent and this refers to those who are created from the glimmers of their light), while the True Path is indicated because it refers to zahir (external guidance) by of the Holy Imams.

They unite the external (zahir) and the internal (batin), or rather the True Path and the Path of salvation, and their followers are a saved group. Speaking about the division of the ummah into 73 groups, the Prophet said that only one would be saved.

Regarding these two verses from Surah "The Table" (15 and 16), it should be emphasized that Imam Mehdi was born on the 15th of Sha'ban, and the Sun and the Moon (so The Prophet and Ali) are mentioned together 16 times in the Qur'an. But a.s. is in relation to the Prophet, peace be upon him., the Moon is in relation to the Sun, therefore he is the recipient of the original light.

This is the third meccam of the spiritual traveler, or meccam, of the True Path.

THE FOURTH YEAR OF ASKERI'S LIFE

(the fourth mention of the word "light" in the Qur'an)

Surah 5, "Table", 120 verses. Verse 44: "We have revealed the Torah, in which it is guidance and light. According to him, the Jews were judged by the Prophets, who were People obedient to Allah. They were virtuous and knowing, asked to guard the Book of Allah, so they watched over it.

Therefore, fear Me and do not exchange My words for something of little value!

And those who do not pass judgment by what Allah has revealed, they are the true non-believers!

The difference between the verses of the fourth and third years of Askeri's life (that is, the fourth and third lights) gives the total number of lights, which is, the number of years of Askeri a.s. life.

44-16=28, so the Fifth Imam, Muhammad Bakir a.s., is mentioned in the Torah, which was emphasized by the Holy Prophet. In the Torah, first "guidance" is the first mention, which means the outer letter of the Law (zahir) and then, "light" which as we know signifies the Imam. Afterwards, the Prophets, who served these roles to Allah, were mentioned as : 1. obedient and 2. honest people. These are Muhammad's dimensions within the Prophet before the last one's arrival. Regarding obedience, The Qur'an says: "... and performing prayer is the greatest obedience". Since, according to the hadith, "prayer is the spiritual success (miraj) of the believer," obedience in the vertical spiritual sense means reaching the True House, which of course was found in the Prophet before Muhammad, peace be upon him. realized only partially.

Regarding honesty, the Qur'an says: "It is not honesty to turn your faces to the east and the west, the honest are those who believe in Allah, and in the next world, and in the angels, and in the books, and in the prophets, and which of the possessions. Although it is dear to them, they give it to relatives, and orphans, and the poor, and travelers - intending people, and beggars, and for redemption from slavery, and who pray and give zakat, who fulfill their obligation when they undertake it, especially those who are hardy in in poverty, and in sickness, and in anger.

They are sincere believers, and they fear Allah and stay away from ugly actions.'' (Bekkare, 177).

This verse clarifies who are the righteous (Messengers) from verse 44 of Sura "Dining.«

The Imam as the Face of God is centered in every being, and to turn to him means not to turn your face towards the east and the west but precisely towards the Imam of your being who is centered in us like the (human) face in the middle of the body, between two arms and two shoulders .

This way, the Imam as the Face of God is the "middle" part, that is, the measure of all things. That is why Imam Ali a.s. said that "The Right Path is the Middle Path", and the one who achieves (relative) balance, i.e. moderation (because absolute is impossible for an ordinary person) becomes like his Imam.

Faith in Allah is then realized in the spiritual traveler in an esoteric way.

Apart from that, faith in the other world, the angels, the Books and the prophets are also present, and they represent esoteric obedience and righteousness (in this context).

These 5 postulates correspond to the 5 persons under the cloak from whom Allah removed all impurity.

Those are:

Muhammad a.s. which is compatible with faith in Allah, then Fatima, a.s. to which faith in the other world is compatible, then Ali a.s. which is compatible with belief in angels, then Hasan a.s. faith in the books and finally Huseyin a.s. is compatible with him. and faith in the Prophets corresponds to him.

This is the tariqat account of belief in the 5 postulates of faith, and therefore it refers to the 5 people who were under the cloak when Jibril brought the verse about the complete purity of that family.

Sharia-wise, Muhammed a.s. asked people (if there were Muslims) only to testify to the Oneness of God and to him as the Messenger of God.

In the extended sense, the testimony of faith flowed in this order - faith in Allah, His Messengers, angels, Books and the Judgment Day.

He did not always expect confirmation of faith in the Imamate from the general consciousness, because it is a hardened and difficult matter, and people's capabilities are different.

We have already seen in verse 177 of Surah "Cow" a different order:

Faith in Allah

Faith in the Other World

Faith in angels

Faith in Books

Faith in prophets

In this tariqat sense, Muhammad a.s. faith in Allah is compatible because he is Allah's most beloved and most valued creation.

In this regard, the Prophet says: "The first thing God created was my light". Furthermore: "I was Prophet even when Adam was between water and earth''.

The Muhammadan light is the first creation and that which preceded the creation of the worlds.

We saw how Fatima a.s. faith in the other world is compatible because she was the first one who joined the Prophet after his death.

During his last days, Muhammad a.s. told Fatima that she would be the "first to join him", just as faith in the next world is joined together with faith in Allah, in verse 177 of Surah "The Cow".

This is followed by faith in angels, and we have seen that this paragraph is in accordance with Imam Ali a.s.

That’s because he extinguished the Prophet after his death (thus executing his ritual bath) while angels assisted him. According to his own testimony, he heard their voices, and an ordinary man cannot experience such a revelation, nor can an angel address him (directly) in the waking state.

The addressing of angels refers exclusively to Prophets and Imams. Hasan a.s. faith in the Books agrees.

The name Hasan in its root has goodness as its basis (H-S-N= good) and God sent down His Books to people through the Prophet out of His goodness. In man, kindness is related to the heart. Pointing once to Imam Hasan a.s. (who was a child at the time), Muhammad a.s. said: "Perhaps through his mediation God will reconcile the two quarreling groups of Muslims" (which has come true) and the heart is between two sides as is the reconciliation between two groups.

In addition, Imam Hasan a.s. was known for his kindness and generosity, and he shared his wealth 3 times with Allah.

Belief in the prophets, as we have seen, is consistent with Hussein's a.s. and all the Prophets wept at Karbala because of mourning for the grandson of Muhammad, peace be upon him. which means they had knowledge of the Prince of Martyrs. All the Imams came from Hussein's (light) spine.

When the mystic of the Tariqat masters the 5 postulates of faith, he acquires spiritual possessions that are dear to him, but also his sharing then becomes mandatory.

This was also emphasized by Muhammad a.s. saying: "The most valuable charity is to teach your Muslim brother".

Sharing something worthless does not leave any moral and spiritual effect, as the Qur'an confirms: "Do not share what you yourself wouldn't accept with your eyes closed.". Therefore, we need to give up what we are glad to have.

Good will results in purification and acceptance of deeds with God.

Property is given to: relatives, orphans, the poor, wayfarers, beggars, and slaves for redemption from slavery.

These are the tariqat categories of people who are given knowledge. The relatives were mentioned first, and here the focus is on spiritual kinship, that is, light belonging to the Ahl-Bayt.

In this sense, the Prophet said: "Salman is from us, the Ahl-Bayt", and it is known that Salman was a Persian and did not belong to Muhammad's family by blood relatives.

Therefore, we're talking about spiritual kinship, which is far more important than physical.

"Orphans" are then mentioned, and every clergyman is aware of orphans within himself (and in every other person) ,because we are exiles on Earth. The poor are also those who are "poor in spirit" because the Qur'an says: "Give his due" to the neighbor and the poor and the intending traveler'', and the right is the Right path.

Those houses are the "poor" who belong to them because of their spiritual poverty

They are also given spiritual alms by those more advanced in the tariqa. Travelers - intenders are those who are (only) for a short time stop on the spiritual path related to the Pure House, and they are only in the fourth

category.

Since they are at the level of external interest in the Law House, and since a deeper review can be expected from them, they are also awarded.

The beggars are listed below. They are in the position of seeking and being given (spiritual) knowledge. As the Qur'an also emphasizes ("...and do not shout at a beggar"), it is forbidden to treat them harshly, although peculiar knowledge should certainly be denied to them because interest in something (no further progress) by itself does not guarantee success. But rejection of (esoteric) knowledge implies gentleness.

The last thing mentioned related to the sharing of (spiritual) property is for redemption from slavery. The Qur'an says "... will you guide the one who has taken his passion for divinity...", and since everyone is subordinate in relation to his own divinity, he is therefore in a position of slavery.

Those who are enslaved by false deities can be redeemed from that position by gaining certain knowledge, which is certainly limited compared to the previous categories.

This is why redemption from slavery is mentioned last because knowledge (qualitatively) is distributed based on the ability and will of the one who seeks knowledge.

Then (in verse 177 of Surah "The Cow") it continues: "...the ones who perform prayer, and give zekat as their commitment, especially the ones who are bound by poverty and sickness.

They are sincere believers; and they fear Allah and stay away from bad deeds''. Salat in this context is tariqat like zakat. At the level of the shaykh, sharing of knowledge takes place, spiritual zakat is an obligation as well as material one.

Zakat is mentioned after sharing because only when the relationship (murid - shaykh) is complete does the sharing of knowledge become a strict obligation.

In this sense (spiritual) property is no longer mentioned as "dear" because the sheikh is not attached to his knowledge.Moreover, he longs to impart knowledge to those who are worthy of it. Taking over and fulfilling the obligation is mentioned after prayer and zakat.

The Qur'an says "... and the confession of faith is a debt to Allah", and the whole of faith is in question here.

In order for the obligation (according to the sheikh) to be fulfilled, it must be properly overtaken, and this represents taking an oath (bejat). After the taking of the oath, we're followed with the fulfillment of the given be'yat, which is the path (sejri suluk). Then those who endure in poverty stand out, and the Prophet said that poverty is his glory.

Fame is hard to bear and endurance is necessary, and fromthe tariqa point of view, this poverty is a spiritual needlessness for anything but God.

Disease is a sickness of the heart and "fear rages" a war against itself. All of these are dangers that lurk the already advanced spiritualist. However, if he overcomes all obstacles, he enters the position of a sincere believer, and sincerity is one of the most difficult and precious things.

The war against oneself is the Great Holy War, and it is described here as "angry" because it is unpleasant for the soul, just as it is unpleasant for the physical organism when it swallows something spicy.

That's why the fear of Allah and staying away from bad deeds is emphasized, because from the aspect of sincerity, these two are connected.

An insincere believer, i.e. a hypocrite, will never fear Allah and, accordingly, will not refrain from bad deeds, because he is a mere formal believer (that is, from the outside).

So we have seen how in verse 177 of Surah "The Cow" the chastity mentioned in verse 44 of Surah "The Table" is clarified. In the continuation of verse 44, it is said: "...and the scholars who were asked to guard the Book of Allah, they also watched over it."

We know that the "learned" Holy Imams, peace be upon them, were not present physically during the time of the Torah, but they were present metahistorically and they are the guardians of (every) Book over which they watch.

It was "required" of them because only a perfect man can be the guardian of God's Book.

Vigil means vigilance, because "people sleep and when they die they wake up".

The Absolute Imam is (through batin) the custodian of all God's Books.

Verse 44 ends ''... So fear Me, and do not mistake My words for something of little to no worth! And those who do not judge by what Allah has revealed, they are the true non-believers''.

The Imams are mentioned here, in the state of a pure Word and all existence (which has become what it is precisely through them) is of little value. Most people in any period of time will definitely choose love for this world.

Judgment according to God's Revelation implies righteousness, and righteousness is knowledge. Knowledge is what it is precisely according to the knowledge of the Imams of their time.

The absence of such knowledge is tantamount to denial, because whoever denies his innermost being thereby also denies God. Regarding what is constituted as"worth little to nothing", the Prophet, peace be upon him. said: "If this world were worth as much as a mosquito's wing to God, he would not give even a sip of water to the one who supported it." This hadith communicates how worthless this world is in God's eyes.

The degree obtained by the fourth Qur'anic light (i.e. the fourth year of Askeri's life) is the pulp of the Book.

THE FIFTH YEAR OF ASKERI'S LIFE

(the fifth mention of the word "light" in the Qur'an)

Surah 5, "Table", 120 verses. Verse 46: "After them We sent Jesus, the son of Mary, who acknowledged the Torah revealed before him, and to him We gave the Gospel, in which was guidance and light, and to confirm the Torah was revealed before him, in which there was also guidance and instruction for those who feared Allah''.

Let us analyze this first. A total of 3 verses in Surah "The Table" are 3 lights, that is, 3 years of Imam Hasan al-Askeri's life. These are verses 16, 44 and 46. Their sum gives the number 106 (16+44+46=106). If we add a number to this number fourteen Sinless (Muhammad, Fatima and 12 Imams) we will get exactly the total number of verses of Surah "Trpeza".

106+14=120 (Surah Table has 120 verses). This means that light tasting (zevk) is related to the secret of the Twelve Imams, a.s., because the table means eating and eating means tasting.

As the "meal" here signifies the tasting of spiritual knowledge, all that knowledge possesses 14 Sinless in each of the 28 lunar houses, i.e. in every one of Askeri's lights. Imam Sadik a.s. said: ''We are all one and the same light'', and all Imams are Perfect Guides and Sages and the Book is interpreted through them.

If, however, verse 46 is subtracted from the total number of verses of Surah "Table" (120) we will get the number 74 (120-46=74). Number 74 contains the "people of the crate", those who are in Occultation together with Imam Mehdi a.s., namely: 40 noble clerics, 30 spiritual princes and the four pillars of the cosmic tent: Idris, Ilyas, Isa and Hidr.

These four do not die (yet) and have no substitutes.

In the tent we find Imam Mehdi himself. We see how Isa a.s. among them, i.e. that it represents one of the stakes of the cosmic tent, and verse 46 of Sura Table speaks precisely about it.

Prophet Isa did not die, but he was raised from the earth and is in the third heavenly sphere. Isa recognized the Torah, which emphasized the continuity of one and the same divine revelation to people, because all God's Books bring one and the same law. Esau was given the Injil in which there was instruction, i.e. the external law for physical and light that we know I have that is each of the Twelve.

All 12 Imams were mentioned by name in the original Injil, and their exalted names were found in the pages of the (original) Injil.

Isa confirmed the Torah was revealed before him, however it also contained guidance and instruction for those who feared Allah. Instead of "guidance and light" (as it was said about the Injil), the Torah is said to have "guidance and instruction" in it, so light is not mentioned (here, that is, in this context).

The instruction is the law for the outside and the lesson is Imam Ali as a secret imam with Musa.

In the original Torah (Tawrat) the Fifth Ahli-Bayt Imam, Muhammad, was mentioned as Bakir a.s. while the figure of the Prophet Muhammad, peace be upon him. was described in detail.

Jewish scholars would kiss the place where they read when reading about the aforementioned place describes the last Prophet, thereby honoring him.

That is why instead of "light" (which was mentioned in connection with the Injil), regarding Torah, it was said that there was instruction and a message in it. The instruction is related to both Holy Books, while the second word is related to the Injil, the light (because the Holy Imams were all mentioned by name in it) and to the Torah, the instruction, because it described Muhammad a.s. in detail. The Qur'anic words "...so whoever wants to learn" refer exactly to what was said above.

Imam Ali, who was sent with every Prophet, is secretly identical to the teaching (description) of Muhammad because they are two sides of one and the same light. The degree obtained by the fifth Qur'anic light, i.e. the fifth year of Askeri's life is the mecca of knowing the light of Jesus.

THE SIXTH YEAR OF ASKERI'S LIFE

(the sixth mention of the word "light" in the Qur'an)

Surah 6, "Cattle", 165 verses. Verse 1: "Praise be to Allah who is the heavens and the creator of the earth, the one who gave darkness and light. Those who do not believe, they equate it with their master''.

We can see how Allah praises Himself, and Ahmed (Muhammad) means the praiser, the one who praises. Since the perfect man is the goal of creation, God the Most High addresses Himself through the 14 Innocents (Muhammad, Fatima and the 12 Imams) and because of them all the worlds were created.

The heavens mentioned in the verse are their light and the Earth their earthly nature. The verse clearly says that the heavens and the earth were created, and the creation refers to the pre-existent nature of the 14 Sinless Ones, while darkness and light are said to have been given by God, because darkness is an accident and is given as such, and the light of the Imam is here made known in an earthly way, because to the Imamate station

steps, that are obtained (in the sense of the Guardian and interpreter of the Book). With this interpretation, light is also "given".

Each Imam enters the exalted station of Imamat by the investiture of the previous one.

The light essence of the 12 Imams is pre-existentially created while the position of the Imamate itself is given by God. Then there are those who do not believe in the Imam, that is, the Vilayet of the Holy Imams, and that is precisely because they "equate others with their Lord".

Esoterically, it is metaphysical idolatry because if we exclude Imamology (related to the spiritual path), the traveler worships a "god" formed in the imagination or in a conceptual sense, both of which represent the fatal trap of anthropomorphism.

The divine attributes are then viewed at the human level, which is the equating others with their Master in such a way that God's attributes (strength, power and the like) are attributed to the formed figures.

The degree that the spiritual traveler obtains with the sixth Qur'anic light (the sixth year of Askeri's life) is the mecca of knowledge about the heavenly Ahmed.

THE SEVENTH YEAR OF ASKERI'S LIFE

(the seventh mention of the word "light" in the Qur'an)

Surah 6 "Cattle", 165 verses. Verse 122: "Is he who was in error, and to whom We have given life and the light by which he moves, like him who is in darkness from which he does not come out? And non-believers find beauty in what they're doing!'' At this point, we are discussing conversion, which is a common religious theme. Sometimes a denier dies as a believer and vice versa, and everything depends on the fate that is different for everyone.

Nevertheless, all people are believers in batin because the entire human race has witnessed God's Oneness in ezel.

This applies literally to all human souls, and a non-believer is one who is "hidden" in this world. Because kafir literally means to cover (not to "deny", as many believe).

Imam Ali said that "besides the truth there is nothing but delusion". In relation to this, he who has abandoned errors necessarily remains focused on the truth. By receiving, therefore, the truth (about God), the new convert is given "life and light by which he moves".

This is a revived heart, and in this way the novice is just beginning to live when he was previously numbed.

Life in this world is physical and spiritual, and here we are talking about the spiritual

life. When God's Name "Live" (Hajj) falls on the heart, it revives, and it is the life that God gives and which is mentioned in verse 122.

Following this, light is mentioned together with life, because spiritual life is inseparable from the Imam and we know that the Imam is light.

Furthermore, light is said to move with it, and it is about spiritual (vertical) movement with the help of the Imam as a perfect guide who leads the spiritual traveler through the stations (manzzillah) and degrees (mekam) teaching him about the meaning and responsibility of each of them.

Those who are in darkness are those who do not know or reject the light of the Imam. You "can't get out" of that darkness, which indicates that there is no spiritual life without a perfect man.

In the end, it is said that the non-believers find what they are doing (regarding the rejection of the Ahl al-Bayt a.s.) as beautiful, because error by nature can be enchanting.

It was not said that what they do seems "good" to non-believers, but rather beautiful, since the soul inclined to evil (and Satan) embellishes every delusion, and by rejecting the Imamate, a person remains a Muslim but not a believer.

There has always been a significant effort to reject Ahl al-Bayt, i.e., the "work" of those whose morals and knowledge bothered them, i.e. "Right of the House".

THE EIGHTH YEAR OF ASKERI'S LIFE

(the eighth mention of the word "light" in the Qur'an)

Surah 7, "The Ramparts", 206 verses. Verse 157: "To those who will follow the Prophet, who will not know how to read or write, whom they find written down in the Torah and Injil, who will ask them to do good deeds and dissuade them from abominable ones, who will allow them good foods and forbid them ugly ones, who will free them from the burdens and difficulties they had. That's why those who will be believed in him, who will support and help him and light his path - to achieve what they want''.

We see how the Prophetic roles are united regarding Muhammad a.s. because he was both a Prophet and a Diviner. Thus, on one occasion, he said: "Adam and those who follow him are under my banner", uniting all the Prophets and Messengers within himself, and the banner is a symbol of leadership.

That is why all Messengers before Muhammad, peace be upon him. only brought a part of his soul through their missions. In translations of the Qur'an, the word ummi is generally translated in the sense that it is about the Prophet "who will not know how to read or write", which is wrong because Muhammad a.s. knew how to read and write, for which there is credible evidence.

However, in this context, we will not delve deeper into that topic (see the book "The Pen and Concealment" by the same author). Basically, ummi denotes the untouched, virgin nature of the Prophet, that inner dimension of total knowledge, as a result of which the Prophet has no need for reading and writing.

It is therefore not a matter of ignorance (of reading and writing) but of the needlessness of acquiring knowledge indirectly. As we said, Muhammed a.s. could read and write.

The verse continues: "... which they find written in the Torah and Injil with themselves...".

In the Torah there was a detailed description of the last Prophet of God, and in the Injil (the original Gospel) Muhammed a.s. names mentioned and together with him the names of all 12 Imams.

Muhammed a.s. will order good deeds to be done and prevent bad ones from happening, which he did. The term `loathsome'' is used for bad deeds, and the hadith says that ``passion is the most loathsome deity''.

He will allow beautiful dishes and forbid hideous ones. In the spiritual sense, we are talking about the food of the Spirit and the heart, and the worlds are truth and essence, while "hideous foods" represent forms of metaphysical idolatry, primarily anthropomorphism. Muhammed a.s. "the burden and difficulties they had will release them...". Here we are talking about a difficult, difficult thing (Vilajeta) that has to be spiritually reshaped.

It's known how the Prophet said: "Ali was sent with every Prophet secretly and with me publicly".

This secret appearance of Imam Ali a.s. as the Absolute Imam represents an immense burden and difficulty unlike his (later) physical manifestation. In addition, Imam Sadiq a.s. said: "Our cause is hard and difficult. It can only be carried out by a Sent Messenger, an angel of a higher order or a believer whose heart God will test.'' By realizing the above distinctly, the Prophet will relieve them of "burdens and difficulties" because in his time (that is, immediately after him) all 12 Holy Imams are historically known, and the availability of anything reduces the difficulty of what is accessed.

The prerequisite is correct tasting (zevk), which is allowed by the Prophet himself and that is his Muhammadan image, since tasting knowledge is necessarily related to the batin of the Prophet and not his physical visage.

Then, in verse 157 of Sura "Almonds", several categories of people are listed, mentiong those who will "achieve what they desire":

1. Those who believe in him. It is not said how they will believe in God (or in the Qur'an), but rather in him (Muhammad, peace be upon him), and as every person has an image by which he is recognized, the personal image of Muhammad is the Heavenly Ahmed, that is, the Muhammadan Light. Therefore, faith in Muhammad a.s. means spiritual existence in his (Muhammadan) image.

2. Those who will support him. Muhammed a.s. said that "Ali is the supporter of every believer after him". In addition, all the Holy Imams are the supporters and guardians of the Book and this is what this part of the verse (esoteric) is referring to. Ali is present with the believers (through their beating) until the Judgment Day and he supports the righteous to persevere.

3. And help them. The Prophet said: "Ali is the helper of every believer", and those he supports (if they persist in doing so) get his help, and the spiritual path is impossible without the help of the Imam.

4. And the light sent by him followed. The Qur'an or the Book is not said

faith, but precisely light, and Imam is, as we know, light. I have a perfect guide and that light is "followed" and we can only follow what is in front of us. The subject here is Mehdi a.s., as a "sent light", because Muhammad a.s.

said: "I am sent as a herald of my son, Imam Mahdi".

In the Golden Age, people will achieve whatever they want, the experience of their own perfection, and the seriousness of the purpose of their creation.

This way, the Seal of the Absolute (Imam Ali) and the Seal of the Muhammadan Vilayet (Imam Mehdi a.s.) are joined. The eighth meccam is the meccam of the Messenger's Knowledge.

THE NINTH YEAR OF ASKERI'S LIFE

(ninth mention of the word "light" in the Qur'an)

Surah 9, "Repentance", verse 129. Verse 32: "They want to use their mouths to freeze Allah's light, and Allah wants to make his light appear even if there is none, according to the will of the non-believers''

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THE TENTH YEAR OF ASKERI'S LIFE

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

Surah 9 "Repentance" 129 verses. In verse 32, the word "light" is mentioned twice, and the verse includes the joint mention of the ninth and tenth light as well.

The beginning of the verse (''they'') does not specify exactly who those that want to dull the light of Allah are, so they could also be Muslims. What happened and has been happening is in the past.

The verse does not speak about the fight against faith or the strengthening of not believing, but precisely about the dimming of the light of Allah. As Allah wrote the light for Himself, that light is from his light.

I know that I have the light. To dull the light implies that the light is in the lamp itself, which is the place of manifestation of light. Imam Ali a.s. said of himself that he is a "lamp in the darkness" and this refers to all the Holy Imams, a.s. They want to numb the light with their mouths, and that means breath from the mouth. Since breath is life, it means that they desire the death of the friends of Allah.

This refers to the deniers of the Imamate who want to dull the light (of the Imams) by turning off the lamp, which the Imams personify. The proof is in the fact that all the Imams were either poisoned or killed.

Surah "Repentance" is the Ninth One. The Prophet, peace be upon him. on one occasion, placing his hand on the head of Imam Husejin a.s. (who was then a child) said: "There will be nine Imams after him, the last of whom is the Kaim" (Support).

Therefore, verse 32 is about an attempt to dull the light of Imam Mahdi (a.s.). because the enemies ransacked Imam Askeri's house and made detailed searches in order not to kill the Holy Child, his mother even being detained.

As the word "light" is mentioned twice it refers to the small and the large hiding of Mehdi because it is known that there are two hidings, a small one and then a big one that continues even today.

After a long period of great concealment Allah will make it visible with light that is His own, as it said so in the verse. This means that Imam Mehdi will make himself known, i.e., he will become visible. Although the Abbasid caliphs did everything to find Imam Mahdi (even as a child), their plans did not materialize.

They wanted to kill him, and several authentic traditions about this exist, which we have already talked about.

This represents the meccam of knowledge of Imam Mahdi, that meccam of knowledge of Imam Huseyin a.s.

ELEVENTH YEAR OF ASKERI'S LIFE

(the eleventh occurrence of the word "light" in the Qur'an)

Surah 13 "Thunder", 43 verses. Verse 16: Say: Who is the Lord of the heavens and the earth?

- I answer: "To Allah. Say: "Then why did you accept as protectors instead of Him those who cannot obtain any benefit for themselves or remove any harm from themselves? "Say?" Are the blind and the one who sees equal, or are darkness and light the same, or are those who make others equal to Allah. Do they create as He creates, so the creation seems similar to them?" Say: "Allah is the Creator of everything and He is the One and the Almighty."

In this mekam, the priest realizes the Divine management of creation.

Instead of Allah they accepted others as protectors. The word "Master" means that in reality there is no other ruler but Allah in relation to all the worlds, which are represented as "heavens and earth". In Battle, there is only Allah. and His doings. Muhammad a.s., as is known, said: "Ali is the protector of every believer someone like me''. Since the Prophet did not set any time limits in this noble statement, it means that Ali's protection of believers through batin goes beyond his earthly life and extends to his metahistorical role as the Absolute Imam, that is, the Seal of the Absolute Vilayet.

All others, in the role of protectors, cannot obtain even a small (Manevian) benefit for themselves or eliminate (Manevian) damage. This means that the Absolute Guide (murshid) can only be the Imam and no one else. After that, verse 16 mentions the blind and the one who sees, emphasizing that they are not equal - the one who sees the light

cannot be compared to the one who is blind to that light.

Esoterically speaking, it is refers to a spiritual blind person, and the one who sees is the knower (arif). One of the Holy Imams a.s. said: "Our followers have two eyes in their heads and two in their hearts. Other people have them too, but they don't know it''.

And they do not know it fully because their heart has not been revived, nor do they possess heart sight (basiret) and therefore they are blind. A spiritually revived man has his heart's eyes wide open and observes the reality of angels. That is why the Prophet said:

"Beware of the discernment of the believer's gaze because he sees with the light of God".

Darkness is material existence and light is Imam. Only God creates and governs, and creatures must not join Him in this. At the end, it is stated that Allah is the Creator of everything and He is the One and All-Powerful.

Since creatures depend on their Creator (and not by themselves), they have no real existence, and since God is the only creator, he is the only one existing in battle, and since creatures have no strength or power, He is Almighty.

This represents esoteric tawhid, because in battle there is nothing but Allah, and there is no strength or power except belief in Him. Since this world’s causes (which enable power in a relative sense) are essentially not real, the Almighty is an attribute of God. The Almighty is the power that embraces all things and thus is omnipotent because the created (in battle) has neither strength nor power. This represents the mekam of tawheed.

THE TWELFTH YEAR OF ASKERI'S LIFE

(the twelfth occurrence of the word "light" in the Qur'an)

Sura 14, "Ibrahim", 52 verses. Verse 1. "Elif-lam-ra" We publish the book to you

so that, by the will of their Lord, you bring people out of the Darkness into the light, on

the way of the Mighty and the Praised''.

Elif = Eden

Lam= Lebejka

Ra = Resul

The meaning is: I am responding to you, heavenly Messenger. This means the ultimate level of spiritual chivalry and Ibrahim a.s. was a spiritual knight, that is, a champion of chivalry.

The ordinal number of the surah (14) indicates the spiritual chivalry (futuvva) of Muhammad

a.s., Fatima a.s. and 12 Holy Imams a.s. Of the 28 verses where "light" is mentioned, only verse 1 of Surah "Ibrahim" begins with mysterious letters (Elif-lam-ra). These letters (harfs) are generally considered "unknown", but since they are not in the Qur'an by chance and since the Qur'an itself was revealed for the sake of man, people are obliged (and can) know its secrets. Naturally, I do it as much as I can.

As (in order) the twelfth light is concerned, we are talking about the Holy Imams as fitjans (knights), i.e. champions of spiritual chivalry. In terms of giving priority to others over themselves, they are unsurpassed.

Verse 1 talks about the Book that "leads from darkness into the light (Imams), and to the path of the Mighty and the Praised". Related to Musa - a.s. The Qur'an says: "Take out my slaves at night and go with them on a dry road." Observed from the inside, the dry path is a tariqat, that is, a spiritual journey awaited on both sides by the nafs and the devil. External consideration of the verse that talks about the exit of the Jews from Egyptian slavery

will not be commented on. Those who defeat two enemies are those on the right path, which is the middle part between the two sides of the sea. Therefore, two adversaries await each traveler (nefs and Satan).

Esoterically speaking, we are talking about those who are at the level of slavery to God and the night is the night of esotericism (Imam Mehdi a.s.) The dry path is identical to the path of the Mighty and Praised One, and "dry" is because it enables escape from wild waves, as both material (nefs) and satanic.

We know that the Holy Imams and the Right Path are special, and they lead to the Mighty and the Praised One, because the right path is the middle ground between force and praise, since at the beginning of the journey, man forces himself to praise God while the resistance of the soul is still strong.

The term"power" indicates the ultimate intensity of strength, and much like in Battle, there is no strength or

power except in Allah, the Mighty and the Praised at the same time, because in order to be praised, it is necessary

to have strength, or rather, power.

As there is no power in battle except God's, there is no praise except that which God utters to himself either.

The cleric at this stage conquers the mecca of Divine power.

THE THIRTEENTH YEAR OF ASKERI'S LIFE

(thirteenth mention of the word "light" in the Qur'an)

Surah 14, "Ibrahim", verse 52. Verse 5: "And We sent Musa with Our proofs:

"He brings his people out of the darkness into the light and reminds them of the days of Allah,

"These are, indeed, proof for anyone who is patient and grateful."

In the esoteric sense, the proof, in plural, are the Holy Imams. The Right House of the Pure is Musa a.s. prayed to Allah for the release of the Israelites from Egyptian slavery when he parted the sea with a rod.

The great exodus is the movement from the lower self to the light of the Spirit (Spirit), which means that it is the Sufi path. We have already pointed out several times that "darkness" signifies the world matter, i.e. the darkest world while the light is Imam. This polarization (darkness - light) is essential and ultimately the only one in this world.

The days of Allah are the days of the Golden Age, i.e., the time of Imam Mahdi a.s. The Qur'an speaks of the Day of God lasting 1,000 years, while in another place the number 50,000 years is written (we will return to this topic a little later). Imams are proof for anyone who is patient and grateful. Muhammad a.s. said: "Belief is divided into two halves, patience and gratitude". According to this blief, verse 5 mentions the entirety of faith, i.e., the proof of God (the Holy Imams) because 6+6=12, and two sixes are two halves of the number 12. Jjust as belief is centered between patience and gratitude, so is the perfect Imam (Proof of God) centered between the outer letter of the Law (Zahir) and the inner interpretation of the Book (Batin). This represents the mecca of focus.

THE FOURTEENTH YEAR OF ASKERI'S LIFE

(Fourteenth mention of the word "light" in the Qur'an)

Surah 21, "Prophets", verse 112. Verse 48: "We gave Musa and Harun the The Torah, light and instruction for those who shun sin."

Muhammad a.s. said to Imam Ali a.s. "You are the same to me as Harun was to Musa, except that there is no Prophet after me". This shows that Ali a.s. is the bearer of spiritual hermeneutics of the Qur'an, i.e. its ta'wil.

Therefore, as we can see in verse 48, we are esoterically talking about Muhammadan dimension (in the prophethood of Musa) and the dimension of Ali (in the prophethood of Harun). That's why light is first mentioned, i.e., a new one appears.

This is for those who abstain from sin, which means reaching such a position when the cleric becomes like his Imam, as the Imams are Sinless (Masum) and those close to them are necessarily like them because equals attract each other.

At this stage, the cleric reaches the meccam of Imamate's knowledge (the total number of verses of Surah "Messengers of Faith" (112) is proof of this, because it is the sum of the total overall names of God, 100, and the 12 Holy Imams: 100+12= 112.

THE FIFTEENTH YEAR OF ASKERI'S LIFE

(the fifteenth mention of the word "light" in the Qur'an)

Surah 24, "Light", 64 verses. Verse 40: "Or they are like the darkness over the deep sea covered by waves one after the other, above which there are clouds. Nothing but darkness, one layer above the other, the finger cannot be seen in front of the eye - and he to whom Allah does not give light will not have light." '.

We have seen how the 14th light is mentioned in the Qur'an, verse 48 of Surah "The Prophets". That surah, as we know, has 112 verses, and verse 48 mentions the 14th light.

There, Musa and Harun become esoterically known as two lights Muhammad a.s. and Alija a.s.;we have seen how Ali to the Prophet is the same as Harun is to Musau.

If we subtract verse 48 from the total number of verses of Surah "Believers", we will get exactly the total number of verses in the Surah "Light".The fifteenth light of Askeri is mentioned in it, because 112-48 =64. After they were separated from the earth, the Prophet and Ali became true as one and the same light (the title of the surah "Light"), since the Prophet Muhammad a.s. says "Me and Ali are one and the same light".

Prophet a.s. received his mission at the age of 40, and the fifteenth (Askeri's) light is, as we see verse 40 in the sura "Light". Analogously, Ali's Imamate is the beginning of the cycle of Imamate which begins with the first and ends with the Twelfth Imam. Verse 40 firstly talks about the gloom over the deep sea.

Darkness represents the darkness of physical existence, the darkness of the creative world.

The sea is God's Mercy, and the sea itself is described as "deep" because God's Mercy is primary and Wrath is secondary and the depth of God's Mercy is impossible to measure because it has neither beginning nor end.

Muhammad a.s. said: "My Family is like Noah's Ark, he who climbs it is saved, he who misses it is sunk''.

In verse 40, we are talking about those who did not get on the ship of Ahli-Bayt, because the waves of different material connections together with the darkness of knowledge result in spiritual blindness. '

"Clouds", on the other hand, are imaginative notions because the traveler does not yet have control over his imagination. Desires in the material world firsly (and often)t become an object of imagination.

The verse is numbered 40. Taken together with the ordinal number of Surah "Light" (24), it gives the total number of verses for that Surah (40+24=64), that is, the unity of the light of Muhammad, peace be upon him. and Alija a.s. which we have already talked about.

As this unity is pure light, so (in verse 40) it is a question of complete darkness drowned in material conditions, such darkness that "a finger cannot be seen before the eye".

The finger signifies the Islamic testimony of faith (la illahe illalah, Muhammad rasul Allah), because the index finger (in prayer) is straightened when uttering this testimony.

Regarding prayer, the Prophet said that the joy of his eyes is in prayer.

Since prayer, according to the hadith, is the spiritual achievement of the believer (mirage), and how one should climb onto the ship of the Ahl al-Bayt, it is a question of the darkness of the heart, as one remains on a mere testimony of faith without a deeper understanding.

This is the formal faith of the exoteric believer, and it’s still able to navigate the rational and imaginary worlds.

The end of the verse says: "and the one whom Allah does not give light will not have light." The treasure of the Vilayet of the Holy Imams (light) is given only by God, and is attributed (exclusively) to Him and not to something else, not even at the level of cause (thus relative).

The pre-existential (Ezelic) orientation is certainly important here, because as is known, the followers of the Holy Imams were created from the glimmers of their light, and the light is therefore one and the same.

As Ahl al-Bayt was created from divine light, so have the followers of Imams, and they’ve been given light only by Allah, he causes of which are not even relatively mentioned. This represents the mecca of knowledge about Ahl al-Bayt.

THE SIXTEENTH YEAR OF ASKERI'S LIFE

(The sixteenth mention of the word "light" in the Qur'an)

Surah 28, "Speaking", 88 verses. Verse 43: "And We gave Musa the Book, after We destroyed the ancient nations, to be a light for people and guidance and mercy - so that they may come to them."

The Book of Moses, or Torah, is mentioned. The destruction of ancient people is a lesson about transience, a way of looking at things in terms of their metaphysical transparency, because we did not come to this world by our own will. Absolutely everything created is subject to change.

The Book of Moses is first mentioned as a light to people, then as a guide and finally as an act of mercy, all in an attempt to make the people come to their senses.

As a secret Imam sent with Musa, Imam Ali is a light, and since he is the Seal of the Absolute Wilayat, he is therefore a special light to all people. I think it is the Pole of the world, and Pole is precise, because it applies to all people, regardless of whether people know him or not, and regardless of whether people recognize him or not.

After that, the Book of Moses is mentioned as an instruction that represents the sharia of Moses, i.e, the law for the physical of that time. In the end, the Torah is described as the attribute of mercy, and God's Mercy encompasses everything just as the Imam is the Pole of the World to all people.

Imam Ali said: "The Middle Path is the Right Path", and this means a harmonious balance between the material and the spiritual.

In terms of spiritual self-realization, the tariqat (path) is located between the sharia (law for the physical) and hakkikat (the reality of spiritual truths).

Since the Imams are the Guides and as they are the True Way, they are considered the "middle way" in particular, i.e. the measure of all things.

Absolute moderation refers to God's Messengers and the Pure House, while for an ordinary person a certain deviation (either to the right or to the left) is implied and inevitable. Absolute moderation by a mere mortal cannot possibly be achieved, because it is not the domain of effort but of Divine Purification.

At the end of verse 43 (related to people), it is said that they would "come to their senses", which represents the order mentioned above, because the Imam is the perpendicular of every being by which that being returns to itself, i.e. "comes to itself" (back) stepping "backwards" towards himself.

That is why it was said that "knowledge of the Imam is knowledge of Allah" (hadith).

Spiritual knowledge is, in that sense, going back after the adventure of earthly being, and it is a return to the fitret, i.e. to one's own primordial nature, which the human being essentially never left nor can leave. That would also mean going beyond God's Grace, and that is impossible. That is why grace will inevitably be the final outcome of everything. Realizing the sixteenth (Askeri's) light, the priest steps on the path of return.

THE SEVENTEENTH YEAR OF ASKERI'S LIFE

(seventeenth mention of the word "light" in the Qur'an)

Surah "The Creator", 43 verses. Verse 20: "Neither darkness nor light"

This has already been clarified and is the mecca of separation.

THE EIGHTEENTH YEAR OF ASKERI'S LIFE

(the eighteenth mention of the word "light" in the Qur'an)

Surha 39, "Gatherings", 75 verses. Verse 22: "Is he the same whose heart Allah made inclined to Islam, so he follows the Light of his Lord?" Woe to those whose hearts are insensitive when Allah is mentioned, they are making real errors.''

Heart inclination towards Islam is mentioned, and Islam means peace with oneself and with others. The word "Muslim"is not said, but the phrase the one whose heart is inclined to Islam by Allah is, because a Muslim is the one who testifies (with the language) of God's Oneness and Muhammad's peace and blessings be upon him.

It is precisely because of this fact that hypocrisy exists, because if there was no possibility of contradiction between the external and the internal, it would not even exist, just as it does not exist with angels.

The heart's inclination towards Islam is therefore a spiritual inclination, and that type of person follows the light (of his Imam), and one can only follow what is in front of us, which again implies the path one goes on.

We know that the Holy Imams are the Right Way in particular. On the opposite side are those who are insensitive, i.e., whose hearts are insensitive when Allah is mentioned, and mentioning Allah is zikrullah, which is again a method of the spiritual path.

The one who follows the road (if the intention is sincere) necessarily owns the bar minimum sensitivity of the heart, i.e. its softening occurred.

That's why Muhammed a.s. says that "the farthest from Allah is the one who is cold-hearted''. That's why it's "difficult" for this kind of personto achieve peace in terms of his postmortal fate. Hell is unquestionably distancing oneself from Allah, and the hardness of the heart means that the mention of God on such a heart leaves little to no effect. This is the meccam of zikkira.

THE NINETEENTH YEAR OF ASKERI'S LIFE

(nineteenth mention of the word "light" in the Qur'an)

Surah 57, "Iron", verse 29. Verse 9: "He reveals clear signs to His servants in order to bring you out of the darkness into the light - and indeed, Allah is kind and merciful to you."

The one to whom clear verses (zahir) are revealed is already at the level of slavery, as verse 9 says.

From that aspect, the clear verses are those that Muhammad, peace be upon him. personally explained (related to the Imamate).

Additionally, one or two thirds of the Qur'an talk about the Twelve Holy Imams. Related to the verse from Surah "Women" (Oh believers, obey Allah, the Messenger and those entrusted with authority?)

Muhammed a.s. said: "We know about Allah and His Messenger, but who are those that are entrusted with power''.

The Holy Prophet replied that they were the Imams and listed the names of the Twelve. Their authority (mentioned in Surah "Women") is cosmic authority, and since it is given by Allah, people essentially cannot dispute it, althoug they can naturally deny it.

Also, when Imam Ali (by Allah) was appointed as the successor of the Prophet and the leader of the Muslims after him, the verse from Surah "Trpeza" was revealed: "Today I have perfected your faith for you and completed My grace upon you, and I am pleased that you chose Islam be your religion''. It means that the perfection of faith and the completion of blessings is related to Imam Ali, i.e., that this represents his Vilayet.

These are some of the clear verses through which the darkness of ignorance emerges into the light (of the Imams of their time). At the end of the verse, God's Goodness and Mercy are mentioned. How God revealed Himself to man in order to be known is inevitably related to His Goodness and Mercy. When Isaa a.s. (Jesus) was called good, he said: "Why do you call me good, only God is good'', thus alluding that there is no goodness in battle apart from God's, just as there is no mercy apart from God's.

Relative goodness as well as mercy (regarding creatures) is from His Goodness and Mercy and otherwise is impossible to achieve. During the nineteenth year of Askeri's life (or the nineteenth "light"), the priest ascends to the mecca of goodness.

THE TWENTIETH YEAR OF ASKERI'S LIFE

(the twentieth mention of the word "light" in the Qur'an)

Surah 57, "Iron", verse 29. Verse 12: "On the Day when you will see how in front of the believing men and women, and on their right, their light will move: "Blessed are you today, with gardens of paradise through which rivers flow, in which you will dwell forever - that is a great success" '.

A total of five verses of Surah "Iron" mention the word "light", namely verses 9, 12, 13, 19 and 28. Their sum is the number 81. Subtracted from the number of Quranic surahs (114) we get the number of Jesus' years at the time of ascension, i.e., his second coming (33), since 114-81=33. Surah "Iron" is serial number 57, so exactly halfway of Qur'an (57+57=114), just as Isa is the second half of Mahdi (a.s.). Parousia, because he will appear together with him. '

The "Day" from verse 12 (Surah "Iron") is referring to the Judgment Day. However, the word "Judgment" is not mentioned at all, and the word "Day" in the esoteric sense refers to the Day of the Annunciation of Imam Mehdi a.s. The ordinal number of the verses (12) indicates the 12th Imam precisely.

Moreover, the light appearing in front of the believers is Imam Mehdi, and the light situated on the right is Isa a.s. (Jesus).

Imam is a light that moves in front of believers, and movement implies a path, while light implies darkness.

Imam is a light that leads us out of darkness, and by its revelation the powers of light will triumph over the powers of darkness.

Gardens of Paradise (the plural form is used) represent the Embassy and the Province, and Fatima a.s. has a role of an announcer, as the bearer of two lights, the Mission and the Vilayet, and precisely the realization of this (in the esoteric sense) is a "great success". This is the mecca of perfection.

THE TWENTY-FIRST YEARS OF ASKERI'S LIFE

(the twenty-first mention of the word "light" in the Qur'an)

Surah 57, "Iron", verse 29. Verse 13: "On the Day when ignoramuses and hypocrites will say to believers: "Wait for us to use your light!" Go back and look for another light! - shall be said. Between them a partition will be placed, which will have a door - inside of it mercy will await, and outside there'll be suffering.''

Prophet a.s. said to Imam Ali a.s.: "Oh Ali, a believer does not hate you and a hypocrite does not love you."

Since the hypocrites did not like Imam Ali they cannot use Mehdi's light during the Golden Age.

That is why they are told to go back to look for another light, and the path of faith is the path back to the source, or rather to one's own primordial nature.

The second light is Imam Hasan a.s. because he is the second Imam in numerical order. This return is figurative, because the Prophet said (regarding Imam Hasan) that Allah would reconcile two groups of Muslims through him, which did indeed happen, while the goodness (H-S-N) calms the one who returns to it on its own, the one who repents.

During the Golden Age, all faiths and paths will be united into the Religion of Love, and then every being will at last know the ultimate purpose of all things.

The partition that is further mentioned in verse 13 is the partition between the Legislative Mission and the Imamate, because the Qur'an says that there are two seas and a partition between them. The seas are touching but they do not mix together. The functions of Prophet and Imam are also touching but are not miingx, which will be completely clear in the age of Imam Mahdi. Afterwards, the partition will have a door, and as verse 13 of Surah "Iron" mentions, "within it shall be mercy, and outside there'll be suffering."

The ordinal number of the verses (13) indicates Muhammad and the 12 Imams (1+12=13).

Muhammed a.s. famously said: "I am the city of knowledge and Ali is that city's gate".

The gate has the meaning of a door, and the door mentioned in verse 13 refers to Imam Ali, thus combining the Seal of the Absolute Vilayet (Imam Ali) and the seal of the Muhammadan Vilayet (Imam Mehdi).

This will occur after (in the Golden Age) the believers make a "partition", that is a clear distinction between the Mission and the Vilayet. Inside the partition, after entering the door (gate) of Imam Ali, there will be mercy and outside there'll be suffering, which is a logical consequence of the aforementioned prophecy, because mercy (paradise) and suffering (hell) depend on the knowledge of the Imams of their time.

As is known, Imam Ali said: "No one will enter Paradise except the one who knows the Imams and whom they know in return, and no one will enter Hell except the one who does not know them and whom they do not know in return." Therefore, the imam is the heaven or hell of each individual being. A priest steps on the mecca of spiritual heritage.

We have already said that the sum of the five verses in Surah "Iron" gives the number 81. Surah 81 (according to the order in the Qur'an) is Surah "Cessation of Shine". Let's look at some of the verses in that surah that clarify the light considerations of the 14 Sinless Ones.

Verse 1: "When the sun loses its shine".

Verse 2: "and when the stars fall"

Verse 15: "And I swear by the stars that hide themselves"

Verse 16: "which move around and we lose sight of them"

Verse 17: "and the night when she lifts her veil"

Verse 18: "and at dawn when it breathes".

We see how in verse 1 the sun loses its shine.

This indicates the death of the Prophet Muhammad, peace be upon him, and this light is transmitted to Imam Ali (and all other Imams).

The verse does not say that the light of the sun is lost, but precisely its brightness, which relates to the earthly life of the Prophet, peace be upon him. By losing its brightness (as in an eclipse) the sun does not cease to be a source of light. Verse 2 talks about the fall of the stars. Imam Ali a.s. said: "Imams are like stars, when one sets another appears" (radija).

The stars were falling, which means that the 11 Imams left this world, i.e. they inhabited their own esoteric land. Adam's fall, as we know, refers to this land. Verse 15 talks about the stars hiding.

Mehdi was born on the 15th day of the month of Sha'ban and there are 2 types of hiding related to him, small and big. Of course, the other Imams also hid (spiritually) using the tactic of concealment of faith (tekkiah), which was sometimes very strict and almost constant. Verse 16 says that the stars move and disappear out of our sight because Imam Mehdi a.s. went from low to high concealment when he disappeared from view, and has been in total occultation ever since, which means he is regarded as an unknown to most people.

In verse 17, God swears by the night when she lifts her veil. The night of esotericism has passed, and the number of verses (17) clearly indicates that, because with the announcement of Imam Mahdi, his rule will last for 17 years.

As we said, that power is cosmic and not political, militaristic or economic, and the whole creation is under the sovereignty of (one of) the Imams. The veil is lifted (from the hiddenness of the Imam) and the dawn breathes the Parousia.

Everything that exists on this Earth is at a certain level of awareness and glory of its Creator, but with the Awareness of Imam Mehdi, other people will (be able to) hear it, because humanity will be united in the perfection of its own spirit. Breathing is related to breath, and breath is related to life. Therefore, only that which is alive can breathe, and everything in creation is alive, because if it were not, it would not have the ability to glorify its Creator.

THE TWENTY-SECOND YEAR OF ASKERI'S LIFE

(the twenty-second mention of the word "light" in the Qur'an)

Surah 57, "Iron", verse 29. Verse 19: "Those who believe in Allah and His Messengers will have within their Lord the rank of the righteous and the martyrs, and will also receive a reward and light like them, and those who disbelieve and deny Our proof will be the dwellers in the Fire." '.

The twenty-second year of of Imam Askeri, a.s. life is the year in which he received the exalted station of Imamate (from his father, Imam Hadi a.s.).

Muhammed a.s. said. "Be quiet before death", meaning tariqat death, or the the death of the sentient man within the human being. Since the first part of the verse talks about Islamic testimony (belief in Allah and the Prophets), the second part talks about tariqat, that is spiritual death.

This unified Islam (Shariah and Tariqat, that is, Hakkikat) results in reward and light.

To the prophet a.s. the verse that refers to the love of relatives was published, which are Ali, Fatima, Hasan and Hussein. That verse reads: "For this I do not ask you for any reward except love for relatives", and we have seen who the mentioned relatives are. Therefore, the reward from verse 19 (surah "Iron") is love for Ali, Fatima, Hasan and Husayn (a.s.), and the light is the Imam (of his time,) who is learned both at the level of the Shari'a and at the level of the Tariqa, and those who follow him can attain supreme degrees of knowledge. In this sense, Muhammad a.s. said: "The scholars of my community are like the Messengers of the Benu Israil", that are on the level like the believers (from verse 19) on the level of the righteous and the martyrs, and we have seen both of them signify the tariqat because righteousness in itself is torture and martyrs are (tariqatically speaking) those who won the Great Holy War against themselves.

Those who do not believe and deny the proof of God (the Imams) will be residents in the fire, according to the famous Ali the hadith that we have already mentioned: "No one will enter paradise except the one who knows the Imams and whom they know, and no one will enter hell except the one who does not know them and whom they do not know". This is the mecca of God's rule.

THE TWENTY-THIRD YEAR OF ASKERI'S LIFE

(the twenty-third mention of the word "light" in the Qur'an)

Surah 57, "Iron", verse 29. Verse 28: "Oh, those of you who believe, fear Allah and believe in His Messenger, He will grant you His double-sided mercy, and He will give you light by which you will walk, and He will forgive you - for Allah is Forgiving and Merciful."

In the twenty-third year of Imam Askeri's life, a.s. his son was born, Imam Mehdi a.s. That is why the verse number 28 is mentioned, because Imam Askeri died at the age of twenty-eight, which is when the occultation (or small hiding) of his son Imam Mehdi a.s. began. The birth of the Imam inevitably heralds his concealment, both small and large.

The verse begins by addressing those who believe (in the Imamate of Imam Mahdi), because faith in God is not mentioned since such faith is held by those who accept the Imamate. Then, the entire Imamology is further illuminated, precisely with the words "Fear Allah", and this was mentioned before faith in His Messenger.

As is known, Imam Reza a.s. said that the Holy Imams are "learned" ("Allah is feared by His slaves the learned") fear of God (esoteric) in verse 28 means belief in the Wilayat of the Twelve Imams a.s. Wilayat is the core, that is (inside) the first one, while Shariat is the shell of the fruit.

The belief in "His Apostle" is further mentioned. It does not imply belief in the Messengership, but rather faith in His Prophet, which, in the esoteric context, means faith in the Muhammadan light because the Prophet, peace be upon him, has said: "The first thing God created was my light".

Therefore, that light was created before the creation of heaven and earth, making it the fundamental determinant of the Prophets, and that is why it is said "believe in His Messenger" (and not believe in the Messengership).

In an external, exoteric sense, all of it means faith in the Messenger, but that point of view is not consider here.

Since the Muhammadan light descends into the created world through 12 light curtains (Holy Imams), that light is rounded with the Twelfth Imam, who is the expected Imam (Muntazar). Verse 28 (Surah "Iron") clearly indicates two hidden aspects of Imam Mahdi a.s.: "...He will give to you His double-sided grace", and double means two graces, i.e. a small one and then a large Occultation of Imam Mehdi a.s.

Mercy is a special gift, and refers to the followers of Ahli - Beyt a.s. while God's general Grace, as we know, "encompasses everything".

The verse continues: "...and He will give you a light by which you will be able to walk, and He will forgive you...".

The light is Imam Mehdi, and it is directly by following that light that people are guided by the flow hiding the Imam,since he is physically unavailable to them.

This was also indicated by the Prophet, saying that in the Age of Concealment, people will be guided by the light of the Mahdi.

The word "go" implies a path to be followed (guided by the light of the Imam Mahdija), and in this context it means the esoteric Right Path, while the external path is explained by the Qur'an, i.e., the Book of God.

Regarding the verse itself (''do not decide on anything until you ask Allah and His Messenger''), Imam Ali a.s. said that addressing Allah is addressing His Book and it is clear that this refers to Sharia.

The path that is followed with the help of the light (Imam Mehdi) is the inner one, i.e., the esoteric True Path. Mehdi a.s. is light to the eyes of the heart, as the sun gives light to the physical eyes.

The end of the verse says: "...and He will forgive you - Because Allah is Forgiving and Merciful". Forgiveness and compassion are mentioned together because there is no forgiveness without compassion for the one being forgiven.

Forgiveness means covering away (al-gaffar), and the sixth Ahl al-Bayt Imam was Jafar Sadiq a.s. who founded the Jaferian direction.

If we subtract the number 6 from the number 28 (the ordinal number of the verse), we will get the number 22 (28-6=22), and we know that in the twenty-second year of Imam Askeri a.s. attained the exalted station of Imamate.

The second Attribute is the property of Compassion, and there is a general and special kind of compassion.

Special refers to the "best creatures" (Imam Ali and followers), because it is the act of being special what makes someone the most distinctive of his kind.

In this sense, they are, as one verse says ("And those who believe and do good deeds, they are indeed the best of creatures").

Ali a.s. and his followers mentioned above, which was also clarified by Muhammad, peace be upon him: "Oh Ali, this verse refers to you and your followers and you are saved during the JudgmentDay''. Salvation implies both forgiveness and mercy, because the united ones save the ones who needs to be saved.

This means that Ali and his followers in faith are the greatest believers and the greatest benefactors, because faith and good deeds (externally) can be attached to other people who believe and do good deeds.

But how have Ali and his followers in faith and benevolence reached the maximum in the human species? The attribute of compassion (in the sense of special compassion) inevitably falls on them, i.e., it refers to them. Mekam is forgiveness.

THE TWENTY-FOURTH YEAR OF ASKERI'S LIFE

(the twenty-fourth mention of the word "light" in the Qur'an)

Surah 61, "Order of Battle", verse 14. Verse 8: "They want to dull the light of Allah with his mouth, and Allah will make His lights always be present, even if non-believers hate it''.

Surah "Battle Order" has 14 verses, which is in accordance with the 14 Sinless (Muhammad, Fatima and 12 Holy Imams).

In the twenty-fourth year of his life, Imam Askeri a.s. faced the possibility of killing his son Imam Mahdi because the Abbasid rulers were doing everything to find the holy child, and that’s what the words of the Most High say: "They want to dull the light of Allah" (with their mouths because the lamp is extinguished by breath, and breath is life), but since the earth is never without an Imam, "Allah will make His lights always be...".

This means that until the Judgment Day there will be a perfect Imam on earth as its Pole.

The word "always" clearly indicates that the world cannot exist without an Imam, who is the reason for its maintenance. For the deniers, it is "wrong", and wrong is the opposite of right, just as wrong is the opposite of right.

When they asked the Prophet, peace be upon him. about the reasons for Imam Mahdi's hiding, he said: "He will be afraid of being killed". At this level, the cleric gains soft numbness.

THE TWENTY-FIFTH YEAR OF ASKERI'S LIFE

(twenty-fifth mention of the word "light" in the Qur'an)

Surah 64, "Self-deception", verse 18. Verse 8: "Therefore believe in Allah and His Messenger and in the light that we reveal, Allah knows well what you’re doing". Faith in Allah is stated here; His Messenger and into the light (Imam) "that we proclaim". It is not said "which we have published" but which we are publishing (so even today and continuously).

During these times (ahiri zeman), we are in the light of the last Imam (Mahdi a.s.).Regarding the light, it is said that the Most High God reveals it. Publishing means making something known, available to other people. According to the teachings of Ahl al-Bayt, the Qur'an is interpreted as the Qur'an's revelation of light (verse 8 of Surah "Self-deception"), it should be interpreted with verse 25 of Surah "Iron", which reads: "We sent Our messengers with clear proofs and Books and balances were published with them, so that people would act justly, and We created (published) iron in which there is great strength and which benefits people - and that Allah would point out those who help His religion and His messengers when they do not see Him. Indeed, Allah is mighty and powerful.'

God's messengers were sent with clear proof, which are the Holy Imams, who are known through the Absolute Imam (Ali) with every Messenger of God. According to the Apostles, God's Books were published - scales by definition mean two cups on a scale. One is sharia and the other is hakkikat, while the terazias themselves (here) are the spiritual path (tarikat) because it is the Right Path, which means the middle between what is on the left (shari'at) and what is on the right (hakkikat). In this sense, the balances were published because the Prophet's spiritual path (just like the law for the physical) was revealed by God, although it should be emphasized that, unlike the Sharia, not everyone is capable of tariqat, but in that sense he is not responsible either.

Following the acts of righteous behavior, which in the spiritual sense means giving the right to one's own fitret, it is mentioned "the revealed iron, in which there is great strength and which benefits people''. (most of the previous translations of the Qur'an into Bosnian the language uses the word "created", however the correct translation is "published").

Since iron in the physical sense cannot be published, it is necessary to explore the spiritual meaning of that publication. The revealed iron is the spiritual power of Imam Mehdi, i.e., his spiritual power. As the power of physical light is used to sustain the earth, so is the power of spiritual light to be as strong as iron in its influence upon those whom it illuminates.

That's why a tradition about the followers of Imam Mahdi says that their hearts will be as hard as iron.

Iron is therefore a symbol of spiritual solidity, spiritual consideration of the whole knowledge, and light (verse 8 of Surah Self-Deception) is identical to iron (verse 25 of Surah Iron).

When he was once asked whether people will benefit from the secrets of Imam, Mehdi a.s. Prophet a.s. said: "Yes, I swear by Him who sent me here with the Truth. They will be guided by its light and benefit from its concealment as people benefit from the sun hidden behind a cloud''.

This is identical to the "published" iron, in which there is great strength, and which benefits people. Ultimately, the benefit is mentioned both for the iron and for the hiddenness of Imam Mehdi a.s.

The light is therefore the Imam, and iron is its spiritual strength (like Half the World). In this way, Pole (''iron'') and light are united by Divine Revelation, and revelation means making something known, as Mehdi a.s. will do, to everyone.

Verse 8 of Surah "Self-Deception" ends: "...Allah knows well what you’re doing", i.e., with the Prophet's family and followers, and knows well how the right of the Pure House is trampled upon and trampled upon. This has happened more or less throughout the history of the Islamic world, when one comes to the mecca of knowledge.

THE TWENTY-SIXTH YEAR OF ASKERI'S LIFE

(the twenty-sixth mention of the word "light" in the Qur'an)

Surah 65, "Divorce of marriage", 12 verses. Verse 11: "Messenger, who is your God says in clear verses, that he would bring out of the darkness into the light the ones who believe and do good deeds. And the one who believes in Allah and does good - he will enter the gardens of Paradise, through which rivers will flow, and he will stay in them forever and ever, Allah will provide him with a wonderful provision.''

The surah has 12 verses that point to the 12 Imams, and in order to reach their light, the cleric needs to "divorce" himself (the title of the sura "Divorce of Marriage"). The verse is serial number 11 and Imam Askeri a.s. is the Eleventh Imam.

We have already mentioned the clear verses, and those "who believe and do good deeds" are brought out of material darkness to the light (Imam).

As we know, they are described in another verse as "the best creatures", and as we have already said that the Prophet, peace be upon him. said about that verse: "Oh Ali, this verse refers to you and your followers, you are saved during Judgment Day". Such people are deprived of the darkness of the creative world and are therefore also mentioned in the plural form ("those who...") and after that (related to the good) the singular is mentioned ("and of the one who..."). Then (in verse 11), that group is spoken of in the singular: "And the one who believed in Allah and did good", which is the specificity of each individual, i.e., "diversity in unity" (of the same faith), and the rivers of Paradise (honey, milk, wine and water) symbolize Ali, Fatima, Hasan and Hussein.

Each of these rivers gives specific knowledge that can only be given by members of the Pure House. This is the mecca of the former.

THE TWENTY-SEVENTH/EIGHTH YEAR OF ASKERI'S LIFE

(the twenty-seventh/eighth mention of the word "light" in the Qur'an)

Surah 66, "Prohibition", 12 verses. Verse 8: "Oh, those of you who believe, repent sincerely to Allah, so that your Lord may pass over your bad deeds and introduce you to the Gardens of Paradise, through which rivers will flow, on the Day in which Allah will not disgrace the Prophet and those who believed with and in him; their light will appear before them on their right side! "Our Lord" - they will say - "make our light complete and forgive us because You, indeed, can do everything".

We see how the word "light" is mentioned twice in this verse, and twice in one verse, it is also mentioned in the surah "Repentance" (sura 9, verse 129). Surah "The Prohibition" has the ordinal number 66, which in the sumof the digits gives the number 12 (6+6=12) and that represents the zahir of the Twelve Imams, while the sura itself has 12 verses, which is the batin of the Holy Imams.

Since they teach the permissible and the forbidden both exoterically and esoterically the title of the surah (Prohibition) indicates that aspect of leadership. The Prophet repeatedly said that scholars should explain what is permissible (halal) and what is forbidden (haram).

During the twenty-eighth year of his life, Imam Hasan al-Askeri a.s. left this world for a better one. The beginning of the hiding of Imam Mehdi a.s. was accompanied by a ban on anyone pronouncing his Name, and the number of verses of the Surah "Prohibition" (12) indicates (in this context) the Twelfth Imam, while the title of the Surah itself speaks precisely about ("Prohibition") prohibiting the mention of the name of Imam Mahdi a.s. so that he would not be discovered and thus killed.

In the times of little to no concealment, followers were strictly forbidden to mention the name of the Twelfth Imam as well as external, verse talks about the Judgment Day and entering heaven. However, the word "Judgment" was not mentioned at all, and (in the esoteric sense) it is speaking about the Day of the Announcement of Imam Mehdi a.s. He is the light before the believers, and Isa a.s. is the light on their right. Believers ask God to make their light complete and Mehdi a.s. as the Seal of the Muhammedan Vilayet completes the Muhammedan Light, father and son unite on the light plane of the Vilayet. Because Muhammad a.s. said: "I was sent as the herald of my son Imam Mehdi", and Mehdi is the completer of the Muhammadan Vilayet.

Since the property of the Prophet is the announcement of the faith and since Muhammed a.s. announced Imam Mahdi in verse 8 of Surah "Prohibition", the Prophet is mentioned as the "Faith Carrier", and the absence of shame is known to the Imam himself, because many Muslims believed that (with his disappearance ) Mehdi a.s. died.

With this notification, those doubts will end, and the Prophet who announced it will thereby not be disgraced. When it appears, it will be proof that Allah will not disgrace the Prophet and those who believed with him (in the Wilayat of the 12 Imams). Naturally, the concealment that lasts more than 1200 years throws many hearts into doubt and delusion. Regarding the fulfillment of the light, forgiveness was also mentioned (behind it), and Muhammad a.s. said to Imam Ali a.s.: "You and your followers will be forgiven on the Judgment Day", and by fulfilling the light (faith in all Imams) God's Forgiveness descends on the believers.

Addressing God (at the end of verse 8), believers say: "...because You, indeed, can do everything".

Omnipotence is the ultimate degree of Power, which means power over every aingle thing, and all of humanity will become aware of it during the Golden Age. Through the 27th and 28th worlds, the cleric acquires the soft unifications and knowledge of the Muhammedan light.

This concludes the 28 meccas of light that the spiritual traveler receives, led by Askeri a.s. light (because the word "light" is mentioned 28 times in the Qur'an). Therefore, the 28 meccas that are obtained on the spiritual path by the influence of the light of Imam Askeri a.s. are as follows:

MEKAM 1 - LAW FOR THE PHYSICAL

MEKAM 2 - PROTECTION FROM SIN

MEKAM 3 - THE RIGHT PATH

MECHAM 4 - THE BOOK

MEKAM 5 - KNOWLEDGE OF ISAH'S LIGHT

MEKAM 6 - KNOWLEDGE OF THE HEAVENLY AHMED

MEKAM 7 - KNOWING THE HEART

MEKAM 8 - KNOWLEDGE OF MISSIONS

MEKAM 9 - KNOWLEDGE OF IMAM MEHDI

MEKAM 10 - KNOWLEDGE IMAM HUSSEJIN

MEKAM 11 - TEVHID

MEKAM 12 - DIVINE POWER

MEKAM 13 - CONCENTRATION

MEKAM 14 - IMAMET

MEKAM 15 - EHLI - BEIT

MEKAM 16 - RETURN

MEKAM 17 - SEPARATION

MEKAM 18 - ZIKKIR

MEKAM 19 - KINDNESS

MEKAM 20 - PERFECTION

MEKAM 21 - SPIRITUAL HERITAGE

MEKAM 22 - GOD'S LORDSHIP

MEKAM 23 - FORGIVENESS

MEKAM 24 - utrnuće

MEKAM 25 - KNOWLEDGE

MEKAM 26 - prvih

MEKAM 27 - UNITY

MEKAM 28 - MUHAMMAD'S LIGHT

THE LIGHT OF IMAM AKSERIJA A.S. (lived for 28 years)

Just as the earth revolves around the sun in 365 days, the earthly follower revolves around the sun of the Eleventh Imam. Chronological time here is only an indication of the light aspect of knowledge that the spiritual seeker receives from his Imam. Moving through 28 light "houses" (years), the cleric gains 28 mekam - and after the twenty-eighth, he himself becomes a perfect gnostic (arif), ie, a sheikh who can instruct and guide other murids.

"Earth" symbolizes the earthly aspect of the spiritualist, while his light consideration is symbolized by the moon, which as we know has 28 "houses", i.e. states. In relation to his Imam, the mystic is what the moon is to the sun, because the moon receives its original light from the sun. Muhammed a.s. and his family is the Pure House. Accordingly, each of the The 28 houses of the moon each represent one light mentioned in the Qur'an (that is, the year of Askeri's a.s. life).

Jafer Sadik a.s. said about the Holy Imams: "We are all one and the same light". This way, each Imam is individually the "light" mentioned in the Qur'an, because the 12 earthly persons of the Imam and the 12 light personalities and the 4 testimonies of faith (faith in God, the Messengership, the Imamate and the next world) together give the number 28 ( 12+12+4=28).

The absolute murshid (sheykh) can only be the Imam and no one else, while a relative of the teacher can also be a lower-ranking cleric, but only until the moment when the novice receives light (directly) from the Imam (one of the Twelve). The function of the sheikh then ceases, making this is the original Islamic way. Apart from the truth there is nothing but delusion. We said that the word light is mentioned in 17 surahs, while the authority of Imam Mehdi

will last 17 years. The light in the surahs is in accordance with the light of Imam Mehdi in the manner of his spiritual authority, and the human spirit is created from the most refined light. The word light is also mentioned in verse 25, and we know that Imam Mehdi will reveal 25 more unknown chapters of knowledge.

The grand total is a number 70, 28+25+17=70. Because the word "light" is mentioned 28 times; in 25 verses and 17 surahs and the sum is 70. Together with Imam Mehdi, 40 noble clerics and 30 spiritual princes live together in Occultation.

Thus, 70 people of the spiritual world who are bearers of the secret light of the Twelve Imams.

Besides them, Idris, Ilias, Hidr and Isa are with the Imam, but they do not die until the 70 knights change. They are mortal and when one dies another replaces him. Now let's take a closer look. The sum of the ordinal number of the surah (where the word "light" is mentioned) is the number 515 (2+5+6+7+9+13+14+21+24+28+35+39+57+61+64+65 +66=51) , while this is the sum of the ordinal numbers of the verse (where "light" is also mentioned), i.e. number 1003 (17+257+16+44+46+1+122+157+32+16+1+5+48+40+43+20 +22+9+12+13+1 +9+28+8+8+11+8=1003).

The number 515 consists of one half of God's Day (500), which is in this case the night of Imam Mahdi's esotericism, and the number 15, which is the day of birth of the Imam, who, as we know, was born in the middle of the month of Sha'ban, 255 AD (500+15 =515).

According to this preaching, the one who reaches the very (night), that is, the dawn of esotericism, the light of Imam Mehdi is born within him, and this is the one who has spiritually traveled through all 28 degrees of light (mekam - a), under the guidance of one of the Twelve.

Since there are 365 days in a year (and we saw how Imam Askeri a.s. died at the age of 28) 365x28=10220.

If we subtract the sum of the number of verses (where the word "light" is mentioned), we will get the number 9217. This number consists of 9 God's Days + 100 God's Names (zahir) + 100 Names (batin) + 17 (the authority of the Imam). The number of spheres is nine.

Also, the number 515 in the sum of digits indicates the Imam, Hasan Askeri a.s. Because 5+1+5=11. Twenty-eight lights will exist until Judgment Day and each of the 28 lunar houses has its own esoteric origin, and begin in the Pure House. Fourteen Sinless Ones were created before the creation of all worlds and through them God addresses Himself. Everything started with them and everything will end with them. There is no strength or power except with Allah the Exalted.

MUSA AND KHIDR:

People seeking wisdom and inner knowledge have been a lighthouse and signpost for over a 1000 years. Khidr. A perfect man who even today initiates into the hidden the secrets of the spiritual path, those who want to enter the path and who are worthy of ascension into Infinity, reaching the inner heavens and light.

As lore has it, the mysterious teacher drank the pitcher of immortality from the fountain.

During his life, he became like that in the knowledge of people as well as Imam Ali a.s. and said about

God-pleasers: "Their bodies are gone, but their images live on in their hearts", and the heart is alive as much as it receives the content and reflections of the Truth.

They meet him both in sleep and in waking life, when sleep is deeper than wakefulness and when waking life is greater than deathly slumber.

This world is a fantasy and it's hard to wake up from such a heavy dream, but there are always those who want to leave the deceptive obsession that enchants and dazzles. God's Prophet Musa a.s. (Moses) begged God to direct him to someone more knowledgeable than himself and his request would be granted.

That's how he met Khidr, and their meeting and journey together is mentioned in the Qur'an, in the sura "Cave". Throughout history, this mysterious event has been the subject of many comments, interpretations and legends.

Mystics of different orientations, esotericists and Sufis, they all tried to penetrate the secret of the contact between the two great men, interpreting the events related to their joint journey in different ways.

But what is certain is that (esoteric) is about the relationship between students (murids) and teachers (sheikhs) who travel through the world of the soul. Muhammed a.s. (when the time of his transition to a better world approached) said: ''I leave you two valuable things; The Quran and my family.

They will not be separated until the Judgment Day.'' Then the Prophet repeated 3 times: "By Allah, I warn you about my Ahl al-Bayt". We see that the Qur'an and the Prophet's family are two valuable things, and the value can be material and spiritual. Here we are talking about spiritual (which also means moral) value because the Prophet's a.s. family Perfect and cleansed of all sin.

The family is composed of Muhammad a.s., Fatima a.s. and the Twelve Holy Imams, a.s. Since the Qur'an is the first valuable thing and the second thing is the Prophet's Family, then the Family is the only real interpreter of the Qur'an, the Keeper of the Book or its Ta'wil, otherwise they would not be mentioned together.

As the Prophet emphasizes in the hadith, the two will not be separated until the Judgment Day, which means that in every time period there will be one Perfect Imam who will be the supporter of the Book and the pillar of the Earth through whose heart God's Love enters into existence.

He is the central figure of Qutbiyet and all other awliya are directed to him. Today it is Imam al-Mahdi a.s. and this time is the age of his Great Concealment when (official) access to the Imam is impossible.

We see how in the quoted tradition Muhammad a.s. warned people three times by Allah about his family. This indicates the special position and place of the Prophet's Family because he could have warned them with something else (Islam, truth, justice, etc.).

However, people are warned by Allah, which says that the Imams are creatures that are the most restrained and most loved by Allah, because if this wasn't true, the listeners would not be warned by Allah, and it is known that the Prophet never uttered a single word by accident, as the Qur'an confirms (''...he does not speak according to his whim''). This verse did not tie the Prophet's speech exclusively to the Revelation, and it is clear that in all situations Muhammad a.s. was infallible and that he spoke only the truth.

There were no whims in his words and behavior, and the Qur'an says that the Prophet has the most beautiful temperament. As we have seen, the admonition by Allah was said 3 times, so what does it mean?

It means the triple testimony of faith; Faith in God, Messengership and Imamate.

Although in receiving Islam the Prophet would often ask the new convert for nothing but faith in God and His Message, Imamate is (esoteric) a key thing. Since the oath by Allah is the most valued, it is also the most difficult, just as the matter (Right) of the House is "difficult and difficult" as some traditions say.

The Vilayet of the Holy Imams cannot be sustained by everyone nor does it belong

general awareness. Regarding this, Imam Jafer Sadik a.s. said: ''Our cause is hard and difficult. It can only be worn by an angel of a higher order, a Sent Messenger or a believer whose

-God will test the heart''. Three categories are listed, and a believer with a "tried heart" is by no means every believer, but only one whom God has thoroughly tested. We see how the Imam used the word (our) "thing" and how the Qur'an and the Prophet's Family are two valuable things, the weight also refers to those two things because what is valuable is on that basis also heavy and the proof lies in the fact that no attention is paid to worthless things, which means that they have no weight (preoccupations).

However, value always attracts attention except to those who deny it or do not see it. All Sufi orders in Islam trace back to Imam Ali a.s. as the head of the spiritual genealogy. He is the shaykh of all shaykhs, and (some) Imams (a.s.) are also included in the sillsila.

At the end of his mystical journey, the traveler must determine himself in his hakkikat reality against Imam Ali, otherwise he is not a true shaykh who can instruct and educate students (irshad).

Not every sheikh is meant for every student, nor is every student meant for every sheikh. A potential murid, if he is ripe for the tariqat, receives spiritual signs (maneviyats) that point him to a specific murshid, who also acts as his spiritual father.

If the maneuvers do not appear, the student should not accept that shaykh regardless of external signs and piety.

A total of 22 verses (in Surah "The Cave") speak of the meeting and joint journey of Hydra and Musa, a.s., and their path is the path of every lover and his spiritual educator. The questions and answers, as well as the rules of the road are the same at all times. Now, let's review some numerical indications regarding the Vilayet of the 12 Imams (in Surah "The Cave").

The sum of the ordinal numbers of the mentioned 22 verses is the number 142. If we take that number

and subtract the number of Quranic surahs (114), we will get the number 28 (142-114=28). It was at the age of twenty-eight that Imam Hasan al-Askeri a.s., the eleventh Imam and father of the Twelfth Imam, the Lord of Time, died. With his death, the Occultation of Imam Mehdi began, first small one followed by a large one, which is still ongoing today. This topic has been covered in many books, so it is not necessary to go into details. What interests us here is the fact that Occultation of Imam Mehdi a.s. contains the Qur'an and the (heavenly) meeting of Moses and Khidr, and that meeting takes place here and now, more precisely in every time period. A soul that takes that meeting seriously is of the highest importance.

The importance of that contact lies in science and knowledge is the meaning and trace of the journey

He leaves Khidr and Musa behind, and since Khidra is in occultation with Mehdi both together and presently, that communion is a spiritual perspective in the inner heaven of the spiritual traveler.

Speaking of cattle, a Qur'anic verse says that from their entrails we drink pure milk... and milk from outside sources must be clean. Esoterically speaking, the "womb" is the interiority of the Revelation and pure milk is the knowledge of the Pure House because the Prophet, peace be upon him. compared milk to knowledge. From the word womb (ba'tn) comes the word batin, which denotes the esoteric meanings of the Qur'anic verses.

Namely, Muhammad a.s. told how he dreamed that a bowl of milk was brought to him from which he drank until he quenched his thirst and that the milk reached under his fingernails. "How did you interpret that dream, Messenger of God?" - someone asked. "Science," he answered. The fact that his knowledge or science came to him "under his fingernails" signifies the totality of knowledge because when the body is decomposed, the nails are the last.

So we see that he compared knowledge to milk, and science is knowledge with a purpose because there are knowledges that neither harm nor benefit, while science benefits people. Even more, the acquisition of knowledge is one of the basic Islamic tasks set for man, because the knowledge of God, which means knowledge, is the cause of the creation of the worlds.

Love and knowledge are the pillars of the world on which that world rests.

In this sense, the Prophet said: "Seeking knowledge is an obligatory duty (fard) of every Muslim man and woman."

We see how women are involved in the search for knowledge as completely equal. They were not neglected or put on the back burner, but even more so, the Prophet defines the search for knowledge as a primary duty, while putting women on the back burner came later, as the expected deviation. As Imam Ali a.s. said that the Right Path is the middle path, the search for science belongs to the right path because science is in the middle, in between knowledge that does not benefit and knowledge that does not harm. And we know that the Holy Imams are the bearers of the ta'vil of the Book, i.e., the Right Path in particular. According to a well-known tradition, the Qur'an has 7 levels of meaning (and each level up to 70 other depths), the pure milk (of the knowledge of the House) has (for the followers) different levels of its refinement and filtration.

Tasting (zevk) has a different meaning for different priests and is always authentic and unrepeatable.

Cows give milk and the Qur'an says: "...Allah commands you to slaughter the cow'', which refers to the animal dimension within man (nefs), tasting and self-sacrifice are connected, as milk and cow are bound in the physical world.

Since the novice (salik) gets closer and closer to Allah at different stages of the journey, and the path is of a vertical nature (thus "upward"), that means the command for victory over the self comes from Allah (and not someone else), i.e. "from above". The order could have come from the Prophet, but as the goal of knowledge (in Sufism) is Allah, the order comes from Him. Knowledge is therefore what characterizes the meeting of Musa and Khidr where Khidr is by the murshid and Musa a.s. by murid. The shaykh leads the murid through different stations (mekam) to know one's own soul because the hadith says: "Whoever knows himself, he recognizes his Lord''. In his statement, the Prophet did not use the term God (or Allah) but precisely the Lord, because as much as we realize God's mastery over us, we master our own nature to an extent as well.

In this sense, another hadith says that he is "God-fearing "reined", and the reins serve to control the animal, and in this context it means controlling the animal dimension within ourselves, i.e. the soul whose nature is such that it is intrinsically yogic and uncontrollable, i.e. it does not contain limitations within itself and therefore there is no end to its desires . The Mystical Path within Islam (sejr-al-suluk) implies that at the end of the path, the cleric reaches the place from where he started.

The ends return to their beginnings and that is why the circle is a symbol of the Sufi reaching the Truth. The traveled stages of the journey are adopted in the way of experiential knowledge, and direct teaching, unlike that from books, inevitably leaves a mark on the soul.

Now let's analyze some verses from Surah "The Cave". Verse 60: "And when Musa said to his boy: "I will go all the way until I reach the place where the two seas meet, or I will keep going for a long, long time".

As is known, Musa a.s. is one of the 7 Great Prophets, or the "People's Book" and the Torah was revealed to him, then sent to the Israelites, whom he (by parting the sea) led out of Egyptian slavery on dry land.

Since every Prophet is merely responsible for receiving the Revelation (ta'nzil), this also applies to Musa, who in this sense symbolizes the Sharia, while Hidr symbolizes hakkikat, or the reality of spiritual truths, which we will see later. The tariqat (mystical path) is Imam Ali in particular because the Prophet said: "Ali was sent with every Prophet secretly and with me publicly", and therefore the secret mission of Ali is also connected with Musa as a Prophet.

The Fourteen Sinless Ones (Muhammad, Fatima and the 12 Holy Imams) are of course above all creatures, but since during the time of Moses, the entire Vilayet of the Holy Imams could not be manifested in its entirety, Ali a.s. through his secret mission is the mystical path itself while the Hydra (Musau) discloses the hidden realities of the Path (hakkikat). The earth never remains without an Imam, whether he is known or not, and the Imam is the axis around which the world "turns", that is, on which it exists.

The beginning of verse 60 ("And when Musa...") in the esoteric sense refers to the time of the soul (vakt), that "inner" time, which represents the ripening of the strong desire of the murid (irad) and which has nothing in common with the external, chronological time. It is a state (hal) that the devotee cannot avoid or postpone, and the consequence of which is a conscious decision to take a spiritual path. The desire can be so strong that it seems completely insatiable to the beginner. Therefore, the Exemplary Prophet, peace be upon him. said: ''Two cannot be satisfied; seeker of knowledge and seeker of this world''.

Since two opposite aspirations cannot be united in the heart, one excludes the other because God "has not given any man two hearts in his chest" (Qur'an). The Prophet first pointed to knowledge and then this world, because the hunger for knowledge is stronger, although there is quantitatively less of it, because people in principle want this world, and are slaves to the world, not to God.

This means that everyone is under the domination of their love, that is, the leading tendency or rather the deity he worships. In the hour of death, at the end of life when many thoughts rush into the mind, the dominant passion becomes the character on which the man moves to another world, as well as the characters of the work in the intermediate state become the basis for the body of Judgment Day.

The stock market mold of the soul profiles our actions and from those deeds we will rise again during Judgment Day. The Prophet emphasized this by saying: "Man will be resurrected (during the Judgment Day), in the state in which he died'' and the state inevitably forms a character because with death, the work of the senses (and the physical organism) ceases, but not the active (independent) imagination.

The soul is inevitably united with the dominant passion which has developed during life and "becomes" through that aspiration itself. A strong desire for knowledge or the spiritual path implies signs (manevi) which the sheikh in the murid will necessarily recognize, because he has knowledge needed to do that. If the teacher is not able to recognize the manevits related to the murid, he is not a true shaykh who can instruct (or do irshad). We will later see how Khidr will be Musa's a.s. the shaykh after Musa makes the distribution of the Legislature and the Imamate and contemplates a (re)encounter between Muhammed a.s. and Ali a.s., i.e., the Prophet and his First Imam.

Separation and fusion are present in each mekam in a certain way, until Salik leaves this crowded world.

Musa, as we have seen, communicates his desire for a spiritual path to his own, which means a spiritual knight because Ibrahim a.s.is mentioned in the Qur'an also as a "guy", and in the sense of opposition to deities ("we heard

a guy insulting them...''). As Ibrahim speaks against the statues and he is the champion of chivalry, and as he is described as a "lad", therefore he is the same as Companion of Musa, this means that true youth of the soul (futtuvet) is renunciation of all false deities. This is why Imam Ali a.s. said that Allah accepts a man's apology up to the age of 60, because old age is inclined to faith but not youth.

Renunciation is the meaning of Musa's message to his companion because the spiritual path is something a polytheist or an idolater cannot go on. In verse 60, there is no mentions of faith in general, because it is understood and therefore the internal statues are actually the biggest statues. In this sense, Muhammad a.s. said that "passion is the most heinous deity" because the soul is directly opposite the spirit and "vertically" opposite the heart, so passion is the greatest opponent of faith. If Musa had kept his desire to travel quiet, his friend would have followed him according to the rules of spiritual chivalry, but he disclosed his intention to him regardless of the outcome of the journey, and actions are judged according to intentions, so the outcome (with God's help) is good in advance. '

'The guy', that is. Joshua will later become a Prophet himself and that's all by itself it implies knowledge, and with his communication Musa puts things in their place, and such behavior means wisdom.

In the Qur'an, it is stated that Musa begs Allah to "untie the knot from his tongue", and those who "blow into tied knots" in the Qur'an are sorcerers. It is known that Musa defeated the sorcerers who were in Pharaoh's service. The external interpretation according to which Musa a.s. had a speech impediment and is asking for clarity, that is, help from the Master, we will not comment here, because in this context that fact is completely irrelevant. Esoterically, a knot is a knot, and a knot indicates binding.

If the soul is bound by language, it makes it impossible to communicate Gnostic truths with words, it indicates the secret of the heart, and expressing that content would represent the desecration of knowledge.

Imam Ali a.s. said: "The chest of a wise man is the treasure of his secrets." This signifies the secret of the heart which we have mentioned, and the word "treasury" indicates the preciousness of spiritual secrets. Jesus said the following: "Don't cast pearls before swine" which means that esoteric knowledge belongs to the minority. What is precious in itself is not "for everyone" and Gnostic truths are unattainable to the general consciousness, and it has always been so. In the Dark Ages, most people are enslaved by their senses, and it gets worse.

That is why Musa a.s. is asking the Lord to untie his tongue, because it is at the level of the secret of the heart, and we have seen that the secret is the treasure. If the treasury is not open and accessible, no one can use it, and no one is there apart from Allah, He is the one who opens the treasury or "unties the knot". This is why Musa addresses Him directly, and external addressing can also include causes, but Musa does not do so by addressing Allah directly. The word "Lord" is used because in battle God is the only ruler and no one else. Muhammed a.s. said: "Whoever purifies himself for the sake of Allah for 40 days, hot wisdom will flow from his tongue." We see purification as directly related to Allah, and the goal of the spiritual path is purification and knowledge of Allah, which is why it was mentioned in this hadith.

As the fountain of wisdom will flow from the tongue of the one who is purified, it is (in this context) identical to "the removal of knots from the tongue", because purification means knowledge of the heart, and if it is not there, then the purification of the soul has not been done properly. Blockage of communication (manevi) concerns the impossibility of communication and not the impossibility of knowledge.

It is known that Musa spent 40 days in seclusion (halvet) on Mount Sinai, after which fountains of wisdom flowed from his tongue. He got the knowledge through the Pure House, i.e. from the place of the Messenger's Message, because with the blow of the stick Musa caused 12 springs to boil, and the Holy Imams are also 12.

Therefore, Prophet Musa a.s. having purified himself for Allah for 40 days (which means that the soul is no longer "bound" by the tongue) received a (partial) insight into the Law of the Pure House. After that, he goes to the very place of the Messenger's Message (Ahli - Bayt), which directs his already existing knowledge to a precisely determined goal, because all the Messengers of God received their messages from the place of the Messenger's Lesson.

Therefore, Musa goes to that place, to the place where two seas meet, i.e., the Prophet Muhammad and Imam Ali, a point which we will return to later. A strong desire for knowledge sooner or later results in initiation because it also prevents rest, and this applies to every form of desire. In verse 60, Musa mentions walking ("I will go all the way"), and walking implies legs, while the word "all" emphasizes not giving up on the goal of the trip, which is the basic preoccupation of every murid.

Before sending him to the Egyptian pharaoh, the Most High announced to Musa: "...take off your shoes, you are indeed in the holy valley of Tuva...".

This happened in Sinai, and since there are two legs and therefore also two shoes, taking off shoes means renunciation of both worlds, both this and the other one.

The Istian priest aspires only to Allah, and both worlds represent a hindrance to him that needs to be freed, that is, "taken off" from himself.

Entering the space of the Holy means giving up both worlds. Taking off the shoes in itself indicates the inside (beating) because the legs become visible only when the shoes are removed.

The shoes on the feet serve as decoration and protection, so the decoration refers to this world because God says about it that they are decorated, and the protection refers to the next world because God says that (in the next world) special servants of Allah will protect to enjoy.

Regarding women,, the Qur'an says that they grow in ornaments, and a girl is good news, while for the inhabitants of Paradise, it says that they are good news, and thus the renunciation of both worlds is connected. As reported in a tradition of Musa a.s. was then wearing shoes made of untanned donkey skin in Sinai, which is a sign of living knowledge because the Qur'an says: "...those who were given the Torah and do not follow it are like a donkey carrying books...", and ignorance is compared to a donkey.

Musa renounces both worlds, and ignorance is tried both in one world and in the other. Dead knowledge is therefore a burden, and just as the donkey does not know what it is carrying, so the one who adopts only formal external knowledge does not know what is hidden in the depths of the internal.

And just as a donkey does not benefit from books, so does one who does not he acts by the book, he does not draw knowledge from it.

Rejecting both the world and the hereafter, Musa is ready to direct his walk towards the place (the Messenger's Lesson) where Muhammad, peace be upon him, and Ali a.s. meet(the two seas). His acquisition of knowledge will first be contemplative and then spiritual, with the help of a teacher (murshid), and Musa's murshid will be Hidr.

A Quranic verse speaks of two seas "that touch but do not mix".

This represents the Legislative Mission and the Imamate, which (since they represent the whole of faith) touch each other, but the two functions (of the Messenger and the Imam) do not mix. Musa possesses knowledge of this division and is (now) directed towards the place where the two seas meet. We said that in the place of the Messenger's all the Messengers of God received their missions. The exalted position of the 14 Sinless Ones cannot be reached by either the Sent Prophet or the chosen angel, and they are the first and purest in creation.

If he did not know the division between the Messengership and the Imamate, Musa would not even have gone to the meeting place. Muhammed a.s. confirmed the selection of the House by saying: "The first thing God created was my light''. That light descends into the created world through the 12 light curtains (i.e. the Holy Imams, a.s.).

Tradition tells us that 12 lights were lined up next to God's Throne before anything was created.

The two functions (Prophet and Imam) must not be mixed, as the Qur'an says. Shifting the spiritual hermeneutics of the Book exclusively to Muhammad a.s. has led to tragic misconceptions and the general backwardness of Muslims around the world, and historicism has proven to be a fatal trap for Islamic research thought.

The hopelessness of Muslims due to general backwardness has given birth to fanaticism and distortion of basic Islamic principles in our time. The Qur'an says: "...and you cannot call those in the graves", and what is esoteric in

it signifies the dead heart which is the tomb of spiritual science, and where there is no traces of spirituality and materialistic sciences lag behind. During the Dark Age (Kali-Yuga), the only thing left of religion was ritual, and internal and even metaphysical idols hindered the flow of knowledge, and religion was mostly ritualistic.

In the original sense, mutual intolerance of different religions was impossible, but today we see it precisely because of mental chaos and demoralization. Since all faiths lead to God, exclusivity is originally impossible. Musa therefore directs his spiritual attention to the place where the two oceans of light, Prophet Muhammad and Imam Ali, meet again. After the necessary separation of the role of the Prophet and the role of the Imam (like two seas that touch but do not mix), there is a renewed unity of light, i.e. the meeting of the two seas.

Musa will first contemplate the mentioned unity and dare on an independent spiritual path and later return and receive (via Khidr) a triple light influx that will inform him of the 3 testimonies of faith. Muhammed a.s. said: "Ali is from me and I am from Ali", and also: "Ali's flesh is my flesh", and both statements intend to point to the unique essence, the unity of the two great men, because God is from the complete Muhammadan of light "resisted" Ali's light.

However, this reality is very difficult for a spiritual traveler to reach, so Musa takes into account another possibility in the framework of his journey, that is, such a mystical journey that excludes teaching by people. After saying (in verse 60) how he will go to the place where the two seas meet, Musa adds a few words "... or I will walk for a long, long time". Traveling together always shortens the distance to the goal, which is actually the goal of teaching. This therefore represents the path of tariqa without a sheikh and he will initially choose him, only to return after that when the Vilayet of the Holy Imams is revived, which means finding a spiritual teacher, and Musa, as we will see, will be taught by Hazrat Hiddr.

As we can see, the word "long" is mentioned twice in verse 60, which indicates not only the long distance to the goal if the traveler moves independently, but also the two components of faith that are difficult to reach (without a shaykh), which means knowledge ( marifa) and related spiritual truths (hakkika). The word "place" is not mentioned again later, which says that without a foothold in the place of the Messenger's Lesson, the murid can achieve a certain movement, but his path is foggy and completely uncertain.

God approves every movement towards him, but it is not accepted every time.

The tariqat path without a shaykh is almost unimaginable because in order to travel safely, one needs someone who knows the path, and who knows it because he has already passed it. Just as in the physical world the one who has traveled a certain path knows where the path is thorny or difficult and just as he knows the places of the right turn, all this applies to an even greater extent for the mystical path.

Surely there are such clerics who can cross the tariqat path without a teacher in human form (and they are called ephrad), but they are very rare and we can consider them as exceptions, confirming the rule that a teacher is really necessary. During this time, the twelfth Imam is the introducer to spiritual secrets and his role is initiation.

Those who are personally taught by the Twelfth Imam or Khidr are almost impossible to meet, because they are bound by the law of secrecy and live completely unknown, and what is unknown to the outside world does not exist and is not a standard to follow. It measured the path with a teacher whose footsteps we follow as he followed the footsteps of his shaykh. Without a guide (sheykh) who explains the degrees reached (mekam) and the states experienced (hal), the student is not able to avoid numerous traps and temptations that inevitably await him on the way, and the most difficult temptation is theoretical knowledge without experience.

Prophet Musa will also find a perfect teacher, which is what he prayed to Allah for, as we have already said. We will see how he will not be able to be completely patient, and impatience is related to the soul.

The role of the teacher is crucial when it comes to the student's inspirations (ilham) and revelations (keshf), because then Manevi's Satan approaches the apprentice more than ever, and the heart influence of the sheikhs (himmet) is of crucial importance. This "transfer" is not a psychological connection in the analytical sense, but rather a process of direct direction in the manner of pouring one and the same liquid from vessel to vessel.

The whole process consists in discovering the inner, and the tradition says that "he who knows himself has known his Lord". This is why Musa's path, although initially independent, will end in education by a perfect man (murshid), who will teach him concrete experiences that are therefore not symbolic but a real aspect of reality, but those

spiritual reality that is beyond reason and cause-and-effect observation. Every being that was brought into existence wants to return to the Source, to its Creator.

This is exactly what Muhammad, peace be upon him, indicated. saying: "There are as many ways to God as there are human breaths". We see, therefore, that the way to God is not tied to no religion but exclusively to breath, because without breathing there is no life in this world. Therefore, the breath is constantly present from birth to death, the whole life is a path to God, whether someone wants it or not, knows it or not. Worshiping idols ultimately worships the Creator, of which the idolater is of course unaware.

The very word "non-believer" has the meaning of coverage rather than denial itself, because "kufure" means to be covered, that is, to be covered from the Truth.

Veiling from God can be done via either false beliefs, ignorance or bad deeds, but that does not change the human essence, just as a man covered by a mantle does not become less of a man by being under it.

God is the ultimate goal and place of address. In this sense, Ibn 'Arabi asserted that no being ever loved anything but Allah. Love of God is inevitable and ultimately the destiny of all creatures. Tempting and enchanting "substitutes" (idols) are nothing but illusions and imaginations of people who "sleep and when they die they wake up".

The proof is that no material desire ever satisfies the soul, which immediately wants even more, something else, and if the soul were material, it would find peace in this world.

However, we see that most people do not find peace because tranquility is a state of the heart and not of the body. Asked once about the verse that says that God will the believer to give Imam Ali a.s. a beautiful life, he said: "It is satisfaction" and we all know that it cannot be achieved by satisfying desires, because if it were possible all people would be satisfied since everyone has fulfilled some desires in their life. But as the soul in this world has neither beginning nor end, so there is no end to its efforts either.

Freedom will enables choice, and everyone is responsible for it, despite the fact that the word of fate is above us.

The Qur'an says that every community is prescribed a religious law and therefore a spiritual path, because there is no religious law that does not imply some form of spiritual journey, since the house of belief contains both a foundation and a roof, and one cannot do without the other. The authentic form of the unity of the material and the spiritual can still best be seen today in the so-called "primitive" tribes where life is still not fragmented by partial addictions from which the so-called Modern man.

However, traditional communities are very rare today and access to them is limited, so we don't even get to know them. Therefore, where there is a regulation, its tariqat level is also understood, because the request related to the physical binds to it the corresponding manevit in the spiritual world. There is nothing in this world without its original existing in the spiritual kingdom, and the world of gross bodies, that is, this world is the last place in the downward arc of the soul. After death, there is an ascension into more refined worlds, but the degree of obscuration can be high according to our deeds that we committed during our lifetime.

Heaven and hell are in us, and in the other world they come to the fore, that is, they are formed. Verse 61 follows (Surah "The Cave") - "And when the two of them reached the place where they meet, they forgot about their fish, so it slipped into the sea." Instead of personal designations (Musa and his boy), as we can see, it is said "the two of them", which is an equalization on one level, because Joshna ("the boy") was God's Messenger after Musa, which means that he received from the level of knighthood degree of Mission.

The two seas are also no longer mentioned, only the "place" of the meeting is (Apostolic Messages), and this is because Muhammed a.s. and Ali a.s. become one and the same light again after their earthly functions (of God's Messenger and Imam) were separated.

Musa a.s. he still strives to independently realize his mystical journey (only) partially contemplating this unique light, but later we will see how the murshid (Khidr) will teach him the True House based on his own actions that Musa will not fully understand at first. This is why it is necessary for the murid to completely submit to the shaykh. Muhammed a.s. said: "I and Ali are one and the same light", not tying how we see the mentioned entity to the past, present or future, which means indicating that this unique light as such persists on all levels of battle, and that is world of light intelligences), melekut (the world of intermediate states) and mulk (this world, i.e. the world of solid bodies), although in this world that light is separated into two bodies due to two different roles related to the Qur'an.

Separation of the Prophet Muhammad a.s. and Imam Ali a.s. therefore existed only in this world, while in other worlds it constantly persists as it has always been. This was indicated by the Holy Prophet saying: "Me and Ali were one and the same light before God created the earthly Adam". As we have seen, this indicates the primordial unity of Muhammad, peace be upon him. and Ali a.s. which transcends all history in the way that the two manifested in two different bodies.

In order to reach that world of Unity, which is the overcoming of one's own duality, every mystic must be initiated by a perfect man. Musa a.s. will also be initiated by the Khidr after returning to his footsteps which are the footsteps of the spiritual ancestors.

During Torah’s reveal to Musa, in addition to the (then) sharia, the tariqa path was also revealed, which later disappeared due to changes, distortions and forgetting, but a limited form of spiritual ascension certainly existed. The path was one and the same, just as the relationship between the sheikh and the murid had exactly the same characteristics as in Muhammad's era.

Let's look at verse 17 (Surah "Hud") in this sense. This verse indicates the esoteric unity of the Torah and the Qur'an, the common spiritual essence. Verse 17: "Is the one who wants only this world like the one who clearly knows who his Lord is, to which the Qur'an is added as his witness, and even before him the Book of Moses, a guide and mercy?" This refers to those who believe in him. And those who conspired against him will have their abode in fire. That's why you should never doubt him, he is truly the truth from your Lord, but most people will not believe it.''

We will see how in this verse Imam Mehdi a.s. appears as the Seal of the Muhammadan Vilayet, i.e. the one that unites all of God's Books. At the beginning it was mentioned "one who only wants this world" and this refers to following the distorted Torah. The proof lies in the fact that in today's Torah there is not even a word about the next world, and therefore only this one is desired. The singular ("the one") is mentioned, because such believers are in the minority in relation to believing humanity, i.e. the prevailing monotheism.

Such a person cannot be compared to one who knows who his Lord is and that is esoterically observed by Imam al-Mahdi a.s., because he is the Lord of time. The Qur'an continues as the witness of the Mahdi because the Qur'an is the silent Imam and the witness in the Court remains silent until he is called to speak. To connect something means to connect two in a way of tying, and a rope is a means of tying. The esoteric meaning of the rope is clarified by a verse. The Qur'an says: "All should hold on fast to the rope of Allah and do not be disunited." It is known that Imam Sadiq a.s. said that the "rope" in this verse is Ahli-Bayt. What therefore binds the Torah and the Qur'an is the Pure House, that is, Ali a.s. as a secret Imam, because he was sent secretly with every Prophet (and therefore also with Musa) and with Muhammad a.s. public.

Before the Qur'an there was the Book of Moses, serving as a guide and a mercy. In verse 17, it does not say "Torah" but the Book, and the book is related knowledge just as the Qur'an is related to the Torah. We see how the Book of Moses is a guide and a mercy. The verse speaks in the past tense, although the truth in each tense is one and the same just like the spiritual path because human nature is unchanging. The desire for self-realization is human

always present within the spirit. "Guide" means the leader of the journey. Esoterically, it is the original Torah that was the leader of the spiritual path in terms of the facts related to the Ahli-Bayt and that is exactly why Musa a.s. he wants to reach the place of the Messenger's Message where the Prophet Muhammad and Imam Ali meet, i.e. the "two seas".

Namely, in the Torah there was a detailed description of the Prophet Muhammad, peace be upon him. and the scholars of that time, when reading the Holy Book, would kiss the place where the future Prophet is mentioned. Musa a.s. was therefore guided by the Torah in his search for a perfect teacher, and the Book was his path in the sense of reaching the goal and the leader in the way of reaching it. Behind the words of the guide is the Book of Musa, a.s. referred to as grace.

For Khidr a.s. The Qur'an says that he was a slave of God "to whom We gave Our mercy and taught him what only We know" and since he was given Mercy and he was especially Moses' teacher, he himself is that mercy because mercy precedes knowledge just as the path and the leader for the result have a reach

grace. The Torah as a guide represents the contemplative reaching of the truth, and grace is learning from a living teacher.

These are those who "believe in him" and this means the joining of the Seal of the Absolute Vilayet (Imam Ali) with the Seal of the Muhammadan Vilayet (Imam el-Mehdi) just as the Qur'an is attached to the Torah and they are like two books forming one. the whole. Those who conspired against him are the bearers of the conspiracy, and the conspiracy implies a thought plan and a trap, because if there were no trap, the plan would not have a conspiratorial character.

The Qur'an says that those who do not believe will be caught in traps, and they are the opposite of those who "believe in him". Of course, this is about esoteric traps and related to the interpretation of the Qur'an.

The aforementioned pitfalls for deniers of the Imamate are, above all, historicism and anthropomorphism, as well as literalism and agnosticism. Each in its own way prevents the original Ta'wil of the Book, which is the interpretation of the Qur'an by the Qur'an itself, and this is the practice of the Ahl al-Bayt, a.s.

"Therefore do not doubt him at all, he is the truth from your Lord" - says verse 17 (surah "Khidr"). This refers to Imam Mehdi a.s. because when he was born on his blessed hand was written the verse - "Say - the truth has come and the lie has disappeared", and therefore Imam Mehdi is "the truth from your Lord" and there is no doubt about him despite the longevity of his hiding.

During this time, many hearts fall into the temptation of not believing in such a long Occultation of the Imam, and the verse does not say that they do not believe in him, but that "they will not believe", which indicates the denial of something already obvious, and Imam Mehdi lived (for a while) among to people. Most people will never accept the Occultation of the Imam as the verse says, and the majority consciousness is always in denial in relation to esoteric knowledge ("but most people will not believe" - end of verse 17 of Surah "Hud"). The ordinal number of the verse (17) indicates the authority of Imam Mehdi a.s. Let's go back to verse 61 of Surah "The Cave".

Musa a.s. and his boy forgot about his fish and it slipped into the sea. At that point in time, both of them forgot about the fish, but later the forgetfulness is attributed only to the boy because Musa has partial knowledge of the "Right of the House".

One of the Holy Imams a.s. said to his follower: "Revive our cause", and the only thing that can be revived can be that which is dead, and therefore the knowledge that has been forgotten has died. If it wasn't so it couldn't be revived again. How the fish came to life after slipping into the water and how it should be revived was the matter of Ahl al-Bayt, it is clear that fish has the meaning of the Vilayet of the Holy Imams, a.s.

Gliding is directed at what slips out of the hands and is therefore difficult to hold, which means difficulty in holding.

Regarding the weight of their matter, the Sixth Imam, as we know, said: "Our matter is heavy and difficult...", and just as it is difficult to hold a fish (because it slips out of the hand), so it is difficult to know the matter of the House, and knowledge by itself it imposes effort or weight. The greater the realization, the more difficult it is, and the realization of the True House is the most difficult.

The wilayat of the Imam was rejected by the heavens, the earth and the mountains, and therefore the matter is difficult, and it is made difficult because of the secret it contains.

As we said, on the basis of the Book, which is a guide and a mercy, Musa knows the goal of his journey because the goal implies prior knowledge of it. Analogously, every murid must know (in advance) his goal, otherwise the shaykh's tarbiyat over him will be in vain.

The knowledge of a perfect man is, as we know, the knowledge of God, and God's essence itself remains unattainable. The Vilayet of the Imam (fish) was therefore revived, and how they had forgotten about the fish forgetting can be individual and collective, i.e. in an internal way as experiences, and on a historical level as forgetting facts.

Individual oblivion (which is again metahistorical in its essence) means that in pre-existence (ezel) the Vilayet of the Holy Imams was presented to all creatures.

The spirits created from the rays of light of the Twelve immediately swore and affirmed belief and loyalty, while others felt revulsion or hatred in their hearts. Thus, those who accepted the Vilayet must remember the original contract, that is, revive their thing (''fish'') within themselves because knowledge is recollection since birth is a dream and oblivion. Collective or rather historical oblivion related to The Imamate lies in the fact that the authorities of that time (in the era of the Imamate) exerted influence on the believers and with strong pressures led to the fact that people were not (publicly) allowed to mention the virtues of the Prophet's family.

Many misconceptions on this matter persist even today, with all the horror of fanaticism. Reviving their cause on a historical level means spreading knowledge. It does not imply any special direction (madhhab) because every madhhab is good just as every religion is good.

Here in Bosnia, the Hanafi Madhhab is present and it is a good path to follow because that direction is following the legacy of our ancestors and what people have adopted over the centuries as a way of addressing God, and tradition is an important element of Islam. In every madhhab there is love for the Prophet's family, and therefore divisions of that kind are absurd, because what is important is knowledge and not the form of rituals.

Musa a.s. therefore (since he had foreknowledge) he contemplates the meeting place of Muhammad's and Ali's light, but he needs a living experience ("grace") after the knowledge (from the Torah) or "guide" brought him to the place of the Messenger's Lesson. Contemplation in itself is of course an experience, but Musa must be aware of it guided by the perfect murshid of his time.

Verse 62 follows (Surah "The Cave") - "And when they had gone away, Musa said to the boy om his own: "Give us a snack because we are tired from this journey of ours". Perseverance on the individual path will end with a return to one's shaykh, and the revival of the Vilayet is a prerequisite for the journey (seyr-al-suluk) because there is no knowledge without the Pure House.

We see how Musa moves away from the meeting place of the two seas and where his revealed Torah brought him, which was the leader of his journey (the "guide" from verse 17 of Surah "Hud"), which refers to the knowledge related to Muhammad's a.s. The family.

Musa is not yet aware that Vilayet has been revived because he adopted the only theoretical and contemplative knowledge of the Law of the Pure Hous;, you are looking for a "snack", therefor you are unaware that the fish has come to life, and how does the living "mercy" that is mentioned (in Surah "Hud") (after the Torah as a guide) correspond to the living? This means a living man who will teach Musa a.s. transfers to him living knowledge, as we know that the fish (Vilajet) came alive.

Living knowledge of the Sufi path implies both shaykh and responsibilities (vird) and recognition of one's own states (hal) and degrees (mekam).

Musa and his boy got tired, and every time he’s without a teacher, he goes down with terrible fatigue, since a living man (sheykh) who has completed the spiritual journey is needed.

Since the Sheikh is the father of the soul, like a physical father, he precedes us in time and is behind us, so meeting him is always a step back. The spiritual steps represent those who precede us in the chain of spiritual genealogy (silssilah), which are the Manevian grandfathers.

Verse 63: "Look - he said - "When we stopped by that rock, I forgot that fish - the devil himself made me forget it, not to mention it to you - "it must have slipped into the sea; very strange''.

What is new in this verse is "rock", and later we will see that it refers to the Prophet's heritage.

The two seas and the place (the Epistles) are no longer mentioned, but now they talk about the rock where they stopped. '

"Stopping by" means a short time, which is logical due to the impossibility of showing Vilajet as a whole. Jesus, as is well known, proclaimed the Apostle Simon as his successor, calling him a rock (petrus) and, therefore, a rock signifies a spiritual heritage, and a rock is both the firmness of faith and immovability in the face of the temptations of this world.

As Imam Mehdi a.s. He is the seal of the Absolute Vilayet in relation to Muhammad a.s. what Peter is in relation to Jesus, that is, the rock (from verse 63), and Moses and his boy stopped by the rock.

The word "those" (rocks) means that it remained in their memory, because Joshna points Musa to that partial vision (of Imam Mehdi) when at the beginning of the verse he says - "See" and seeing can be both with physical and heart eyes, and esoterically it is a vision. Therefore, he reminds Musa of that vision. Oblivion of the fish is, as we have seen, tied to a rock and Mehdi a.s. is the introducer to spiritual secrets and the Seal of the Muhammadan Vilayet, and only with his knowledge will the entirety of that Vilayet be revealed.

That is why Imam Mahdi and the forgetfulness of Vilayet are mentioned in the same verse.

However, Musa a.s. also knows about the Twelve Imams whose names have been mentioned both in the (original) Torah and in the (original) Injil.

The verse communicates that the boy forgot about the fish but not Musa (so in this context) and the original forgetfulness includes him as well.

He, as the Sent Prophet, has knowledge of the Province of the Twelve, since the Torah was his "guide" when he set out for the place where the two seas meet, and we have seen that this means a path and a leader at the same time.

Joshua is therefore still a knight in Musa's a.s. service.

We see how Joshua attributes the forgetfulness of the fish as a whole to Satan and not even relatively to myself. According to the Qur'anic conception, Satan is a man’s "open enemy", which means that his hostility is constantly

present as well as merciless because in relation to people there is always the possibility that an enemy can turn into a friend, and the devil, by the nature of things, wants evil, and that means to forget (about) the Vilayet of the Holy Imams, a.s.

If Joshua attributed the forgetfulness to himself, it would be a sign of betraying his own spiritual station because a spiritual knight knows the difference between different heart inspirations and knows what is delivered from Allah, what from an angel, what is the work of Satan and what is the speech of his own soul.

If he did not know how to recognize different havatiras, he could not be the Prophet's spiritual gate, i.e., the one who is worthy of being of Musa's a.s. companion. At the end of verse 63, Joshua says that what happened was "very strange". Strange means to wonder, and the Qur'an says: "... if you wonder, then wonder are their words...", "shall we be revived when we become bones and dust" and esoterically it is about the revival of a spiritual man , that is, the growth of the light seed.

For one who is uninformed, spiritual pregnancy seems "strange", as such is the pregnancy of a woman in this world if one does not know who the father is.

The revival of Vilayet in this way seems strange to Joshua, being uninformed, that is, like a miracle. The Qur'an says: "Say - "miracles belong only to Allah and I only warn clearly", and the clear warning is Imam al-Mahdi in particular, that is, the rock at which they stopped.

Mehdi a.s. is a wise admonition from Surah "JA'SIN" and wisdom is clear in its essence, and Mehdi is a clear admonition esoterically speaking.

If wisdom were vague, it would be impossible to reach it, and we know that it is not so. Verse 64 follows: "Well, that's what we're looking for! - said Musa and the two returned the way they came. Moving backwards is in the footsteps of the spiritual (manevi) ancestors, because Sufi knowledge is passed down from person to person. Vilayet, as we saw, was revived and the Book of Musa, after being confirmed as a "guide", is now known as mercy, and mercy is alive, both giving and receiving, because dead things cannot be mutually compassionate. Accordingly, Musa now needs a living teacher (murshid). Musa and his boy returned the way they came, i.e, backwards, and we said that the sheikh is the father of the soul, who is analogous to the physical father behind us, and the return to him is always

backwards, that is, the way we came.

The father precedes us in existence, and the movement towards him is always backwards, and this also applies to the spiritual father. "That" is therefore the living knowledge that the two of them are looking for and where they will find the perfect man covered with clothes and near the aforementioned rock. Everyone's "Musa" (law for the physical) has his "Khidr", i.e. spiritual teacher, and if he started on his journey on his own, sooner or later he returns the way he came to find his murshid. Exceptions are those without a teacher (ephrad) and those who (in this era) led personally by Imam al-Mahdi a.s.

Verse 64: "and they found one of Our slaves to whom We bestowed Our mercy and what only We know how to learn''.

Musa, therefore, meets the perfect man of his time. This teacher, as we know, was called Khidr and that mysterious murshid is still alive today.

As Musa and Joshua went back to the "place where the two seas meet" (i.e. Prophet Muhammed a.s. and Imam Ali a.s.) Musa must now pass and complete his knowledge regarding the Wilayat of the Imam through a living man who will give him the Wilayat The twelve explain in the form of 3 famous events that will happen during their journey together, which we will see later.

There is no way to bring spiritual maturity to completion without the help of insani-kyamil. Khidr was "found", which is a reminder to every spiritual Salik that he can and should look for his teacher. Of course, maneuvers are crucial because the teacher is first sought in the spiritual and then in the physical world.

As we can see, he is described as God's slave, and esoterically this means that Khidr is at the level of God's slavery, while outwardly all people are God's slaves. God the Most High (in the famous Qudsi hadith) says that when he loves His servant, "He becomes his sight, hearing, hand, foot", and therefore man does not control himself, and the one who does not control himself does not have free will and is consequently a slave. .

The slave therefore has no choice and is a tool in God's hands.

This represents the ultimate level of piety, beyond which only the Vilajeta station is still. Khidr is therefore at that station when he becomes a slave of God, so since he does not have free will, God is the one who acts through him.

As a servant of God, as the verse says, God's grace was given to him, and this is God's special Mercy (as opposed to the general one that includes everything) and refers to the Wilayat of the 12 Imams.

We have seen how verse 17 in Surah Hud talks about the Book of Moses, which is a guide and a mercy. As the source of the Vilayet is alive in every season, Musa will learn the secrets related to it from Khidr, and as many as the possibilities are at that time, because "God does not burden anyone beyond his capabilities"(Quran). Above the station of slavery, as we said, there is only the station of Vilayet, which signifies friendship with God, and there is no friendship without closeness (proximity), so even two people cannot exchange knowledge if they are not close to each other.

This is why a hadith says that souls are like a mobilized army, which recognize each other and unite. Hazrat Ali is constantly present with Musa as a secret Imam, but his role at that time is not teaching, and Musa must take wisdom from the murshid of that time, i.e. Hidra.

The Secret Imam is the pillar of the earth and the axis of the world by which that world exists, and that is why there are Imams at all times.

The Qur'an says: "... And when My servants ask you about Me, I am surely near: I respond to the supplicant's request when he asks Me.

Therefore, let them respond to My call and let them believe in Me, so that they are on the right path.'' (Bekare, 186).

In verse 64 of Surah Cave, Khidr is described as a slave and, esotericly speaking, those slaves from the previously quoted verse 186 (surah "Baqarah") God is close to such people and this means closeness to God. There is no closeness without friendship, referring to god-pleasers (ewlya), who are ephrad (without a teacher in human form).

Closeness to God is achieved through knowledge and love, and His call is a call to the Vilayet of Saint Imam, who

addressed the human race during preexistence.

The aforementioned obedience to the call is first in the verse, followed by faith in God, so therefore Vilayet is the basis or the core of faith.

The core of the fruit is located under the shell (Shariah), but the first one is "inside" ti.e., in the batin - in and the pre-existing Contract with God is also the batin.

Ezel alone is not something that happened once ("long ago"), but the manifestation of God's Unity is constantly happening, which of course we cannot encompass experientially. Based on this, it is clear that the one who accepts the Wilayat of 12 Imams truthfully becomes a believer, the one who is on the Right Path, and the Right Path is the Imams in particular.

They are the Right Path mentioned in the first Qur'anic sura ("Approach"), and in that verse we ask God to guide us along their path.

Muhammed 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''. Naturally, this is aimed at the spiritual center of man and not at the physical organ responsible for blood flow. Verse 63 (surah "Furqan") says: "And the slaves of the Merciful are those who walk peacefully on the Earth, and when the shameless address them, they reply: "Peace be with you". A calm walk is the result of a calm heart because we have seen that the whole body is healthy if the heart is healthy.

Of course, we are talking about the subtle body that is the "envelope" of the soul, and when the soul is calm, there is no evil because evil is impossible if the soul is at rest.

The Qur'an says: "... and the hearts are calmed by the remembrance of Allah" and the memory can only be related to what we have already remembered, and we are talking about the ethereal state, the calmness that originates from the primordial condition. A calm walk therefore means calmness of the heart, because the heart is an organ that controls the body, and a "calm walk" (on earth) would be impossible without calmness, i.e. heart’s health, and heart health is, in other words, a "calm soul", because if in the soul there are no evil incentives, the health of the heart as a lost center is ensured. Verse 63 continues: "... and when the shameless address them, they reply: "Peace be with you". We see how the aforementioned category shamelessly wants Islam because peace means Islam.

As the Prophet said that "shame is part of faith", the shameless are those who have no faith at all, because belief and disbelief cannot be put together in the heart, and the one who has no shame is the one who has no faith. Another hadith states that "every shame is good" and therefore the shameless are those who ultimately deny the original humanity, i.e. the fitret according to which man was created, and the fitret is the heavenly totality, and therefore every shame is good because shame is the protection of the fitret since every form of it is good.

"Shamelessness" is ultimately, as we see it, denial, and the opposite of denial is submission, and submission is Islam.We saw that Khidr is one of those who walk the earth calmly and that the topic of shamelessness is answered with salam ('peace be upon you') and salam (slm). The worde has the same root word as Islam, so when it comes to shamelessness they invite such people to Islam, because they want peace and Islam is peace, both with themselves and other people as well with the whole outside world. To wish someone peace means to wish him to be fully reconciled with his heavenly nature (fitret).

As we have seen, Khidr is described (in Surah "The Cave") as a slave of God "to whom We bestowed Our mercy and taught him what only We know".

We have also seen how mercy means the Vilayet of the 12 Imams, because in verse 64 mercy is mentioned first and teachings are mentioned after it, and therefore mercy precedes teaching, i.e. Vilayet precedes knowledge.

Other variations are impossible, because love for the Pure House was manifested (yet) in preexistence (ezel) and knowledge is acquired in this world, that comes after the world of the original contract with God.

In order to consider some aspects of the Sufi journey, we will look at a couple of verses from Surah "Allies".

Let's note that all Qur'anic verses that talk about fighting are esoteri, and carry the meaning of the Great Holy War, that is, the war against oneself, so Sufi’s path is a struggle against one's own soul (nefs).

As is well known, the Prophet, returning from a battle, said to his comrades: "We have returned from a small holy war to a great holy war". Asked which war it was, Muhammad a.s. said: 'A war against oneself''.

Verse 9: "Oh those of you who believe, remember Allah's mercy towards you when the your armies came, so We sent against them the wind and armies that you did not see - and Allah sees well what you do''.

Verse 10: "when they came to you both from above and from below, and your soul reached your throat, and when you were thinking about Allah;

Verse 11: "then the believers were tempted and could not be more upset''.

Verse 9, as we can see, reminds us of God's mercy, and mercy is Vilayet, while memory is knowledge related to it, because birth is a dream and forgetting. The verse then talks about the armies that "came to you" and the wind and the armies "that you did not see".

The heart has its own armies that defend it, while the enemies (Satan and Nafs) also have their own armies that attack the heart. The armies are, therefore, very hostile to the heart, and they are the armies of the soul and the armies of Satan. They try to take control, and if that happens the heart becomes darkened and sick.

In verse 10, those armies are described as those that "came to you both from above and from below". Both above and below therefore have a spiritual, or cosmological, dimension, because man is the crown of creation, which means that he himself is the very center. The center is in the "middle" of the circle like the heart is in the middle of the body. Since the heart is in the middle of the body, the forces that attack it come from above and below, and try to take control over it, that is, to subdue it. If the armies attacking from above were to merge with the armies attacking from below it would mean the death of the heart.

Satanic armies descend from above (toward the heart), because Satan became arrogant and wanted to place himself above man, and above is the position that is in relation to a human being in that way "from above". Satan said that he is better than man. because he was created from fire and for the fire. On the other hand, the Qur'an says that it will reach the heart, which therefore means "from above". The Qur'an informs that the devil and his armies see us from where we do not see them, which means that they belong to the spiritual world, and the spiritual world is "above" in relation to the material (metaphysically speaking).

Since the fire is mobile and the heart is immobile, it "reaches" the heart, therefore viewed in a downward arc just as Satan and his armies look at us from above. The forces that come towards the heart from below are non-spiritual (spiritual) forces, i.e. passions, and the sexual organs are "below" in relation to the heart, and they come from below.

Passion is like the heart in the middle of the body, but it is located below, so in theory, the armies are ascending to the heart. The heart is located in the middle and is between two enemy armies, each of which is trying to conquer it in its own way. That is why the help of the sheikh is necessary in the Great Holy War, since he is a spiritual doctor and knows how to deploy and set up the defensive heart forces that will oppose the Enemy.

Just as the commander of the army has an overview of the entire relationship of forces on the battlefield, so the murshid has an insight into the state of the murid's heart and the forces that overcome him, and the one who recognizes the enemy knows how to oppose him. Murid is not independently capable of resisting, as leadership is needed to oppose the external army, whilst also being able to turn it from an amorphous mass into a combat unit. God sends "wind and armies that you have not seen" against Satan and the soul.

Allah approaches the servant twice as fast as he approaches Him ("Whoever approaches Me by a foot, I approach him by two" - Qudsi hadith), He is the one who sends armies of help, because according to this tradition, the murid cannot remain alone (without God's support because he went to Him and He then approaches in a double measure).

The wind is mentioned first and the armies of the heart (''which you have not seen'') after that. The wind is invisible in the physical world, but we feel its direction and direction, and so it is with the spiritual path.

Therefore, we will first consider two verses that clarify which type of spiritual help arrives to the murid (like a "sent wind").

We said how every movement towards God results in His help, because He created us to adore him.

Verse 46 (Surah "Furqan") says: "He sends the winds as glad tidings, as a forerunner of His grace. And We send down clean water from the sky''.

In the Qur'an, Allah sends Mary the good news that Isa (Jesus) will be born to her, and as Jesus symbolizes the spiritual path, the winds are different spiritual paths (as »good news«), and thus the forerunner of His Grace, because in order to oppose the dual enemy (Satan and nefs) is a prerequisite for entering the spiritual path.

The winds are the predecessors of God's grace, which means that the decision for the Manevian movement is a condition for the knowledge of the Holy Imams, i.e., for the Vilayet. Without a spiritual journey there is no knowledge.

Naturally, as a core, the Vilayet of the 12 Imams is the "inside" condition of every mystical journey in Islam, and these two are complementary, because one binds the other.

Then, in verse 46, it is said that Allah (swt) sends down pure water from the sky. Related to the verse from the surah "Constellations" ("Thank you to the heavens adorned with constellations") Muhammed a.s. said: "The sky is my personality and the constellations are the Imams, all twelve of them".

According to this Prophet Muhammad a.s. is "heaven" and pure water is the knowledge of the 14 Sinless because they are »pure« (free) from sin, which means that pure water is their knowledge that has no flaws.

In the Qur'an itself, one verse says that only those who are pure can touch it, which is the 14 Sinless Ones, just as water is used for cleansing.

Now let's analyze verse 9 in Surah "The Creator": "Allah sends the winds that move the clouds, and then We direct them into the dead regions, and with them we revive the Earth, which was dead, such will be the revival." The mentioned actions are attributed to God as the first cause of everything without mentioning the causes even relatively.

We see how the spiritual paths (of tariqat orders is number 12, exactly the number of the Holy Imams (a.s.) and joining the order, that is the spiritual knowledge that starts the clouds of knowledge and the dead Earth is revived,meaning that the rain of God's mercy revives dead hearts.

The invisible force of the sheikh (himmet) opposes the satanic forces that come from below, and the armies of the heart ("which you have not seen") are supported by the "winds"; by entering the spiritual path itself, which means approaching one of the Sufi orders. The shaykh therefore helps the murid to deal with the double enemy by heart’s influence, and since there is no shaykh without a spiritual path, the spiritual paths (winds) include the entire introductory chain (sillsilah) that empowers the devotee.

It is this blessing (barakkah) that moves the clouds of knowledge, it directs them to dead hearts, and by entering the order, the heart comes alive. In verse 10 (surah "The Allies"), it is further said that the soul reached the larynx "when you were thinking about Allah".

We are talking about a soul that has reached a certain level of progress and "made it to the larynx". The larynx serves as a passageway for chewed food, and it is about consecrated persons who have maneuvered and spiritual degrees, i.e., who are at the level of tasting (zevk), as it happens and with food before it comes

to the larynx, i.e. while being in the mouth.

However, this is not enough to rescue us from the trap of anthropomorphism when the Divine Attributes are viewed on a human level. Mecca IS where "everything about Allah is thought about", it represents not only the aforementioned anthropomorphic vision of the Attribute but also a deadly trap of historicism and agnosticism and literalism.

It is a very dangerous strait of spiritual struggle with a completely uncertain outcome. Over time, historicism completely destroyed Islamic research thought, and the traditions are mostly interpreted in a historical context, not recognizing the fact that the Qur'an is always fresh. Therefore, the meaning of each verse is important precisely "now" (that is, in every time). In verse 11, it is further said that at that time "the believers were tempted and could not be troubled any more". The temptation of an anthropomorphic vision is one of the most difficult, and the anxiety is a consequence of the fact that such a realization does not produce any results.

Another paragraph says: ''Do people think they will be left alone if they say ''we believe'', and that they will not be tempted?'' Peace and temptation are mentioned again and again, but now the temptation interrupts the peace and the cause is, once more, a wrong opinion about God.

As peace and temptation are connected in such a way that they are on opposite sides, anxiety in this verse is a consequence of the one verbal manifestation of faith, which is only on the tongue and has not yet entered the heart. The larynx is in the middle between the tongue and the heart, and is a temptation (zevk ), the middle position of the soul, meaning that it has overcome the nafsi emara (a soul prone to evil) but has not reached the nafsi mutemeina (a calm soul).

The struggle on the spiritual path, which is a struggle with oneself, like the struggle in the physical world, has the characteristics of impermanence and changeability, because the Qur'an says that God gives "victory to some presently, then to others presently too", which means that the mentioned state changes. This is because the murid cannot feel secure until he reaches the station of a calm soul. That's why the hadith says that "certainty is complete belief".

Mercy, therefore, (as knowledge) is the same that is spoken about in verse 17 of Surah "Hud", when he says that the Book of Musa is a "guide and a mercy", and we know that the Path is a Sufi path and that the Torah is a leader and the meeting with the Hydra is a special mercy, i.e. the Vilayet of the 12 Imams a.s.

With this, we end the review regarding God's mercy and Khidr, and move on to the rest of verse 65 (surah "The Cave"), where it is further said: "... and what only We know have learned". The word "taught" means knowledge that has been acquired, and here it is given (directly) by God and no one else knows Him.

We have seen how Khidr was first given grace, which is God's special Grace of Vilayet, while teaching knowledge is mentioned second, because as the 14 Sinless Ones are the first in creation, so as they precede the creation of the world, they also precede the creation (giving) of knowledge.

After the Grace of Vilayet, Khidr as an ephrad is taught the Divine Secrets that only God knows. Imam Sadik a.s. said that "knowledge is the light that God injects into the heart" and the Muhammadan light (which descends into the created world through the 12 light curtains, i.e. the Imams) is the first creation and as it is knowledge of light. Consequently, the light is primordial, because it is Muhammadan light, meaning that the Prophet's Family is the axis and pillar of knowledge. In verse 65, we can see that it is said that God "taught" Khidr what only He knows, and to learn implies science. Science, on the other hand, can be theoretical and practical, and here it has the meaning of hidden knowledge.

Knowledge is a gift, and the Qur'an to Suleiman a.s. says: "...this is Our gift for which you will not be held accountable", and as Suleiman is mentioned (in another place) as a grateful slave of God, and we know that Khidr is also at the level of slavery, he is not held accountable for the gift of knowledge.

Khidr did not acquire knowledge through effort, nor was he taught by a teacher, because such people, as we said, are said to be ephrad.

Just as the treasure given to Suleiman is not subject to responsibility, such is the treasure given to Khidr, i.e. immeasurable, translating to faith in Allah and knowledge of the Imam, which we have already discussed.

Therefore, the treasure of knowledge cannot be measured, and in verse 65 it is said vaguely and correlating to knowledge (what only We know and learned). If knowledge were ultimately measurable, the word "that" would not stand for it, but some other and indefinite pronoun precisely hides the content.

Khidr was taught by God. In n reality God is the only Giver and the only Knower, all knowledge belongs to Him alone. Grace and knowledge are revealed together (to man) because there is no grace that is not preceded by knowledge of where and to whom it is directed, just as there is no knowledge that is not preceded by grace. Giving implies grace and knowledge is the greatest grace because it is the Knowledge of God (Hidden Treasure) and the reason for the creation of the worlds. In this sense, all knowledge is God's grace, and knowledge is the most precious gift given to man. At the level of the cause, knowledge can of course be acquired by effort, but it is in the Battle

knowledge where we see that it’s something that only Allah gives. The one who gives it is the only owner of that thing, otherwise he could not give it. As He gives, as the Qur'an says, "without calculation", this means that knowledge has no end, that is, it knows no boundaries, and accordingly, God will make himself known in other worlds by names (still) unknown to us.

Although the historical Khidr had only a partial insight into the Law of the House, the real and current one has full knowledge of it because he resides in Occultation with Imam Mehdi a.s. and it is from people close to him.

As is well known, Khidr has not experienced death, and it happens that he personally teaches some mature Sufis, although he can also manifest himself to an "ordinary" person because the contact is (in reality) a secret.

Verse 66 (Surah "The Cave") follows: "May I follow you - Musa asked him - but that you teach me what you were taught correctly".

Esoterically, of course, this refers to spiritual rates, and with his question Musa a.s. is actually ready to become part of the chain of spiritual genealogy (silsillah). We see how Musa submits to Khidr regarding knowledge and wants to become his student (murid), who follows in the footsteps of his teacher (sheikh), because to follow means to follow and one can only follow the one who is ahead of us. Of course,we’re dealing with a question of primacy in knowledge. Musa is aware that Khidr has knowledge that he does not possess, otherwise he would not submit because submission is only greater than himself. The joint journey is (on the part of Musa) conditioned by the provision of knowledge and tariqat knowledge and there is no obligation or companionship without a common goal, and Musa is ready to give an oath (bayat) to Khidr as his spiritual teacher.

However, the knowledge of the Hakkikat man eludes external knowledge, and it is very difficult to carry it, and it is difficult to "endure" with the bearer of this knowledge.

Musa asks Khidr to teach him what he was taught correctly by Allah. The word "correct" denies the knowledge any deficiency or emptiness. The word "correctness" comes from "right", and we know that the Holy Imams are the Right Path in particular, and Musa strives for that path.

Khidr doubts that Musa will be able to endure him, because the one who is superior in knowledge subjugates the inferior, and if the latter does not have patience, he will not be able to endure him. (Verse 67: "You will certainly not be able to endure me". Verse 68: "and how would you endure something you know nothing about?").

To endure something means weight, and as the Wilayat of the Imam is a "heavy and burdensome" matter, verse 67 suggests Musa a.s. that he will not be able to bear the weight of the things of the Pure House. As Musa a.s. charged only with Ta'nzil, i.e. receiving the Revelation as well as despite having contemplated the meeting of the two oceans of Light (Muhammad a.s. and Ali a.s.), initially he will not understand Khidr's actions, which are a consequence of his hakkikat reality. Deeds like this happen when God himself acts through man, in accordance with the famous Qudsi Hadith which we have already considered ("When I love My slave, I become his hearing, sight, hand , leg'').

A person at the level of this type of servitude to God does not initiate anything by himself, because God already does that himself. This is why it will be difficult for Musa to endure such behavior of Khidr, because it is against both rational reasoning and experiential perception, and what the mind rejects and what is not stored in the memory always seems unbearable.

Verse 69: "You will see that I will be patient" - said Musa - "and tha tI will not oppose you in anything''.

We see how Musa gives a be'yat to Khidr, he makes a spiritual oath that he will submit completely to him. This represents complete devotion to the shaykh (teslim), because Musa emphasizes that Khidr will not oppose anything.

A prerequisite for non-resistance is patience, because he who is not patient will always be opposing what he does not understand.

We see how Musa binds his patience with God's Will, and combining the two is an act of considerate behavior towards Allah, because He (in the Qur'an) says: "... be patient, and you will be patient only with Allah's help", and therefore full patience is impossible to achieve without God's help since impatience in reaching any desire is woven into human souls.

The Qur'an says that "man was created out of haste...", thus connecting creation and impatience, i.e. haste and man cannot achieve patience alone, but only with God's help.

The word "man" indicates a general state of impatience that is not related to beliefs, so we often see a patient denier and an impatient believer, all related to how much they rely (tevvekul) on God in their affairs.

Since Muhammad a.s. said that patience for the faith is what the head is to the body and reason is located in the head, this means that not opposing the sheikh is a matter of tariqat decision, because the will is related to reason and the decision to follow is a consequence of the oath (bayat).

Complete dedication (teslim) is a prerequisite for spiritual progress, because spiritual laws are stricter than physical laws, and the teacher knows them better than the student.

The Qur'an says that God elevates (people) one above the other by several degrees, and makes you "serve one another". We therefore see that both the degree on the Sufi path (mekam) and the service (hizmet) at the level of causes are exclusively attributed to God, and it is clear that He establishes the mentioned differences. What we see in the outside world as differences (wealth, power, etc.) are actually of secondary nature.

Therefore, people possess the nature of unequal opportunities, so real equality can only happen before God. This is why true ethics are only possible if it is assumed that a Creator exists.

Mekam and hizmet are inextricably linked, because even by serving a spiritual authority, one actually acts in accordance with the verse. Continuing with the verse, if people rise to certain levels and the level is given by the teacher, then it is clear why the Sufi leaders constantly repeated that there is no "himmet without hizmet", i.e., there is no spiritual influence without service.

Of course, the shaykh does not need service, but as it is part of the spiritual order within the murid, hizmet is actually needed (as a hierarchical relationship) by the student himself.

Verse 70 follows: "If you are already going to follow me" - said the other - then don't ask me about anything until I tell you about it first. Khidr accepts Musa's be'yat, and as Musa has already contemplated the "matter of the House", the hakkikat reality of this implies tesllimiyet, i.e. full commitment.

Murid, therefore, belongs to silence. Imam Sadik commented about the followers, proclaiming "how dumb they are". We see that the murid does not have the initiative in any matter in relation to the shaykh, and he has to be patient with the shaykh's actions, which is the upbringing (terbiyet) of the soul.

By using the method of questioning, the murid would only reveal his shortcomings, and as God is the one who covers and, accordingly, the greater one covers the faults of the smaller one, it is necessary for the murid to remain silent because in the state of silence his errors are covered. This is because mistakes are most often detected by speech. One tradition says that "if speech is gold, then silence is silver". It is commendable, so both of them, like gold and silver, are valued in the outside world. Esoterically, something else is at play.

Since Islam forbids gold as an accessory for men and since silver is allowed, silver has priority in the sense of adornment. Knowledge is the greatest adornment, thus silence has priority over speech, i.e., silver has priority over gold. This is because speech itself implies something that is difficult to control. In this sense, Muhammad a.s. said: "Whoever guarantees me control of his language, I guarantee him paradise."

Therefore, if the Prophet guarantees paradise to the one who controls the tongue, it is clear that this is extremely difficult to achieve. Since words penetrate the soul and the soul is more subtle than the body, mental wounds hurt more than physical ones. In order to prevent this, the Prophet points out the importance of silence, i.e, preventing one's tongue from speaking.

Since speech and silence cannot be done simulatenously, one of them must be given priority and that is silence, which is what Khidr demands from Musa a.s.

When the tongue is motionless, the body will be at rest, which is why the great men of the Sufi path constantly repeated the ancient rule that in the hands of a sheikh one must be like a dead man in the hands of a bather of the dead, The dead in the hands of a bather of the dead are completely motionless.

Therefore, the murid must be "dead" in the shaykh's hands, just like the real one is the dead in the physical world, where he has no free will or power of choice.

Murid, therefore, should not independently reason about anything, no matter how incomprehensible or contradictory the sheikh's actions seem to him.

He should wait for the shaykh to explain hidden secrets and incomprehensible decisions to him when he feels the need to, believing that therein lies the wisdom that he does not know.

This is the basis of the path, because we must treat the one who leads us in knowledge with full respect.

After Musa and Khidr set off together on the journey, three things happen, as far as known events; drilling the ship, killing the boy and repairing the (almost) collapsed wall in the city. We will analyze these events in more detail because they have their inner (internal) dimension that is hidden behind the outward appearance of the obvious.

But first let's mention that Khidr and Musa set off on their journey alone, i.e., without the guy who was Musa's companion and spiritual knight in his service. God the Most High says in the Qur'an that "He does not reveal His secrets to anyone except the one whom He takes as a Messenger", and Musa is God's Messenger and therefore the bearer of the secret. Meanwhile Joshua, the boy, is not yet ready, and the secret conversation is always between two people, meaning that Musa and Khidr share divine secrets. Analogously, the student entrusts all his secrets to the shaykh, who again does not communicate this to anyone else, so only the two of them are allowed to talk to each other, and the conversation can also take place in complete silence (murakaba).

Verse 71: "And the two of them started. And when they boarded the ship, he pierced it.

"Did you pierce it to sink those who sail on it? You really did something big''. Prophet a.s. said: "My Ahli-Bait is like Noah's Ark, whoever climbs it is saved, whoever misses it is sunk."

This is the boat from the mentioned verse, and we see how the Prophet said that the one who stays away is sunk, and the one who climbs up is saved.

So, even if the ship was pierced because the one who is absent is sunk, while the one who climbs is saved, not tying salvation to the state of the ship but only to the ascent. Because even a pierced ship is still a ship, and ships can still sail with many damages if they are not catastrophic. Regardless of the condition of the ship, whoever climbs up is saved, even if he does not stay long on the ship of Ahli-Bayt.

Later we will see how the drilling of the Ahli-Bayt ship refers to its return to the poor who work on the sea, i.e, to the Holy Imams, a.s., and on the sea there is a ruler who hijacks every proper ship, and that is the other world.

Musa and Hidr climb onto Ahli-Bayt's ship, but Hidr pierces it. Musa understands it as the possible sinking of those who sail on it (which are initiated priests), but it is something completely different. Namely, there is a fear that the ship would go too far and many passengers would be unable to return to the land of the exoteric, external aspect of faith. This means that the drilling of the ship is about establishing the much needed balance between the exoteric and the esoteric.

And so, Khidr drills the ship not to sink it, but to keep it close to the land, and this represents, as we said, the balance of the exoteric and the esoteric, since the ship does not go to the open sea, which means that the dangerous predominance of an exclusively internal meaning is prevented

There must be a balance between Sharia and Haqiqat, and between them is the right path, i.e.,the Imams in particular. The drilling of the ship therefore represents the establishment of a balance between the exoteric and the esoteric and refers to the first Postulate of Faith; faith in God, and alone

Faith in the Islamic way is the middle way, while the middle is the center of balance between both sides. Musa (to an extent) realizes what a big deal this is, so he accuses Khidr of having done something very big. »Big« implies weight, while as we know the matter of Ahli-Bayt is heavy and difficult, or big and large in this context.

The balance is also inherently large, as the heaviest weight is right in the middle and this is emphasized by Musa's shifting. In the following verses, Khidr reprimands Musa for his impatience.

Verse 72: "Didn't I say" - said the one, that you really won't be able to endure me?" Verse 73: "Don't punish me for forgetting," he said, "and don't create difficulties for me either''.

As we can see, Musa violated the Tariqa rule of complete obedience (teslim), and began to interpret the mentioned event independently and exclusively on the basis of external meaning, while the spiritual (manevi) meaning eludes it. However, we have seen that the whole of faith implies balance, i.e. the True Way, and Musa will reveal it in Hidra's hidden actions. As we see, Musa a.s. wants to avoid reproach, and reproach is a punishment for wrongdoing, and since wrongdoing does not befit a Prophet, the word "Musa" is not even mentioned in verse 73.

Musa attributed the forgetfulness to himself and there is no punishment for forgetting, just as at the moment of forgetting we are not aware of what we are forgetting, and in that sense Musa bears no responsibility for forgetting, since forgetting does not come from the area of the will.

Musa demands that Khidr does not make it difficult for him in his work.

Since the Qur'an says that the believers agree on their affairs, the difficulty of Musa's job is that he has not yet fully submitted to Hydra, although the two have already agreed that Musa will not ask him anything until the latter tells him first. So we see how Musa a.s. calls his journey with Khidr »his business«.

If Muhammad a.s. met a man, he would immediately ask him about his job, or rather his calling. And if he doesn't have a job, it means that he lives at the expense of his faith. As the believers will be rewarded without account, this implies those who had a job during their lifetime, and since Moses is God's Messenger, therefore the one who delivers the Revelation, his job is a spiritual path, because the job is connected to the faith otherwise Muhammad a.s. he would not ask a believer for a job immediately after meeting him.

Regarding the common man, work is a fundamental upgrade of faith, so for the Consciousness of the Apostles, "work" is the spiritual path itself!

In the following text of the Qur'an, Khidr explains to Musa that what the ship is pierced was the property of poor people who work at sea, so he damaged it badly, which won’t please the ruler, who makes them his business.

Damage here does not mean destruction because the damaged ship still resides in the sea of Divine Mercy. Correctness means the absence of any lack or shortcoming, that is, turning away (from the goal), and the Holy Imams know the Right Way in particular and they are the "right ships", because we saw how Muhammad a.s. compared his Ehli - Beit to Noah's ark.

The ruler (» this world«, and what we will see later) steals every correct ship, not just any ship, but precisely the correct ones, which are the ships of Imam a.s. The Qur'an says "...give the neighbor his Right, and the poor and the wayfarer" and the neighbor is Imam Ali whose Right was to succeed the Prophet, the "poor" are the rest of the Imams who work "at sea" ( of God's Mercy) which they sail especially as proper ships, while "intentional passengers" are those clergymen who board the ship of Salvation, because the word "passenger" in the spiritual sense means a Sufi (tariq), i.e. one who follows the path of knowledge and love for God.

The number of intentional travelers (who stay as guests of Ehli-Bayt) is, of course, relatively small, as it has always been. The Holy Imams are, therefore, the poor who work at sea, and as the Prophet said that spiritual poverty is his glory, and as God swears by the glorious Qur'an in His Book, the poverty of the Imams is their identity with the Holy Book of which they are the guardians and interpreters. In this context, the Qur'an and the Holy Imams are equal.

In the event of the hijacking of the ship, the 14 Innocents (or some of them) would inflict an irreparable blow to Islam. Khidr damages the ship so that it does not move too far away from the land (exoteric) or go too far into the depths (exclusively esoteric). In this way, he opposes the hijacking of a ship, and hijacking is an injustice while injustice is a sin. The ruler steals the ship, and the one who steals something is therefore unjust, because to steal something (from someone) means to take it unjustly. Moreover, he is also a bully, and Allah punishes violence in this world.

Imam Hussein a.s. said: "Love for this world is the head of every sin", and since the ruler is to the people what the head is to the body, then the unjust ruler who robs every righteous ship is this world, i.e. love for it. The imam did not say that this world as such is the head of every sin, but precisely the love for it, and the world in itself is not tempted, otherwise it would not be the place of man's dwelling, and man is (God Almighty) the most valuable creature.

So, although this world is a place of suffering and temptation, it is also a place of acquiring knowledge, and knowledge is commendable, not forced. The love of this world therefore hijacks every righteous ship of Ahl al-Bayt,

because that love enslaves the spirit, and the spirit enslaves the one whose prisoner it is, just as the body, when a man is enslaved, enslaves the one who imprisoned him. This is exactly what Imam Huseyin pointed out (in another narration), saying: "People are slaves of this world and their faith is only in their tongues".

As we can see, he did not mention deniers or (exclusively) polytheists, and it is clear that the term "people" can also include believers, and everywhere we actually see the worship of this world by people who are (declaratively) believers, especially in the age of Kali - Yuga.

Love for this world means wanting to hijack every ship of Ahli-Bayt, to move it from its perfect balance.

On one occasion, the Prophet, peace be upon him, sitting with his comrades outlined a straight line in the sand with a stick. Covering her with his hand, he said:

"This is the True Way". After that he drew a few small lines and added what crooked roads they are. The True Path (of the Holy Imams) is therefore covered and represents esotericism, the batin of the Revelation. That path is not accessible to everyone, and the proof lies in the fact that when Muhammed a.s. was accepting Islam, he asked for only two statements from the new converts; faith in Allah and his Messengership, which therefore did not include the Imamate, and the Imamate is the very esoteric core of Islam, a difficult and hardened thing, as the Holy Imams constantly repeated.

That is why esotericism is not only not accessible to everyone, but also not suitable for everyone and those who are ignorant of it have only a burden. Related to the hijacking of the ship (Ahli-Bayt) by the love of this world and

preoccupation with him right in our time we can see how love for him so powerfully captures people and sets himself over them as a ruler. Moreover, collecting material goods has become the main and only meaning of life. But, as announced in the Holy Scriptures, the Kali-Yuga affirms the animal man (within the human being) until the end, while the virtues are neglected and reduced to a minimum.

Prophet a.s. said: "I and those who are God-fearing from my ummah are freed from the burden" and the burden, we have seen, is the inability for esotericism. The Qur'an says: "... and don't let this world blind you, and don't let Satan sway you from Allah." As we can see, the verse emphasizes the blinding nature of this world as a negative, and not the world in itself, but when it is taken for a deity, it inevitably blinds you.

If this world we‹re negative in itself, God is in such a world where he would never reveal all to a man, as it will not be revealed to those who will be in hel,l because the Qur'an says that they will be hidden from God. The reason for this is that they chose such a life in this world which the Qur'an confirms : "... he who was blind in this world will be blind in the next" and this means knowledge of God.

Just as the physically blind cannot see the world of colors, so the spiritually blind cannot see the worlds beyond this world. As much as this world blinds, the greater is the impossibility of discovering spiritual truths because they leave works and traces on the heart, so the Book says that "they are like cattle, even worse than cattle", and they are worse because they have reason in life and yet they behave like cattle.

As God "has not given any man two hearts" (Qur'an), preference is given to one, either this world or the next. Any attempt to unite the two worlds is esoterically impossible, so Imam Ali a.s. said that the attempt to put two worlds together is "treason of the soul". The betrayal happens because the soul comes from a higher world, so this world and the other world cannot be put together without the soul betraying one of them at the same time, since it is the advantage (of one or the other) ) inevitable.

If someone is blinded by this world, it opens the way for the devil, who then puts hesitation in people's hearts, and since the Qur'an mentions that the blinded by this world are referenced first and then the devil second, it means that the first precedes the second in terms of the power of deterring from the other world.

He who does not love this world with his heart is a much harder prey for Satan, who shakes people in their faith as much as this world enchants them. Because the one who is not bewitched cannot be swayed since he is firm in his faith. Esoterically, it is a question of hesitation related to the Imamate, because the Qur'an does not mention faith in this place, but rather links the hesitation directly to Allah, since the verse says: "... let not the devil sway you in Allah", and how are the Imams of the Names of Allah and since the knowledge of Allah is actually the knowledge of the Imams of their time, the aforementioned hesitation is related to the Imamate, and its prerequisites are the enchanting nature of this world and satanic interference.

Without being captivated by the world, faith is stronger and, therefore, Satan's whisperings are weaker.

Pointing to the reality of this world, Muhammad a.s. said: ''This world is accursed and all that is upon it is accursed; except for the mention of God and teachers and students''. We see how the Sufi path is literally described here, and it includes zikrullah, as well as shaykhs and murids, and that is the whole of the journey.

Again, the curse is not due to the givenness of the world itself, but due to the power of deterring from zikrullah and shaykhs and murids, which signifies the tariqat, that is, the spiritual path in Islam. The Prophet did not speak about knowledge in a general but a very specific way that fully affirms Sufism as an inner Path of religion. In the hadith, as we can see, zikr (mention of God) is mentioned first, because it can be performed (in a general sense) independently, and because "Allah is glorified by all in heaven and on earth", i.e. it mentions Him and the mentioned curse of the world is related to its nature of turning away from God.

The world AND "everything that is in it" (this world) is also mentioned (as cursed), and this refers to the denial of God by those who are exactly "in" this world, namely humans and jinn. Since plants, animals and the inorganic world are believers, they are inside the world, belonging to that world themselves, while beings of free will (humans and jinn) are "on it" (the world), which indicates their dominant position in relation to the rest of creation because they have the power of choice and therefore responsibility.

That's why they are "in this world" and therefore above it, due to their being chosen by God. Of course, humans have priority over jinn and man is God's vicegerent on earth to whom Allah has subordinated everything else. We said that the piercing of the ship by the Hydra in the manner of pouring light on the devotee is what signifies the first postulate of faith - Faith in God.

This is because without the Ahl al-Bayt faith can be accepted by God but it is not completely correct since we have seen how the Ahl al Bayt is like Noah's ships while the ruler steals every correct ship, which are the arks of the innocent. "Stealing" in this context exactly means the taking away of the True House, which happened historically and esoterically it happens in every period of time, and in that sense the sheikh cannot take the position of Imam.

The following are the verses of Surah "The Cave". Verse 74: "And the two of them started, and when they met

a boy and he killed him, Musa said: "Why did you kill an innocent child who had never killed anyone? You did something very hideous indeed.''

Verse 75: "Didn't I tell you" - he said - "that you really won't be able to endure me?" Verse 76: "If I ask you about anything even after this" - he said - " 'then don't hang out with me. That's how I justified myself to you''.

The boy killed by Khidr is the soul (nefs) and its parent is the ruh (Spirit) and the kalb (Heart) because the Spirit illuminates the soul and the Heart feeds it with truths, just as in the physical world a father shows a child the way and directs him and a mother nurses and nurtures him . A boy in a dream is interpreted as an enemy. Since all existence is a dream, it is about the greatest and ever-present enemy, and since it is the greatest, it must be executed, because otherwise it would constantly cause trouble.

That enemy is passion, because the Prophet said: "Your biggest enemy is what is between your two sides," and that is passion just as the soul is located between the Spirit and the Heart, or between the two sides.

Musa opposes the Khidr who "killed a sinless child" and the real, primordial position of the soul is sinlessness because sin belongs only to this world. This is exactly why Musa in the following text focuses on the state of the soul in this world and says that Hydra did something "very hideous" and passion is in its interiority it is like that, because everything that distracts from God is ugly, while ugliness (in itself) does not exist.

Relative ugliness is only an indicator of the most beautiful in all things. Pointing to the eschatological ugliness of passion, the Prophet, peace be upon him. said: "During Judgment Day, some people will look like monkeys and pigs in comparison to them, and these two animals symbolize lust, i.e. passion, and the appearance (of those people) will be even worse, and the pig and monkeys are not tried as creatures but by their properties.

This event coincides with what we said, in the manner of a light outpouring, faith in the Apostleship because the Apostles (like the child) are sinless, and with them, unlike ordinary people, passion and lust can never dominate.

Regarding the murder of the boy, Khidr says to Musa, "how we were afraid that he (the boy) would not return his parents to violence and disbelief".

The Qur'an says that polytheism is the greatest violence, and polytheism and non-belief are what a soul prone to evil turns on its parents (spirit and soul), and it is in the nature of passion to obey, so that one who does not obey God necessarily becomes an infidel or a polytheist. Submission to the worshiper is inevitable because worship is at the root of every being. So he worshiped the Creator or statues, or something else, but worship is inevitable. Hidr shows his impatience to Musa again, and Musa answers him: "If I ask you about anything even after this, then don't hang out with me." That's how I justified myself to you''.

Tariqatically speaking, divergence means the completion of a path (on one level) regardless of what appears to be opposition here. Musa, therefore is aware that he has already shown tariqat indecency, and he warns against future recklessness by possible termination of association if the impatience is repeated. We see how he mentions socializing, and there is no socializing without similarities, while similarity implies a common tendency, or a common goal. As the man is in the image of his friend Musa, it provides an opportunity for Khidr to renounce his image, and the image is also tied to the deed, because after death our actions come to meet us precisely in the images.

The Qur'an says: "And believers, both men and women are friends to each other, they seek each other."

they do good deeds and prevent bad ones from happening...''.

According to this verse, companionship is at the level of friendship when it is sought, by doing good deeds and deterring from bad ones, which Musa also does by deterring from evil. Drilling a ship and killing a boy are, externally speaking, bad deeds. Musa a.s., of course, does not know the hakkikat reality of the mentioned events, i.e., God's action through His servant, which we have already mentioned ("when I love My servant, I become his hearing, sight, hand, foot..."). The hidden meaning of things when apparent evil becomes part of a greater good is therefore unknown to Musa, and so is the majority consciousness, regardless of whether someone is in the tariqa or not.

At the end of the verse, Musa informs Hidra that he has justified himself, which means repentance for his impatience, and this applies to all murids in relation to their sheikh if they show impatience with his actions.

Every repentance is good just as every sin is forgivable except for shirk and polytheism. "Don't make excuses today" - says God in His Book and regarding the Judgment Day, which means that repentance is possible until death because the hadith says: "Whoever dies, his Judgment Day has come", so we can observe death esoterically like Judgment Day because there is no return to this world. Verse 77: "And the two set out; and when they came to a town, they asked its inhabitants to feed them, but they refused to entertain them. In the city, the two of them came across a wall that had just collapsed, so they built it over and straightened it." "You could" - said Musa - "get a reward for that".

As we know, this event represents the third testimony of faith, faith in the Imamate in the way of light pouring spiritual truths into the heart of the murid. Muhammed a.s. said: "I am the city of knowledge and Ali is the gate of that city", and therefore the city mentioned in verse 77 is the city of Muhammadan knowledge.

Knowing this, whoever wants knowledge must enter through the gate of Imam Ali a.s., and otherwise (in a different way) his entry is spiritually unlawful and will not produce any result just as in the material world he who jumps over the wall of a house is considered a thief and a robber.

Just as there is a wall between two sides, so the Right Path is the middle path.

The Qur'an says: "Don't keep your hand clenched and not fully open...", which in terms of sharing knowledge means that it esoterically must not be completely kept for oneself, but not completely given because there is knowledge that may not be disclosed.

The poor who work on the sea, i.e, the Holy Imams here now appear on the land (in the city of Muhammadan knowledge), and combining the sea and the land means the whole of knowledge because the sea is esoteric and the land is an exoteric account of knowledge. Khidr and Musa, therefore, came to the Prophet Muhammad, which is known as the city of knowledge whose inhabitants are the Holy Imams, so they form a unity with the city just as their individual lights are parts of the Muhammadan light. Since the entire Vilayet is to be manifested only with Imam Mehdi a.s. Holy Imams Khidr and Musa cannot give (fully ripe) fruits of gnosis and "refuse to host them". Rejection means exactly what was stated above, because the Vilayet as a whole cannot be manifested yet. According to the hadith, man is the enemy of what he does not know, it is better for them that to let the complete knowledge of the Pure House be denied to them.

However, they entered the city, which means that they passed through the gate of Imam Ali, which, as we know, is the gate of the city of Muhammadan knowledge.

In the city, they come across a wall that has just collapsed. This is the True House of the Pure and the only one that did not collapse (in the later historical era of Muhammad, peace be upon him). As is well known, the True House was often times destroyed and the Holy Imams, as a rule, had only a small number of followers and lived in difficult conditions and under strict surveillance.

Khidr scaled the wall and straightened it. As he is still alive today, building up the (True House) means the ta'wil of the Book, which is alive and completely new in every time, just as every time has its own way of repairing the wall.

To rebuild means to build anew, and that is the ta'wil of the Qur'an (in its time). Its straightening (after walling) means realizing the greatness of the Pure House as it befits them, and a straight wall (as opposed to a crooked one) has no flaws, just as Ahli-Bayt has no flaws. Since the wall is a place of unification in the way of separation, on one side is the Legislative Mission and on the other is the Imamate, and they are united by the Law of the House, i.e. "by the wall". When the wall is straightened, its height is known, and here it means the size of the "Clean House".

Since Imam Ali says that the Right Path is the Middle Path, it means that this Path is in the middle of different paths, like a wall is in the middle of different sides.

There are as many paths to God as there are human breaths, but only the middle path is the True Path. Musa a.s. tells Khidr how he could get a reward for repairing the wall. The Qur'an says: "For this (i.e. Messengership) I do not ask you for any reward except love for your relatives." On the question of one man who is the relative of whom we are obliged to love Muhammad a.s. said: "Ali, Fatima, Hasan and Hussein". Therefore, love for Ahl - Beyt is a reward that Khidr could take and that can be taken by anyone who improves the condition of the Clean House, i.e. rebuilds the wall and corrects it. Khidr did not take the prize out of consideration for Allah, because Muhammad a.s. (historically) it only comes in a few thousand years, and Khidr took the prize at a later time, and we know that he is still alive.

In the beginning, we said that Khidr drank the water of life and became immortal. Khidr then explained to Musa the secrets that lie under the wall, which, of course, should be interpreted literally and in light of the position of the Clean House. Verse 82: As for that wall, it is two boys, orphans from the city, and their treasure is buried under it.

Their father was a good man and your Lord wants, out of His mercy, for them to grow up and take out their treasure. I didn't do all that according to my reasoning. There, that's the explanation for your impatience.''

As we can see, the wall is the property of two boys, namely Imam Hasan a.s. and Huseyin a.s. They are orphans, spiritual exiles from their homeland of light and settled in the city of Muhammed a.s. knowledge and the Prophet is their grandfather. Whoever realizes God the Most High and strives for Him, he is an orphan in this world. God's Messenger, peace be upon him. said: »In this world, be either a stranger or a traveler«, meaning that a he is a foreigner because he is outside his homeland, and he is a traveler because he does not stay in this world. He who thinks he can stay here, this world betrays and deceives him.

In this sense, Hasan and Hussein are orphans. Their treasure is buried under the wall. One Quranic verse says: "And he who is given knowledge is gifted with immeasurable wealth."

Clarifying this verse Imam Sadiq a.s. said: "Belief in Allah and knowledge of the Imams", and this represents a treasure buried under the wall, meaning Hasan and Hussein are the greatest believers and know the Imams who will come after them best. Therefore, it is the treasure of Imamate and Vilayet.

The treasure is "buried", which indicates the inwardness but also the difficulty of reaching it, that is, the effort in the knowledge of Ahli-Bayt a.s.

The verse goes on to say that their father was a good man. It is about Imam Ali a.s. who, as we know, is the father of Hasan a.s. and Husejina a.s. It is said that Ali a.s. was a good man. The "good" ones are a special category of god-pleasing people and they are known for their eloquence, and Ali is a champion of eloquence, and his collection of speeches, letters and sayings is called "The Path of Eloquence". Regarding the eloquence of Imam Ali a.s. there was no equal. The word "man" implies a perfect man (insan al-kjamil), and we know that Imam Ali as the Immaculate Imam is a perfect man.

In this way, regarding Imam Ali, evlialuk ("good") and perfection ("man") are united, and there is no one without the other, because there is no god-pleasing without (a certain degree of) perfection, nor is there perfection without (some kind of) god-pleasing . We see how pleasing God ("good") is mentioned first, and perfection ("man") comes second, because closeness to God is a condition for perfection and perfection in itself breeds closeness. As we have seen, these two are united. Those close to God are perfect because of this, and the perfect are close to God by the nature of perfection itself.

"Blessed immeasurable", the Vilayet of the Imam will be taken out by the boys Hasan and Huseyn when they "grow up", which means when they receive the exalted position of Imamate and upon the death of one, his successor becomes the next Imam and so on, the Twelve.

As it was said in verse 82, this is what God himself wants because no one else can give or take away the place of Imamate, and (each) Imam remains an Imam regardless of human attitudes and determinations on the matter.

God wants it out of His mercy, and we know the Vilayet of the Twelve Imams are God's special Grace, that Grace is what God "specially bestows on whomever He wills", namely initiated believers.

God Almighty says about Himself: "I was a hidden treasure, I wanted to be known, so I created the world". Every love tends to manifest itself according to what is external to it, that is, to manifest itself towards the object of love.

In order for this to be possible, a place of manifestation of love is needed, and in the case of God's Love, it is the world, i.e.all created worlds.

That is why God's Grace "encompasses everything", and something outside of that Grace could not exist.

Muhammad a.s. said: "Allah had mercy on my brother Musa, if he had been patient he would have received more" (Knowledge from Khidr). This is a message to every murid to be patient in the hands of his shaykh. Musa a.s. connected patience with trust in God, and patience exists only with God's help.

We have already said that Musa's "impatience" means patience with God's help, and God's help is "near" according to the Qur'an, and the word "near" means closeness. The Qur'an says: "... When Allah's help and victory come and you see people accepting faith in groups..." and the different groups are today's religions that will unite into the religion of love.

This will happen in the age of the Savior and Hinduism, Judaism, Buddhism, Christianity and Islam will be united, making brotherhood reign among all people. In the end, Khidr informs Musa that he did not do everything according to his reasoning, and reasoning implies making a judgment between several possibilities, which presupposes the existence of reason. The nature of reason is two-sided and can lead to good or evil. Khidr completely excludes reason because he is a tool in God's hands, and God's will is his will, so, therefore, he does not have his own reasoning, but lets Allah do with him what He wants.

We said that faith in the Imamate mekam - in which the spiritual traveler realizes the Imams in their state of purity

of light, i.e., it is the third stage of light pouring out and the end of Musa's tariqat path.

With the parting of Musa and Khidr, Khidr's claim made before came true at the beginning of the journey together, that Musa will not be able to endure him.

However, even though he did not have enough esoteric patience, he accepted the (esoteric) meaning of the event, he passed through Khidr's terbiet and obtained the luminous reality of the triple testimony of faith, the reality that he had written in his Torah and which he first contemplated as "the place where they meet two seas''.

What is the beginning for God's Messengers is the end of the journey for many others, and where the knowledge of an ordinary person ends, the Prophet's knowledge is just beginning. That is why we repeat that Musa's impatience was actually patience, put together with trust in Allah.

The "Wall", i.e. the Real House of Cleanliness, has often been demolished throughout history, i.e has collapsed, and different scholars and Sufis in their times and each in their own way would rebuild the building of Ahli-Bayt or correct it from possible deviations. This means for every period of time, because every time has its god-pleasers (awliy) and every "Musa" has its "Khidr".

Today the wall is trying to be torn down perhaps more than ever before because Muslims are generally burdened with ignorance, primitivism and fanaticism.

They are driven by exclusivity and hatred and terrible delusions for which this time (for now) does not have and does not know a positive solution for. Centuries of delay are hard to make up for, and some things cannot be (quickly) changed, but can only be stated with regret.

But the mystical path remains forever unchanged, and there will always be clerics on the ship of Ahli-Bayt, no matter how much the hijacking of the ship is present.

According to legend, Khidr sat on the ground and it turned green, hence his name (because hadire means green) and the seeds of the heart in contact with the murshid always germinate and the leaves of the heart's secret turn green.

That's why the color green is the sign of a "calm soul", just as the nature of nature is calm and tolerates everything.

Like Musa, every cleric on the way must distinguish within himself the role of the Legislating Prophet (ta'nzil) from the role of the Imam (ta'wil) and contemplate the two seas that touch but do not mix together.

After that, the mystic directs his attention to the place of the Messenger's Message where the two seas (Muhammad and Ali) meet once more.

A double vision results in the revival of the Vilayet of the Holy Imams a.s. and the seeker of knowledge goes back to meet his spiritual master (sheykh). Behind him are always Manevian feet of whole sillsillah, who helps him and guides him.

The teacher will further teach him (terbiet) and lead him to a light experience when they will test the triple testimony of faith, the 3 Meccas; faith in God, faith in the Messengership and faith in the Imamate.

Each of the three Meccas has countless stations (manzillah), and all of them must be crossed before the journey ends. Then the journey ends. A spiritual child is born and the student himself becomes a teacher and can part with his murshid and continue his independent mystical ascension. He may or may not later take over the terbiyat of other students, depending on the type of shaykh in question. Like Musa, every cleric in his battle must focus the ship of Ahli - Bayt, kill his own passion and find the buried treasure of the Vilayet. This takes place in stages and no mekam can be skipped or arrived at before spiritual maturity makes it possible.

God the Most High says: "People are My family and the one who is the most dear to Me and most useful to My family''. We see how a general expression is used "people" and not "Muslims" or "believers", because "God's grace encompasses everything" and every human being was created with a purpose and a special task for him on Earth.

This way, service (hizmet) to people is service to God because he is not in need of anything. Service, we see, is not tied to any religion, nation or race because all people are God's creatures, and in every person lies the desire for God. The meeting of Musa and Khidr is an archetypal image of the journey of every murid with his shaykh and it is the prototype of every mystical ascension "here and now", in every time and every space.

And "he who knocks, it will be opened to him" - says Jesus, and for every murid there is a door made just for him.

The place where two seas meet is in all hearts.

Those sunk in carelessness (gaflet) will find it harder to reach that place, while others will reach the goal faster, sooner or later, but in the end, every being will be overwhelmed with love for the Pure House. Everything started with them and everything will end with them. We pray to God for a happy ending.

TEMPLES OF WISDOM

In the Qur'an, the word "masjid" is mentioned eight times. That word means »the place«, or rather the ground on which one makes prostration to God (i.e. falling on one's face). In Bosnian translations of the Qur'an, "masjid" is translated as "mosque", which is not an accurate translation, because a mosque is a building, while a masjid is precisely the place where prostration is performed, and therefore does not set any architectural structure or requirement of that kind as a condition.

Of course, a group prayer requires a couple of people, but that is a completely different topic that we will not get into here. Muhammed a.s. said:

"The whole country has been made a mosque for me". As we can see, in his noble statement, the Prophet himself did not tie the masjid to any circumstances or conditions, drawing our attention to the fact that prayer to God (i.e. prostration) is possible everywhere and under all conditions.

Muhammed a.s. has a masjid (mosque) built in Medina, while the 7 Holy Imams (out of 12 of them) have masjids (mausoleums) built too, which therefore corresponds to the mention of the word "masjid" in the Qur'an. As we said, that word is mentioned in the Holy Book a total of 8 times, so the Prophet and 7 Imams (out of 12 of them). In the "Kazimein" mausoleum, there is also the grave of Imam Djevad, but since it is shared with Musa Kazim, we take it as one, i.e. one whole. As the Imams are the successors of the Prophet and as the Imam is the Pole of the World (through which God's Love enters into existence), the whole earth is also made by them (here above all) an esoteric mosque. Verse 12 of the sura "Divorce of Marriage" speaks about this (sura 65, verse 12).

Verse 12: "Allah created seven heavens and as many earths; His command applies to all of them, and may you know that Allah is capable of everything and that Allah encompasses everything with His knowledge.''

As Ahli-Bayt a.s. we saw the whole country turned into a masjid and how the 7 Holy Imams have built masjids, they are like the Poles of the "seven countries" in particular. Those 7 Imams (who have masjids) are: Imam Ali a.s., Imam Hussein a.s., Imam Kyazim a.s., Imam Reza a.s., Imam Hadi a.s., Imam Askeri a.s. and Imam Mehdi a.s. which is alive and hidden. Of course, all 12 Imams represent one and the same light, and they were created from the same type of clay. The ordinal number of the verse (12) indicates the Light Reality of all 12 Imams, and the "seven heavens" represent the 7 Imams in the state of their pure light, those Imams who have mausoleums erected over their graves.

"His order applies to all of them", - says the verse which indicates the Imams as divine energies through which Allah acts in existence. That is why it is made known ("so that you may know"), it is underlined that Allah (here through the light shining of the Imam) is "all-pervading" and that as the Imam as the pole of the world encompasses creation, so also Allah with His knowledge "encompasses everything" ''. Here it is not said "knows everything", but rather it includes what again points to the Imams as Divine "energies" acting on the world.

The imam is the inner temple of the soul, and as the bearer of the ta'vil of the Book, he is the light masjid of that same soul, the reason for its existence.

The sixth Imam said: "We are all one and the same light", and it is no coincidence that the number of mosques built (8) corresponds to the mention of that word in the Qur'an (also 8), and the word "masjid" in the esoteric sense refers to the eight temples of light.

In the following text, we will firstly analyze the 7 Domes of the Holy Imams and then Prophet's a.s. himself, by gathers them together through that which first appeared, that is, the Muhammadan light of which they are parts.

Let's note that the 4 Imams (Hasan a.s., Sejad a.s., Bakir a.s., Sadik a.s.) do not have raised domes, but the places where they were buried are marked, and perhaps in the future one can expect to erect monuments adequate to their honor and size.

Imam Djevad a.s. was buried next to his grandfather Musa Kjazim a.s., and the dome of the seventh Imam is their common feature.

Now we move on to individual masjids (mentioned in the Qur'an), each of which "personalizes" an Imam, or rather, the Prophet Muhammad, peace be upon him.

Light dome of Imam Ali a.s.

(verse 187 of sura "Cow", sura 2, verse 286).

Verse 187: "You are permitted to meet your wives during the nights of fasting, they are your clothes and you are their clothes. Allah knows that it was difficult for you, so He accepted your repentance and forgave you. So meet them now in the desire to get what Allah has already ordained for you. Eat and drink until you cannot tell the white thread from the black thread of the dawn; from then fast until nightfall.

You must not have intercourse with women while you are in itikaf in mosques (masjids). Those are Allah's boundaries and do not approach them!

That's how Allah explains His rules to people so that they stay away from what is forbidden to them''.

Firstly, we will analyze some numerical indications related to this verse in accordance with Imamology, i.e. the Wiljaet of the Holy Imams, a.s. Numerological signs are true as such and are a safe path to knowledge since they are not subject to relativization and individual interpretation.

If we subtract verse 187 from the total number of verses of Surah "Cow" (286), i.e. verse of Ali's mosque, we will get the number of 99 Beautiful Names of God; because 286-187=99. We know how the Imams constantly repeated that they are the Beautiful Names of Allah, and the Qur'an says that God Almighty. has the most beautiful names. »The most beautiful« is the ultimate intensity of beauty, and beauty is inseparable from love because it is its "object", while love is ultimately inseparable from Ahli-Bayt a.s. Verse 67 of Sura "Trpeza" pointed to Ali as the Prophet's successor (sura 6, verse 120) and that verse reads: "Oh Messenger, say what is revealed to you from your Lord, - if you do not, then you are not delivered His message - and Allah will protect you from people.

Indeed, Allah will not show the right path to people who do not believe."

This verse was revealed to Muhammad, peace be upon him. when he was returning from the Atonement Hajj (at the Gadir Hum lake) and in the esoteric sense, it is dedicated to the descent of Ali, a.s. light dome, that is, entering his masjid. We see how the appointment of Ali as the heir is related to the announcement of the Lord, and it is a question of Allah's (and not human) choice.

If the Prophet did not do this then he would not have delivered the message of Allah. It was an urgent and important matter, and the Prophet ordered the caravan to stop.

The word "tell" means that it is a descriptive speech or an address of the Prophet related to Ali's caliphate, which he immediately did by stopping the caravan and ordered that a mimber be made for him from camel seats.

When that was done, he called Ali to him and, raising his hand for all present to see, said: "To whom I am the leader and guide, Ali is their leader and guide too." The noble Prophet gave a short speech on that occasion and put his turban on Imam Ali a.s. on his head and ordered the believers to congratulate him for what they did. Among those who congratulated were Umar and Abu Bakr. The words "Allah will protect you from people" indicates the divine protection of this appointment until the Judgment Day, because it is known that Ali is the nafs (soul) of the Prophet, and as the soul is united with the body, the Prophet and Ali are one soul and body and is used in singular (''will you...''), not plural.

The exoteric explanation that the Prophet was afraid of the people because they might reject Ali's appointment is completely beside the point

Although a significant part of Muslims rejected Imam Ali's caliphate, God's decree is final in everything, and Muhammad a.s. feared none but Allah so this interpretation (esotericly speaking) cannot be correct. Allah knew that most of the people would not accept Ali's appointment as a successor, as verse 67 makes clear: "... Allah indeed

will not show the Right Path to people who will not believe."

The True Path is the Imams in particular, and here it is Imam Ali. Allah will not show his path to the people, that is to say the majority because the majority consciousness is "the people" and that is precisely because that people "will not believe" in Ali's appointment as caliph and leader of the Muslims after Muhammad a.s.

We see that verse 67 does not speak about people who will not believe in Allah, but only about people who will not believe (which means in Ali's Wilayat and Imamate). The total number of verses in Surah "Dining" is 120, and if we add that number to the number of verses that speak of Ali's investiture (67), we will get exactly the number of the verses of Ali, a.s. Masjid in Surah "Cow" (187), since 120+67=187. Knowing that the table signifies food and provision can be the sensory and spiritual totality of provision (120), which esoterically means the Vilayet of the Holy Imams and Ali's appointment as Muhammad's successor (67) result in entering under the dome of light of Imam Ali a.s. (187). Ultimately, spiritual provision can only come from the Holy Imams who are Absolute Murshids, and the teacher in human form is only temporary and has the task of "strengthening" the traveler so that he is ready to experience the Imam's presence.

According to the tradition until the Annunciation of Imam Mehdi a.s. mankind will know only two branches of knowledge out of a total of 27 branches.

If we add up the sum of the numbers (verse 187 and the total number of verses of Surah "Cow" - 286), we will get the number 32 (1+8+7+2+8+6=32).

Collected from 25 branches of still unknown knowledge, the number 57 (32+25=57) is obtained, which is the ordinal number of Surah "Iron" and that number (57) is located exactly in the middle of the Qur'an, because 57+57=114

But as the Seal of the Absolute Vilayet centered in the Qur'an and its dome of light (masjid) represents the perfect balance of the external (zahir) with the internal (batin).

Absolute moderation is the attribute of God's Prophets and Ahl al-Bayt, while ordinary people can only relatively approach the very center.

This is what Imam Ali (as the center of balance of religious experience) is, in the words of Muhammad, peace be upon him. "with every Prophet sent secretly and with me publicly". As we said, a total of 7 Imams have erected mausoleums, and together with the Prophet Muhammad they form the 8 masjids mentioned in the Qur'an. We will not analyze the historical context of the construction of these mosques because the light aspect, i.e. the meta-historical role of the 12 Imams, is much more important.

According to the appearance in chronological time, the sum of the order of Imamate of these 7 Imams is the number 52 (1+3+7+8+10+11+12=52). If we add to this number the number of Muhammad's a.s. years at the time of death (62) we will receive the Qur'an, i.e. the total number of surahs. Because, 52+62=114, we know that in the Qur'an

there are 114 surahs. This means that the light emission (from 7 mosques) is identical to the Qur'an, and what the Prophet, peace be upon him, said. and emphasized in the famous hadith: "The first thing God created was my light". That light descended into the created worlds through 12 light curtains (12 Holy Imams), the last of which, Mehdi a.s. puts a stamp on the history of the human race.

The Muhammedan light was the first to shine forth, and for that light and by it the worlds were created.

Mehdi is also indicated by the sum of the digits of 2 numbers (52 and 62), which is the number 15 (5+2+6+2=15), and we know that Imam Mehdi a.s. born on the 15th of that Shaban, 255 years per Hijra. The difference between the two numbers indicates the totality of faith, which has 10 degrees; because 62-52=10, and a well-known hadith says that faith has 10 levels that rise one above the other like a ladder.

The sum of the numbers of the chronological appearance of those 5 Imams who do not have erected mosques is the number 26 (2+4+5+6+9=26), which is exactly half of the number 52 (i.e. those Imams who have erected mosques), which again speaks of centrality Imam Ali a.s. in ta'wil of God's Revelations as a secret Imam who was sent secretly with every Messenger of God and with Muhammad a.s. public.

In this sense, the Prophet speaks about Ali as the absolute Imam: "Me and Ali are one and the same light".

The sum of the numbers (in order of Imamate) of all 12 Imams is the number 78. If we subtract that number from the number of Quranic surahs (114), we will get the number 36( 114-78=36), and exactly 36 verses (which we will see later) in the surah "Light", corresponding to the masjid of Imam Mehdi a.s.

This means that the Imam of all times, Mehdi a.s. uniting all previous Revelations and all 11 Imams before him brings the final and complete interpretation of the Qur'an. Also, sura 36 is sura "Jasin", which is one of the names of Imam Mahdi, a.s. And just as (according to tradition) Ya'sin is the "heart of the Qur'an", so is Imam al-Mahdi the heart of the created world and he sustains that world as the human heart sustains man.

Let's now analyze verse 187 from surah "The Cow", which, as we have seen, corresponds to the mosque of Imam Ali a.s. From an outside point of view, the verse talks about fasting.

God Almighty says about fasting: "Fasting is Mine and I reward it specially". This was not said for any other worship, and it indicates the great importance of fasting.

Regarding the love for Ahli-Bayt a.s. The Qur'an says: "For this I do not ask you for any reward except love for your relatives." As we can see, the Prophet a.s. did not ask for any reward from people except love for relatives, and that love is returned to its possessor.

Since the members of the Pure House are "completely of God", it means that they fast (heartily) constantly

from everything that is not Allah. Tthe esoteric words of God ("Fasting is Mine...") refer to them, because they are completely His, and love for them is also (heartfelt) fasting for which God rewards. The night represents the esoteric when the fasting people (spirit) meet with their wife (nefs) in order to receive what "God has already determined" which, esoterically speaking, represents the light embryo. This says that not every person is capable of a spiritual journey, but only those who are destined for it, as evidenced by God's words "that you may receive what

which Allah has already decreed for you''.

Predestination for the spiritual path is therefore of the utmost importance. In terms of heart’s fasting, the Qudsi Hadith says: "They do not include Me .My heaven is not My earth, but the heart of My faithful servant embraces Me.''

Of course, this is not speaking about anything that implies material existence, but rather a cognitive relationship.

The heart fast is the aforementioned encapsulation and it is the only possible explanation, because it is not about any "spatial" (or "temporal") encapsulation, but about preventing any entry into the heart, be it desires, creatures or something else, because the heart remains for God only.

The mystic who constantly and faithfully watches over his heart so that nothing but Allah Almighty will occupy it is in permanent fasting towards all creation, and God especially rewards for such preoccupation.

Ruh and nafs clothe each other ("you are their clothes and they are yours"), and wearing clothes in Sufism has an initiation-esque character. The wedding of the soul with another soul means the end of difficulties, and we know that the Vilayet of the Holy Imams is a "difficult and hardened thing".

Esoterically, the difficulty of separating from the Ahl-Bayt is the most difficult since everything was created after them. Returning the covenant (to them) is a repentance accepted by God.

The spirit takes the clothing of the soul, which represents the spiritual path (tarikat), and the soul takes the clothing of the spirit, which represents knowledge (marifet), and when God accepted Adam's repentance, he also accepted the repentance of his children, i.e. of humanity.

The fruit of the union of the Spirit and the Soul is a spiritual (manevi) fruit, i.e., a light embryo. Just as in the physical world a child is born by the union of the sexes (man and woman), so the spiritual contact of Spirit and Soul results in the birth of a spiritual child. The verse goes on to say "... eat and drink (the fruits of gnosis) until you cannot tell the white thread from the black thread of the dawn". The white thread is represneted by yekin (certain knowledge), and the black thread is the attainment of certain knowledge. A thread is a thread and a needle is used for sewing with said thread. In the esoteric sense, the needle is a place of passage but also of connection, which we will see later! When testifying for fornication (in the outside world), 4 witnesses must see how "the thread enters the needle", otherwise it does not accept the testimony.

Verse 40 (surah "The Walls") says: "To those who deny Our proof will be treated haughtily - the gates of heaven will not be opened. A thick rope would rather pass through the eye of a needle than their chances of entering paradise. That's how We will punish the sinners''. This verse clarifies the relationship between the exoteric and the esoteric in the light of the Law of the Pure House.

Both white and black thread (from verse 187 of Surah "The Cow") are pulled into the needle in order to sew, that is, to join, and here it personifies the joining of believers with their Imams, both at night (black thread - that is, the night of esotericism) and during the day (white thread - day of the exoteric one). The Qur'an says "...all of you hold on to the rope of Allah and do not be separated...", and only those who are close to it can hold on to the rope because distance implies the impossibility of reaching it.

Imam Sadik a.s., whilst explaining this verse, said that the "rope" is of Ahli-Bayt a.s., and whoever holds onto that rope cannot go astray or anything to that extent. The external meaning of verse 40 suggests the impossibility of a denier entering Paradise, analogous to the impossibility of passing a thick rope through the eye of a needle, which we will not comment on here. The proof of God on His Earth are the Holy Imams, all 12 of them.

We see that in this verse neither faith nor disbelief is mentioned precisely the denial of the Imams who are the ta'wil of Revelation. Therefore, it is a question of denying the Imams as Evidences of God.

Arrogant behavior towards the Imam comes after the denial of the Imamate, and refers to the negation of their exalted position given by God. Historically, all Islamic rulers have treated the Holy Imams arrogantly

often using religion as a formal cover which is the worst kind of arrogance.

Accordingly, Jesus said: "Arrogance is at its maximum when it uses the things of humility", so it is the worst kind of arrogance and it comes as a result of denying the proofs of God (i.e. the 12 Imams a.s.). He who recognizes the Imams as evidence of God on his Earth will never treat them arrogantly. As verse 40 further says, "the gates of heaven will not be opened" to such (who are proud).

These are the gates of the Vilayet of the 12 Imams because Muhammad, peace be upon him. said for Imam Ali a.s. how he is the gate of the city of his knowledge.

Since all Imams are one and the same light, and as for one verse (''By heaven adorned with constellations'') the Prophet said that the sky refers to his personality and the constellations to the 12 Imams, the Imams are in that sense the gates of heaven, i.e. the leaders spiritual paths just as the stars are landmarks for travelers in the physical world.

The deniers of their position therefore do not properly know either the esoteric (black thread) or the exoteric (white thread). The gates of the Vilayet are opened for those mystics who recognize the Imams as Evidences of God, and accordingly they will not treat them arrogantly.

Related to the verse (''and to keep the ear that remembers it from forgetting''), the Prophet prayed that that ear would be Imam Ali (a.s.). and his supplication was accepted.

This means that Imam Ali a.s. memorized and preserved everything he heard from the Noble Prophet, peace be upon him.

There are two ears on the head and they are "needle ears" through which the Ahli-Bayt rope passes, meaning they are those who "hold fast to the rope of Allah" (gathered under the dome of light of Imam Ali a.s.).

This way, the followers keep the collected knowledge about Ahlul-Bayt a.s. from being forgotten. In an esoteric sense, the verse therefore communicates that those gathered around the rope of Ahl al-Bayt will pass "through" the reality of the Absolute Imam because they are the ones who do not deny the proofs of God (Imam) and do not treat them arrogantly. Just as the outer masjid keeps Imam Ali a.s. from being forgotten. so the inner masjid keeps from forgetting (in its heart "ears") the existence of the rope to which it holds fast, which is Ahli-Bayt a.s.

As all things are, a small and loyal group is gathered around the rope because distance makes it impossible to reach.

Once Imam Ali a.s. said that "our followers will enter heaven at five gates" , he refers to gates of heaven that will open and not be forgotten ,according to the verse about the "ear that remembers«. The needle's eye is a means of connecting "black and white thread'' (esoteric and exoteric), which can only be distinguished in this way, or by knowing the Imam as the club of Revelation. In the physical world, you need eyes to distinguish between black and white, and analogously, you need heart’s »vision« (basiret) to fully distinguish between zahir and batin. In verse 187 (surah "Cow"), intercourse with women is further prohibited "while you are in itikaf in masjids" (mosques).

Here we see how the contact of Spirit (ruh) and soul (nefs) becomes "forbidden", which means that spiritual education (terrbiet) enters a new phase. Namely, the cleric enters the masjid as a place of solitude, which means that he faces the hakkikat reality of the Absolute Imam (Ali a.s.) and that role belongs to each of the Twelve. They are the Leaders and Guides. During this phase, the student (murid) isolates himself with his Imam, who is the only one is the Absolute Murshid, and there is no longer any need for a teacher in human form. A relative murshid (sheykh) can guide the student to a certain level, after which his activity stops and he hands the murshid to one of the 12 Holy Imams a.s.

Verse 187 (Surah "The Cow") ends: "... these are Allah's limits, so do not approach them." That's how Allah explains His rules to people, so that they stay away from what is forbidden to them''.

We know that the Muhammadan light descends into the created world through 12 light curtains (Holy Imams), which means that this light passes through nasut (the world of light intelligences), melekut (the world of the soul) and finally arrives in the mulk (the world of material solid bodies).

At each of these three levels there is a level of manifestation of the Holy Imams.

This also represents the descending arc of each soul, i.e. its descent into the material world. The knowledge of the Imam of his time (hAli, peace be upon him) in the mystic's soul makes known these 3 worlds according to his capabilities, which represents the mentioned knowledge of the Imam in his pure light.

Itikaf is seclusion in the mosque for the last 10 days of the month of Ramadan. Imam Ali a.s. was killed on the nineteenth day of Ramadan, so there are 10 more days until the end of the holy month.

This is an allusion to the great martyrdom of the spiritual traveler, after which he goes into seclusion with the Imam. Because Ali's martyrdom is an archetypal image of a great martyrdom when the cleric finally wins the Great Holy War, which as we know is a war against ourselves, i.e the passions of the soul, egoism and base urges.

We said that the Muhammadan light descends into the created world, while passing through the world of the soul and descending into the material world,becoming serious in one of the Holy Imams. Thus begins the Imam's short stay in this world.

However, the world of the divine (lahut) where the Imams are revealed in a state of pure words are unattainable for the spiritual traveler, and "these are the boundaries of Allah" which are forbidden to approach. It is therefore not a question of the prohibition of "crossing" borders (lahut), but precisely of the prohibition of approaching, because approaching the unattainable is impossible already at the level of reflection (attempt).

It is about the prohibition that was pronounced to the heavenly Adam and Eve, because the Qur'an says to them: "... eat and drink from wherever you want, just don't come near this tree...", and it is clear that they were it is forbidden to approach the tree but not to eat from it.

The tree mentioned is the tree of the Vilayet of the Holy Imams, and the whole Vilayet has to be manifested

with Mehdi a.s. only. In both cases, an identical expression was used ("do not get closer'') which means that the entire Vilayet is manifested through the 12 Imams into the state of the Pure Word. For now, it's "Allah's limits" and an ordinary mortal does not have access to the manifestation of the 12 Imams in the state of Pure Word.

Those who have certainty refuse to speak because it is a matter of general consciousness, unfathomable. One Qur'anic verse says: "Oh believers, be patient, persevere and keep watch on the borders".

For the patience of the Prophet, peace be upon him. he says that faith is what the head is to the body

while for endurance, one verse says that they are those who endure in poverty, disease and anger. Lack of it is poverty, and the Prophet says: "Poverty is my glory", and that is glorifying God.

This refers to spiritual poverty or "bareness of battle", while literal poverty is not recommended, but modesty is.

Illness is a temptation, and the hadith says that God loves to be asked for health the most. Health can be the health of the body and the health of the heart, and according to tradition, when the heart is healthy, then the whole body is also healthy. The health of the heart depends on the activity of the soul during life.

An angry fight is a war against oneself or the Great Jihad, and all of the above is patience and endurance as a prerequisite for "vigilance at the borders" (lahuta). Vigilance on these borders is established by the cleric after the full balance of exoteric and esoteric under the dome of Imam Ali a.s. and after traveling through the world of light intelligences (nasut), the world of active imagination, i.e. the world of the soul (melekut) and the world of rough, solid bodies (mulk).

The traveler crosses these worlds together with his Imam and then begins to watch at the borders of the lahut, i.e. of the world of the divine without approaching (completely) that world, which is what his educational level requires, because these are the boundaries of Allah that he does not approach and where the Holy Imams manifest themselves in the state of the Pure Word. However, what we cannot find out from it we are not obliged to know anyway, because "God does not burden anyone beyond his means" (Qur'an).

The priest's soul no longer resists the Spirit and God's decrees unfold within such a soul as part of its "nature". In this sense, Muhammad a.s. said: "I and those who are God-fearing from my ummah are freed from the burden."

Then the priest realizes God's Laws within his own being. Of course, it should be added that in the initial stages of the tariqa's struggle with itself, the sharia can cause burdens due to the intense resistance of the soul, but once it has been conquered, the soul no longer knows the burden of opposition. While inclined to evil (nefsi emare) the soul resists God's Laws. Then, she chastises herself (levvame), and receives inspirations (mulhime) in order to finally calm down (mutmeine).

Light dome of Imam Hussain a.s.

(verse 17 of surah "Repentance", surah 9, verse 129).

Verse 17: "Polytheists are not worthy of Allah's masjids (mosques, so maintain when they themselves admit that they don’t believe in. Their deeds will be canceled and they will remain in the fire forever.''

Imam Hussain a.s. is known. as the Prince of Martyrs and, much like a martyr, he died in Karbala, where his mausoleum is located. His death left a lasting mark and trace in the hearts of Muslims, and that event is still commemorated today. On one occasion, Muhammad a.s. placed his hand on the head of Imam Hussain a.s. (while he was still a child) and said: "There will be nine Imams after him, the last of whom is the Qaim (Support)", and the surah "Repentance" is the ninth sura which underlines this hadith, because all the Holy Imams they come from Hussein's a.s. "cross", i.e. from his light "backbone".

In that esoteric sense, Imam Hussein is the "father" of all Holy Imams.

Let's first look at some numerical indications. The total number of verses in Surah "Repentance" is 129. If we exclude the number 9, the number of 12 Imams remains (129=12-9). The verse (light domes of Imam Hussain a.s.) is thenumber 17, which indicates the authority of Imam Mehdi a.s. who, as we know, will rule for 17 years and is the ninth Imam after Hussein, a.s. Of course, Mehdi's rule will be spiritual and that will be the result of the ultimate transformation of consciousness in the Golden Age.

It is therefore talking about the completion of the spiritual and spiritual evolution of man, by which he achieves the purpose of creation by obtaining the "most harmonious character".

It is therefore not about any form of political or military power and is therefore valid to say that "political" Islam is a construction of recent times and that concept is not based on actual Islamic teachings. No special social system is necessary for practicing Islam and religious life is possible everywhere. This is precisely why the nation (just like the state) is not even mentioned in the Holy Book. The community of Muslims (fraternized in Medina) was not a state nor did it have any features of statehood.

Surah "Repentance" has 129 verses. If we take away verse 17, we get the number 112 (129-17=112), which represents 100 Beautiful Names of God and 12 Imams (100+12=112). This again says that all the Holy Imams are under Hussein's a.s. with the dome of light, that is, in its light crosse).

The whole of "Repentance", therefore, and repentance is returning to God, contains 100 Beautiful Names of God, the Twelve Imams and the Authority of Imam Mehdi.

This is a return to God from the position of the Vilayet of the 12 Imams, a.s.

Therefore, the 100 Beautiful Names of God, the authority of Imam Mehdi and the totality of the imams give the number of verses in Surah "Repentance" (100+17+12=129).

It is known that Surah "Repentance" is the only one that begins without "Bismillah" as an opening.. From an esoteric point of view, this is an injustice inflicted on Hussain a.s., a universal injustice comparable to his archetype resistance to evil.

The polytheists mentioned in verse 17 are Yazid and his ruling clique who committed the massacre at Karbala.

The historical context is less important because all the verses are of a meta-historical character, and the "Yezids" should be thought of as oppression in general, primarily that which is covered under the guise of religion, and verse 17 is an esoteric "Bismillah", created as a result of renouncing polytheism.

It was precisely this set of authorities that itself admitted infidelity, as the verse says. Accordingly, they are not worthy to maintain the Masjids of Allah, i.e. to know the Holy Imams who are the batin and ta'wil of Revelation. The Qur'an says: "... and those who pass with dignity past that which does not concern them..." and these are those who do not have the Right to the Imamate but do not belong to the group of polytheists who are not worthy to know the Imams. The question of the Imamate "doesn't concern them", but they respect the Imams as wise and noble people. However, Yezid and his courtiers are a completely different group, a group that "admits that they are infidels", and it is known that life was lavish at Yezid's court, and feasts were held where dancers danced and wine was consumed.

It was an era when God's laws were openly violated, and what was forbidden was used and enjoyed without any consideration. While Muawiya shrewdly maintained the full form of the faith, his son Yazid rejected it all.

To "maintain mosques" means entering the batin of the Imam and his light essence, because the one who maintains the mosque enters its interior, and the batin of the Imam is light.

This esoteric level, therefore, implies the knowledge of the Holy Imams in state of their pure light. Of course, it is a "difficult and complicated" matter of the Vilayet, which is difficult to reach, and predispositions of this kind include, first of all, the selection of the Imams themselves.

Thus, one of the Holy Imams said that a difficult and burdensome matter (Vilayat) cannot be carried even by a Messenger of Faith nor a chosen angel nor a believer whose heart will be tested by God. When asked who can wear it, the Imam said: "The one whom God wills and whom we choose".

The selection of the Imams themselves is of crucial importance and represents this as a key moment.

This very selection indicates those who are worthy to maintain Allah's masjids, to enter the batin of the Imam, which again means knowing the Imam in the state of his pure light. No mortal can do this by his own strength without the help and selection of the Holy Imams, no matter how excellent he is in the practice of faith and spiritual endeavors.

As they are divine "energies" through which God the Most High acts on existence is clear that (in the Battle) there is no strength or power except Allah’s

If someone had real strength and power, it would be a matter of another god besides Allah, and that is impossible.

The end of verse 17 informs that the works of the polytheists will be annulled and that they will remain in the fire forever. The Vilayet of 12 Imams is a condition of complete faith, which is what the mentioned part of the verse speaks about, because the Imam is especially everyone's heaven or hell.

The annulment of the part is mentioned first (and then the stay in the fire) because, according to tradition, "deeds without faith" are not accepted by God, and polytheists (from verse 17) themselves admit that they are non-believers, and the annulment (even of possible good parts) is implied . The Qur'an says that the deniers "will not even be questioned" (in the next world), precisely because they themselves admit that they are unbelievers, as verse 17 of Surah "Repentance" says. As we know, the famous Ali's a.s. tradition says: "No one will enter Paradise except the one who knows them (the Imams) and whom they know, and no one will enter Hell except the one who does not know them and whom they do not know."

In the esoteric sense, "knowing" the Imams implies the pre-existent inclination of the soul, or rather the creation of the spirit from the glimmers of their light and like strives for like and the lesser submits to the greater. But even those who are different will someday find themselves in the auspices of the Clean House because Imam Ali a.s. says: "There is not a single being that will not ultimately find love for us" (Ehli - Beytu).

LIGHT DOME OF IMAM KYAZIM A.S.

(verse 18, surah "Repentance", sura 9, 129 verses).

First of all, let us say that under this dome are the holy graves of two Imams, Kjazima a.s. and Dževada a.s. but we observe and analyze the unique complex "Kazimejn" in the context of the dome of Imam Kyazim a.s.

His turbe is in Baghdad. Verse 18: "Allah's masjids (mosques) are maintained only by those who believe in Allah, and the Hereafter and who perform prayer and give alms and who do not fear anyone but Allah; they are, hopefully, on the right track''.

Verse 18 comes immediately after Husayn's a.s. light domes, that is verse 17. We see how this verse, in contrast to those who cannot maintain the mosques of Allah (and who themselves admit that they are non-believers), clarifies who are those who maintain the mosques of Allah, and the characteristics of those people are listed, that is, some Islamic principles that they follow, in order to recognize the Imam of their time who is the Temple of Light.

Faith in Allah, faith in the next world, then performing prayer and giving zakat, and fear of Allah and Him only are mentioned. Fasting and Hajj are also the foundations of faith, but they are not mentioned in verse 18 because those who perform prayer and give Zakat certainly also fast and perform Hajj (at least on purpose because not everyone is able to perform this Islamic duty).

This is why, of all the duties, prayer and zakat are mentioned together the most, because whoever turns to God and gives back, that’s a person that will surely fast and perform the Hajj. At the end, those "who do not fear anyone but Allah" are mentioned. The fear of Allah excludes the fear of creatures, which is emphasized in one hadith.

Namely, tradition says that if someone fears Allah, He will make everything else fear him. And if someone fears something other than Allah, he makes him fear everything else.

We see how one excludes the other because the simultaneous fear of Allah and of creatures are incompatible. From an esoteric point of view, it is the realization of the Imam of his time, which we have already mentioned.

Because the learned fear Allah and the Holy Imams, peace be upon them, they are learned. According to this, their followers are those who fear nothing but Allah, meaning that these are those who receive knowledge exclusively from the Twelve Imams, who are the only real (absolute) murshids. We have seen that the fear of Allah is connected with scholarship, and scholarship is knowledge.

The verse concludes that they are "hopefully on the right path".

Since "no one is safe from Allah's punishment" (Qur'an), hope is a prerequisite of salvation, because there is no salvation without hope just as there is no hope without the certainty of salvation. Muhammed a.s. said in this sense: "If the believer's hope and fear were weighed, they would be in balance", which confirms the above. If fear (of God) were to prevail, it would have a paralyzing effect on every earthly business and there would be no worldly progress, and Almighty Allah wants this world to be advanced as well.

Fear, if it were to prevail, would overcome and disable the believer to manage and take care of himself and others.

And if hope prevailed, a person would be bold and strong before God, since he would be sure of his salvation, and in that way he would sin and violate God's precepts without any hesitation.

That is why these two qualities, fear and hope, are balanced in the believer so that he does not fall into either extreme - depression due to possible punishment, and arrogance, which would be the result of unconditional salvation. Fear by itself would make the fruits of human labor meaningless, and hope without fear inevitably leads to licentiousness. Of course, God's Mercy is primary and punishment is secondary and it is a means of purification because sin is a dark spot on the heart and is cleansed by fire just as dirt in this world is cleansed by water.

Otherworldly sufferings are the fruits of action in this world, and God does not force anyone to act.

Emphasizing the advantage of the Mercy of Muhammad a.s. said: "Allah's mercy towards people is greater than a mother's mercy towards her children", and therefore it is immeasurable. And as God's mercy has no beginning, it also has no end, because the end is a sign of the beginning, so no punishment or sin can overcome Grace.

This is exactly why in the pre-existence above God's Throne it was written: "My Grace has overtaken My Wrath", which indicates that God's Wrath is related to the evil actions of man, while Mercy exists by itself and does not need a reason for its existence. Mercy tends to be manifested while anger is secondary and exists only as great as human sins are, and sin is not derived from faith, excluding polytheism.

We have seen that the knowledge of Allah is the knowledge of the Imam, and knowledge does not exist without righteousness, nor righteousness without knowledge, because the Right Path must have a goal, while crooked paths do not. "You will see people drunk," says the Qur'an, and a drunk stumbles without aim or purpose. We said that the Holy Imams are the right path especially because there is no knowledge without the Ahl al-Bayt, just as there are no Members of the House without having knowledge. Whoever seeks knowledge outside the Pure House will not find it, and if (a part) of it is found, it is again through them, even if the seeker did not know it.

That's why the end of verse 18 says that the followers of Ahl - Bayt are hopeful on the Right Path, because the Right Path is the Imams and since they are the center of absolute moderation they are the balance (in this context) between fear and hope. Fear is omitted while hope is emphasized, and this is fully in accordance with the hadith in which the Prophet says that his community will be divided into 73 groups and "all will go into the fire except one".

Who is the saved group was emphasized again by the Prophet himself, saying to Imam Ali - "You and your followers are saved on the Day of Judgment".

Since there is no pre-guaranteed salvation (in itself), hope is strongly emphasized because everything depends on God's will and human judgment of good and evil can never be absolutely fair and final, and therefore the eschatological destiny of every creature remains denied to man. But the hope is completely justified here, because God's Mercy encompasses everything despite the fact that there are those who "don't care about My Mercy" (Quran). These are those who are veiled by passions and ignorance

However, as the verse says: "... all of them, both those in the heavens and on earth, will seek refuge in the Merciful...", because they have never (really) left that mercy, nor is it possible to leave it. .

LIGHT DOME OF IMAM REZE A.S.

(verse 107 of surah "Repentance", surah 9, verse 129)

Verse 107: "And those who built the masjid (mosque) to cause harm and strengthened non-nbelief and introduced discord among believers, preparing it for the one who fought against Allah and His Messenger even before - surely he will swear by himself "We only wanted the best", - and Allah is a witness that they are true liars.

Regarding this verse, it is necessary to make a brief review of historical events.

Khalifa Memun lived in the age of Imam Reza a.s. and was his contemporary.

Pure Imams from Muhammad's descendants, because of their morals, knowledge and correctness were a thorn in the side of the "Islamic" caliphs in their times.

In this way, Memun also wanted to limit the work of the Eighth Imam and he actually forcibly brought it to Merv (today that city is called Meshed). I have predicted that he would die in a foreign country and say goodbye to his own, adding that he would never return to Medina. He was extremely sneaky about Memun's plan, the goal of which was to present himself (as Caliph) in the best possible light and to present himself as a friend of the Prophet, peace be upon him. families. Therefore, he offered Imam Reza a.s. caliphate which the Imam resolutely refused. This is precisely the masjid of discord because Reza a.s. he could not accept that, but under the threat of death, he agreed to be declared heir to the throne by Memun.

As one condition, the imam set a distance from any issues of the government and the state, and that he would not interfere in matters such as removals, appointments, trials, verdicts and fatwas.

We see how Imam Reza a.s. renounces the possible harm from verse 107 (surah "Repentance"), which is that he never deals with issues of government and the state, because doing so would be harmful to the faith, since a scholar close to the authorities is condemned, because scholars are the heirs of the Prophet.

Then he renounces non-belief, which would be strengthened (from the same verse), which is not to interfere in matters such as appointment and removal, because there were unjust people in power. This always reinforces denial because the common world inevitably follows the example of those above it. If someone does not testify to the truth by his actions, his words will not reach people's hearts.

In the end, Imam Reza a.s. renounces discord among believers, i.e. verdicts, trials and fatwas, because in unjust circumstances one side is always dissatisfied and resentment becomes the cause of discord because those who are in opposite positions, i.e. those who have opposing views, diverge.

From all this, it is quite evident that the speech of Imam Reza, a.s. and his conditions for accepting the position of heir to the throne fully comply with verse 197 of Surah "Repentance". These conditions are actually answers to the dilemmas posed by the building of the Masjid of Discord.

Of course, the historical context is something completely different and we will not analyze it here (the masjid of discord in the age of the Prophet).

After all, it it is about the relationship between Truth and untruth, justice and injustice.

Imam Reza emphasized that nothing will come of it all and that he will die before Memun. According to the verse, the masjid of discord is prepared for the one who "had fought against Allah and His Messenger before."

The Umayyads and Abbasids shed the blood of the Prophet's descendants, and Memun's father Harun was an enemy of the Ahl-Bayt and a poisoner of Imam Kyazim a.s. and he is the one who fought against Allah and His Messenger even before (Memun).

It is the root of the tree of corruption, an evil legacy that follows the entire history of the Umayyads and the Abbasids, who as a rule were fierce enemies of the Pure House, with the exception of Omar ibn Abdulaziz and a few other people in power.

First, Harun (even before his son Memun) fought against Allah.

In the Battle, fighting against Allah is impossible because everything obeys His will, "willingly or not" (Qur'an), and therefore fighting against Allah is fighting against His regulations, and God's regulations establish that the 12 Imams are those who guides and sages. Fighting against the Prophet is possible and it happened both literally (in many battles fought by Muhammad a.s.) and figuratively as a fight against his Sunnah. The fact that the struggle continues even today because the Sunnah is always alive and does not represent petrified tradition. Preparing the masjid for the one before him (Harun) Memun also prepared for the one after him, because the essence is one and the same.

Harun in Hebrew means "too dear", which is indicative of the lust for power and self-worship, which is the main backbone of the Abbasid government.

Harun a.s. (mentioned in the Qur'an) was Musa's a.s. brother and his assistant, and he too was given the Mission.

Muhammad a.s. once said to Imam Ali a.s.: "You are to me the same as Harun was to Musa, except that after me there is no Prophet". With this statement, Imam Ali a.s. raised to the level of a Messenger without a Book, and the Members of the House are, of course, still pre-existentially superior to all people.

Verse 107 (surah "Repentance") continues: "... they will surely swear: "We only wanted the best" - and Allah is witness that they are real liars".

In order to win the masses for the installation of Imam Reza a.s. as the heir to the throne, Memun justified himself by saying that with this act he and the court dignitaries "only wanted the best" because Imam Reza was the best among people. However, Allah exposes their plot and is the Witness that they are real liars. The witness is from the same root as the martyr, and Imam Reza was poisoned, so he left this world as a martyr.

Since a lie is incompatible with belief (hadith), those who forced the Imam to come from Medina to Merv are real liars, and the real one refers to their internality (batin), while the external ones (therefore formally) were believer., However, this is not essential, since how we have seen a lie incompatible with belief, and those who lie cannot be believers.

Because belief in God is belief in the Truth, this means that truth and lies are on different sides. The verse says that "they will swear...", and in another place the Qur'an says: "... do not sell your oaths for something of little value", and power in itself is something of little value and it can also refer to Memun's deception when (through Imam Reza) he wanted to present himself as a friend and admirer of the Pure House.

Imam Reza a.s. despite all the intrigues, he had a son (Imam Djevad a.s.) and the Imamate continued with him.

LIGHT DOME OF IMAM HADIJ A.S.

(verse 108 of surah "Repentance", surah 9, verse 129).

Verse 108: "You should never pray in it. Masjid (mosque) which are the foundations from the first day laid on the fear of Allah, it really deserves more that you pray in it.

There are people in it who like to wash often, and Allah loves those who clean themselves a lot." We see that this verse continues the previous one, talking about the "masjid of discord", that is, Memun's attempt to sow discord, and the ordinal number of verse 108 points to the Imams as the Beautiful Names of Allah, because as we know there are 100 of those names and Reza is the eighth Imam (100+8 =108).

Now Imam Hadi is ordered to never pray in it, and esoterically it is a matter of banning a cleric from entering a mosque that is not the Imam's own. Imam Hadi is then mentioned as one of the temples of light, that is, a mosque whose foundations were laid on the fear of Allah from the very first day.

The hadith says: "Everything has its foundation, and the foundation of Islam is love for the Ahlul Bayt, a.s." That is the foundation of Hadi's a.s. masjid, i.e. its light dome.

Love for the Pure House represents the fear of Allah, and as the foundation of Islam is love for the Ahl al-Bayt, and as that foundation is based on the fear of Allah (and Allah is feared by the learned - the Imams), knowledge and love are the basis of the dome of light (masjid) of each of the Saints Imams.

And love for them is in itself knowledge just as knowledge is caused by the love that goes from them to the priest. This has been happening since "the first day", as stated in verse 108. The first day esoterically indicates the beginning of creation, i.e. the pre-existence when the 12 Lights (Holy Imams) were placed in front of the Divine Throne, so it is a question of the pre-existent being of the Pure, which separates them (by superiority) over all creatures.

Regarding the Holy Imams Imam Ali a.s. says. "They are the life of knowledge and the death of ignorance." Therefore, the life of knowledge in question is alive (innate) and not transmitted knowledge, that knowledge that is inherited by the light essence that cleans the House and separates it from all other creatures. In this way are those who do not follow them are spiritually dead in the sense of a dead heart, and the death of the heart is the death of the whole being.

Verse 108 continues: "... in it are people who like to wash themselves often, and Allah loves those who clean themselves a lot." In the external world, prati means to remove dirt, and in the esoteric sense, it has the meaning of opposing the bad qualities of the soul. The word "often" speaks of permanent opposition to the evil-prone soul (nafsi - emarre) until the traveler reaches the love of Allah, which is near the Clean House, because God loves those who love them. God's Grace encompasses everything, but this is about love, about God's special favor, and when it comes (instead of "peru"), the expression "clean" is used.

By divine favor the mystic's washing (himself) rises to the level of purification. By fighting against oneself, "washing" rises to the level of purification, and then the already advanced cleric becomes like his Imam, so often (opposition to the soul) turns into a lot of purification, and a lot compared to often can also indicate the quality of enlargement, and not only quantitative diversity. The Qur'an says: "...only those who are pure may touch it...", and this refers to the Holy Book itself. Every religiously pure believer can externally touch the Holy Book. But in the esoteric sense, touching has the meaning of interpreting the Book and it is reserved for those who are completely cleansed of sins, meaning that is the House of the Pure (Muhammad, Fatima and the 12 Holy Imams a.s.). Only they can correctly and completely interpret the Qur'an, and others (scholars) who have knowledge get it through even a scholar who acquires knowledge did not know them.

As the Vilayet of the Imams was offered to the entire human race in pre-existence, in verse 108 the term "people" (not believers or Muslims) is used, which signifies the true perfection of every human being, and those who (then) accepted the Vilayet of the 12 Imams are on their way to he achieves that perfection and that is a complete man (insan al-kjamil) which is also the purpose of creating the worlds.

Those spirits who (in the pre-existence) accepted the Wilayat of the 12 Imams necessarily have the potential of perfection, and ultimately that applies to every being. Those who have been created from the rays of the light of the Pure House, cling to the Imams like a child to its mother because they are their spiritual fathers.

In the surah "Repentance", as we have seen, there are 4 domes of light, i.e. the mosques of Imam Hussain a.s., Kyazim a.s., Reza a.s. and Hadi, a.s., or the third, seventh, eighth and tenth Imams (the ninth Imam has a common dome of light with the seventh Imam).

The sum of the numbers of their Imamate indicates the death of Imam Askeri a.s., the beginning of the Occultation of Imam Mehdi a.s. Because 3+7+8+10=28. We know that Imam Askeri died at the age of 28 when the hiding of his young son, Imam Mehdi (a.s.) began. This number (28) predicts the fifth dome (which is to come), the dome of Askerija a.s.

The sum of the verses (to which the light domes of these 4 Imams correspond) is the number 250 (17+18+107+108=250). The sum of the digits (of these numbers) is the number 34 (1+7+1+8+1+0+7+ 1+0+8=34). In the sum of the figures, this gives a number of 14 Sinless, as 2+5+0+3+4=14.

The sum of the verses (250) collected with the full Muhammad's a.s. life (63 years) gives the number of fighters of the Battle of Bedr. Because, 250+63=313. As the number of friends of Imam Mehdi will also be 313 in this context it means the light that will illuminate the whole world in that age.

The number 63 signifies the Muhammadan light and the number 250 the 4 domes of light (Imam Hussein, Kyazim, Reza and Hadi,) and as the world has 4 sides, it signifies light in all directions.

This impliesm a light section - the verticals and horizontals of the spirit, not the spatial direction. The sum of the numbers and the sum of the digits of the 4 verses (to which the 4 light domes correspond) is the number 284 (250+34=284). If we subtract it from the number of Badr fighters (313), we will get exactly the total number of verses of Surah "Repentance" (129). Because, 313-284=129. We know that Bedra fighters here have the meaning of spiritual and spiritual friendship.

We see, therefore, how the total value of 4 light mosques, therefore both horizontally (zahir) and vertically (batin) subtracted from the fighters of Badr (313) gives the number of verses of Surah "Repentance", which is mathematically provable that 4 verses (''masjid'') refer to the aforementioned four Imams in an esoteric sense, i.e. that they are their domes of light. God alone has knowledge and He directs whomever He wishes to.

LIGHT DOME OF IMAM ASKERIJA A.S.

(verse 40, sura "Hajj", surah 22, 78 verses)

Verse 40: "Those who are neither guilty nor indebted are only exiled from their homeland because they said: "Our Lord is Allah". And if Allah did not suppress some people against others, monasteries and churches, and hawras, and masjids (mosques), which mention the name of Allah often, they would be destroyed to the ground.

And Allah will certainly help those who help His Faith - indeed Allah is mighty and powerful.''

The verse is serial number 40. Muhammed a.s. received the Announcement at the age of 40, i.e. the Mission. Moreover,, 40 of Imam Askeri's friends were present when he showed them the holy child (i.e. Imam Mehdi). Musa a.s. spent exactly 40 days in halvet on Mount Sinai, so the number 40 has a special spiritual meaning.

If we subtract the number of years of Imam Askeri's life from the number 40(28), we will get the number 12 (40-28=12), which indicates 12 Holy Imams and the Twelfth individually. Muhammed a.s. said: "I am sent as

the herald of his son, Imam Mehdi a.s.'' because, only with Mehdi will the fullness of all divine revelations be illuminated. This way, a complete and final interpretation of the Qur'an is given.

The total number of verses of Surah "Hajj" is 78. If we add that number to verse 40, we will get the number 118, which means 100 Beautiful Names of God and the life of h. Fatima a.s. (78+40=118=100+18), and she is the mother of the Holy Imams. Prophet a.s. said: "Whoever angers Fatima has angered me, and whoever angers me has angered Allah." We see that he did not tie anger to religion, so even a believer (Muslim) can get angry.

It is known that the daughter of God's Messenger died angry at certain distinguished Companions, and did not want to talk to them, even before her death. Naturally, pointing out that fact will not turn back the wheel of history, but hiding what undeniably happened will not increase the knowledge of those who want to know what really happened. The relativization of the mentioned does not contribute to the truth, because it mixes different interpretations in a strange way, and as Ali a.s. says that "besides the truth there is nothing but delusion" it is clear that proper insight cannot be obtained by taking a little of everything in order to reconcile two completely opposite facts.

In this sense, it is clear that something happened or did not happen, there is no third possibility. All hadith narrators agree that Fatimah a.s. refused to talk to some distinguished companions at the time of illness that took her life. Before moving on to verse 40 itself, let us emphasize how Imam Askeri a.s. was 22 years old when he received the Imamate and Surah "Hajj" is numbered 22. This confirms that the Imam is the temple of light or the inner Ka'ba, and it is the Qibla of the tariqat, i.e., the point of orientation on the spiritual journey.

The beginning of verse 40 speaks of persecution from the homeland. The real, esoterically understood, homeland of man is heaven, so people and their souls, are exiled from it. The Qur'an says: "Come out of it, all of you, and you will be enemies to one another." This juxtaposition is inevitable. Otherwise, good and evil could not be manifested, so exile from the heavenly homeland was inevitable.

The word "all" indicates that no soul is spared from descending to earth. In this sense, those who are "expelled neither guilty nor indebted" from Paradise are those who accepted the Vilayet of the Holy Imams, a.s., because guilt and debt together mean denial of rights, since guilt is related to debt, i.e. non-fulfillment. Esoteric law is the law of the Pure House, and in verse 40 (Surah "Hajj") it speaks about the followers of the Holy Imams, and they were created from their clay, from the rays of their light.

As we’ve seen, they came out of paradise, but esoteric work mentioned and done here is about a group that (still in preexistence) swore the Right of the Prophet's Family, because the one who is "neither guilty nor obligated" is the one who fully recognizes the right of another. They were expelled from Paradise only because they said - our Lord is Allah; which confirms the above, that it is a group which accepted Vilayet Imam. Accepting God as Lord renounces lordship over everything else, whether it’s the world or its creatures.

The relationship between the two groups (in terms of accepting and rejecting the Vilayet) is stated in the continuation of the verse as the suppression of some people by others, that being the (esoteric) suppression of those who accepted the Vilayet and they suppress the others. The one who is on the path of truth is always stronger and overcomes the other of the other.

If such spiritual domination did not exist, "monasteries and churches, and havras, and mosques in which the name of Allah is mentioned often would be destroyed to the ground." God's temples are maintained by those who are morally and spiritually superior to others.

As the foundation of Islam is love for Ahl al-Bayt, the knowledge of those who have it suppresses the ignorance of others, thereby protecting the foundation of all religions, faith in God and His worship. If ignorance prevailed, then its bearers would suppress the others to the ground, and God's temples would be destroyed. The earth rests on the knowledgeable and the wise, no matter how few there are, and the foundation of Islam is love for the Ahl al-Bayt, a.s. Jesus said: "I will destroy the temple of God and build it in three days" - alluding to himself because man is the temple that God created with His hand. Of course, the ignorant took Jesus' symbolic speech as a literal collapse of a building in the physical world.

God's temples that would be completely destroyed are listed in this order: monasteries, churches, havras, masjids (mosques), in which the name of Allah is mentioned a lot. In this case, history intertwines with esotericism, and according to tradition, the Qur'an has 7 levels of meaning, each of which has up to 70 others.

Monasteries are mentioned first, because it is hermitage and seclusion with God, or the oldest form of worship. The Bible speaks in detail about saints and ascetics who sought salvation and knowledge in solitude.

Then the churches are mentioned, meaning Christianity. Although the Jewish religion is older than Christianity, churches were mentioned first, and havres were secondary. Both Jews and Christians are people of the Book, that is, brothers to Muslims, because the Qur'an says that "believers are only brothers", and does not mention any religion individually. The Qur’an generally refers to "people of the Book" (ie, Jews and Christians), but ,as we have seen, the churches were mentioned before the Havri, thus reversing the historical order.

This means that it is an esoteric proximity, firstly to Christians and then to Jews, because the Qur'an says: "... the closest to you are those who say: "We are Christians...", thus not including anyone else in the full proximity except for Christians. At the end, masjids (mosques) were mentioned "in which the name of Allah is mentioned a lot". It is not said that Allah is mentioned a lot, but rather Allah's name was, and the Imams constantly repeated: "We are the beautiful names of Allah". In verse 40, the singular (the name of Allah) is used, and therefore it refers to Imam Mehdi, because a child is the root, which means the name of his father (as we know verse 40 of Surah "Hajj" is the dome of light of Imam Askari, a.s.).

"Many" mentions of Mehdi a.s. will happen during the Golden Age, and according to one tradition, people will be so drenched in love for Imam Mehdi a.s. "that they will not mention anything but him". This is because through (through Imam Mehdi a.s.) the minds of people will become perfect and he is the Seal of the Muhammadan Vilayet.

The end of the verse communicates this: "... And Allah will certainly help those who help His religion - indeed Allah is mighty and powerful".

Surely means without any doubt and "which promise is truer than Allah's", says the Qur'an, and it is a promise about which there is no doubt.

It was not said of those who help Islam, but precisely "His faith", and that is the Vilayet of the 12 Imams, because one of the Imams, addressing God, says: "... There is no difference between You and them (Imams) except that they are Your slaves and creatures are Yours''. God will help the followers of the Imam.

From a spiritual point of view, this "religion" is the Religion of Love, which will unite all religions during the Golden Age. At the end of verse 40 it is said that Allah is indeed mighty and powerful. It entioned power first, because power over creatures exists constantly and force does not necessarily need to be applied.

Power holds the ultimate intensity over something, and force is the ultimate intensity, the manifestation of strength. We have seen His faith, the Wilayat of 12 Imams, and power and strength in battle belong only to Allah. In this world, power and strength are manifested through Imams who are divine energies.

In battle, as we said, there is no strength or power except in Allah, and they cannot be attributed to creatures. However, the Imam as the Pole of the World is the bearer of divine power, and its force.

Attributing force or power to creatures represents (esoteric) polytheism seen in that way, which often happens in this Iron Age because people attribute power to causes, whether they come through creatures or the so-called. of "natural" laws.

LIGHT DOME OF IMAM MEHDI A.S.

(verse 36, surah "Light", sura 24, verse 64)

Verse 36: "In the masjids (mosques) that are built by His will and in which His name is mentioned - praise Him, during morning and night."

Let's first look at some numerical indications. The sum of the Imamates of all Imams is the number 78. If we subtract that number from the number of Quranic surahs (114), we will get the number 36 precisely (114-78=36), the masjid of Imam Mehdi a.s. This is because Imam el-Mehdi is the seal of the Muhammadan Vilayet, and as the last Imam, he makes known both the zahir and the batin of the Qur'an in the complete sense, in the complete reaching and disclosure of all the secrets of the Book.

This is precisely the mention of "His name", Imam Mehd, becausei a mention implies cognition.

If we subtract from verse 36 the ordinal number of Surah "Light" (24), we will once again get the last light of the 14 Immaculate Ones, i.e., Imam Mehdi a.s. because, 36-24=12. This means that the light of the Twelfth Imam is in itself his temple (masjid).

Surah Ja'sin is also the thirty-sixth in the order of the Qur'anic surahs, and Jasin is one of the Names of Imam Mahdi (a.s.). Number 36 contains Imam Mehdi's sharia (12), his tariqat (12) and his hakkikat (12), because 12+12+12=36.

This also represents the threefold testimony of the faith of the Twelfth Imam; faith in God, Messengership and Imamate. If we add verse 36 to the total number of verses of Surah "Light" (64), we will get 100 Beautiful Names of God (36+64=100), i.e. the hundredth Name, which (in this esoteric context) is the Light of Mehdi.

Because, Mahdi's masjid (36) + light (64) = 100. This way, the light of the Twelfth Imam encompasses all of God's Names. On the other hand, the difference, of two numbers indicates the death of Imam Askeri, a.s., that is

the beginning of the Occultation of Imam Mehdi a.s., because, 64-36=28.

So, the veiling of the Imam and the death of his father are the light itself. This means that the Occultation of the Imam in his masjid is pure light. The Twelve Imams were created from the most refined light f the Divine Throne, and no creature can reach their exalted position.

Surah "Light" is, as we know, numbered 24, which represents the earthly and heavenly consideration of the Twelfth Imam, a.s.; because 12+12=24. In verse 36, mosques are mentioned which are built by His will and in which His Name is mentioned.

Since God is perfect, His will is indivisible and here it means that it is also immutable. In verse 40 (surah "Hajj") which, as we know, is the dome of light of Imam Askeri, a.s., Mehdi a.s. father, it is said that "the name of Allah is often mentioned in the mosques", i.e., Imam al-Mahdi. However, in verse 36 (Sura "Light"), the first mention is made of the "building of the mosque by the Will of God", and only then does the mention of His name happen (ie Imam Mehdi).

This is because Imam Mehdi will first rise and come out of the world of veiling, and then he will be mentioned specifically as the name of Allah, because we have already emphasized how the Imams constantly repeated: "We are the beautiful Names of Allah". Both the rising (raising) and the mention of Imam Mahdi is the realization of Allah through him.

The end of verse 36 (Surah "The Light") says: "... praise Him, morning and evening...". The morning represents the end of the night of esotericism, and the morning and the evening here are used for two aspects of one and the same, because the day is the state when people have hidden their Imam from themselves. As the morning prayer begins at dawn, it is necessary to refer to verse 78 of the surah "Night Journey" (surah 17, verse 111). This is, as is known, the surah of Imam Mahdi (a.s.). The ordinal number of the surah (17) indicates the authority of the Imam, and the total number of verses on the hundred Beautiful Names of God and eleven Imams before him (100+11=111).

Verse 78: "Perform the prescribed prayers when the Sun rises from half the sky, until the darkness of the night, and pray at dawn, because many attend the prayer at dawn."

Looking at this from the outside point of view, we are talking about prayers that are prescribed for the faithful, to the presence of a large number of angels who are present at the morning prayer, because then the angels of day and night take turns on Earth. It is known from tradition that the dawn is the time of the replacement of angels. We will not comment on this further. In the esoteric sense, the prayer at dawn is the morning prayer that will be performed at

Jerusalem, and led by Imam Mehdi, behind whom will stand Isa a.s. (Jesus). This is speaking about the heavenly (and not geographically understood) Jerusalem. The joint prayer of the two was announced in Muhammad's a.s. hadiths and there is no dispute about that fact.

Now let's take a closer look. If verse 78 is subtracted from the total number of verses of Surah "Night Journey" (111), we will get the exact number of Jesus' years when he was praying behind Imam Mahdi, a.s. since 111-78=33, and Isa a.s. was 33 years old when he was raised from the Earth and will be that age when he reappears before the Judgment Day.

This confirms what was stated above, that the "dawn prayer attended by many" (esotericly speaking) is the morning prayer that Mehdi and Jesus will perform together in Jerusalem. »Many will attend« alongside them, referring to the people who will pray behind them. Moreover, it includes all creatures in the Golden Age when harmony will prevail. Jerusalem is, as is well known, the place of the Prophet's mirage.

Miraj is described in detail in Islamic literature, so we will not go into any details here. According to the well-known tradition of the Prophet that "prayer is the mirage of the mumin" (that is, the spiritual ascension to the heaven of one's own soul), the prayers mentioned in verse 78 can also be viewed this way.

First of all, the prescribed prayers are mentioned ("when the Sun rises from half the sky"), which are noon and Asr. We also see mention of heaven. Commenting on the verse in the surah "Constellations" ("By the heavens adorned with constellations") Muhammad a.s. said: "The sky is my personality and the constellations are the Holy Imams, 12 of them". According to this tradition, heaven mentioned in verse 78 (surah "Night Journey") is Muhammad a.s. The sun is Imam Mehdi a.s., because he was compared to the Sun hidden behind the clouds. The Prophet, peace be upon him. said that people in the age of the Imam's concealment will be guided by his light. The light source can be exposed or covered, but this does not change the nature of the light. Unlike the Moon, the Sun possesses light, and this is speaking about Imam Mehdi.

All heavenly lights (Sun, Moon and stars) have their symbolic reality in the spiritual sky of travelers, and refer (how and where) to Prophets, Imams and scholars.

Muhammed a.s. we have seen, is "the sky" and it is known that he lived a full 62 years of life, so half of the sky is the number 31 (62-31=31), and in verse 78, as we have seen, the movement of the Mahdi is mentioned when the Sun with half the sky starts. As we know, when the Sun »leaves« the halfway point of the sky, two more prayers are performed until nightfall, namely midday and afternoon.

As the prayer is the spiritual success of the believer, these two prayers mark the second half of the day and the day stands against the night of esotericism.

If we add these two prayers (i.e. number 2) to half of Muhammad's a.s. of life (31), i.e. half of the Muhammadan "heaven", we will get the number of Isa's a.s. year when he became acquainted with Imam Mehdi, because 2+31=33.

Jesus and Mehdi are coming together and verse 78 (esoteric) is talking about exactly that event.

Since prayer is the spiritual success of believers, it implies knowledge, and knowledge implies a path. There is no knowledge without the Right Path, nor is one guided by that path if there is no knowledge.

This way, there are two prayers (when the Sun rises from half the sky) tarikat (path) and marifet (knowledge). "Night’s darkness" represents hakkikat. The second half of the day is emphasized, i.e. the great hiding when the tariqat and marifet are illuminated by the light of the Mahdi.

Imam al-Mahdi is therefore like the Sun, he starts from half of the Muhammadan sky and the halves are two, which represents a small and then a large hiding of Imam Mehdi a.s. on another esoteric level. The movement, therefore, from the halfway point the sky means the great Occultation of the Imam when the tariqat and the trickery of the believers are, as we said, illuminated by the light of the Imam. Imam is hidden behind the cloud, and the "darkness of the night" represents the (Hakkikat) Dark Age (Kali-Yuga), which is followed by dawn prayer, i.e. the dawn prayer (of Imams Mehdi and Isa), attended by many people.

It represents the dawn of the parousia, that is, the beginning of the Golden Age of humanity. The Golden Age comes after the current Dark Age, or Iron Age, when virtues are reduced to a minimum and vices are at their maximum.

We have already seen how the parousia of the Imam in his mosque of light is identical to the Qur'an, because the sum of the two verses (36 and 78) gives the number of the Qur'anic surahs (36+78=114), and the Imam as the Keeper of the Book is also its interpreter. Mehdi a.s. is the dome of light mentioned in verse 36 (Surah "The Light"), which, as we know, is also the serial number of Surah Ja'sin. Prophet a.s. said about Surah Ja'sin that it is the heart of the Qur'an, and Imam Mehdi is the heart of the created world in such a way that Divine love enters into existence through him.

Without (one of) the Imams the world could not sustain itself, the Imam is its Pole. The sun (Imam al-Mahdi a.s.) moves from half the sky and the sky, we have seen, is Muhammad's a.s. personality. Since the 7 Holy Imams are associated with 7 "masjids" (ie the word "masjid" mentioned in the Qur'an) this is speaking about exactly half of the Muhammadan heaven because M'asuma is 14 in total and therefore 7 is half of 14 ( 14-7=7).

Mehdi a.s. is centered at the halfway point of the Muhammadan sky (hence "moving") because he, as the last and Imam of all time, is the absolute balance of zahir and batin, and from that position he starts occultation. There are two prayers until thedarkness of the night, which represent, the path and knowledge illuminated by the light of Mehdi.

There is no knowledge without the path (which is the Holy Imams,) nor doess their guidance (path) exist without prior knowledge of them (i.e. acceptance). The one who accepts them as Guides also gains knowledge about them.

Now let's take a closer look. Sum of ordinal numbers of surahs in which the word »Masjid« mentioned is the number 57 (2+9+22+24=57), and that number is located exactly in the middle of the Qur'an, because 57+57=114. This, once again, confirms that the Last Imam is centered in God's Revelation as the interpreter of the Qur'an and its guardian. The sum of the digits of the ordinal numbers of the mentioned surahs is the number 21 (2+9+2+2+2+4=21), and surah 21 in the Qur'an is the surah "Messengers of Faith" and has 112 verses, which again speaks of Imam Mehdi as to the bearer of the Ta'vil Revelation because the number 112 contains 100 Beautiful Names of God and the Twelfth Imam in particular, 100+12=112.

Surah 21 is the surah "Prophets of Faith" and Mehdi a.s. reveals the inner meaning of all God's revelations.

If wet add the two numbers (the sum of the verses and the sum of the digits of the verses in which the word "masjid" is mentioned, we will get the number 78 (57+21=78), which we know is the ordinal number of the verse (in Surah "Night Journey"). This speaks of the Revelation of Imam Mahdi, i.e. his prayer at dawn together with Jesus (peace be upon him), which "many (people) will attend." This is because all the Imams are under the light dome of Mehdi, and many angels will take turns at dawn.

Many people will attend, either directly or indirectly, and in another way, all creatures will too, because verse 78 does not say that many people will attend, but only that "many will attend". As the verse says, in the present tense, this prayer, that is, the "state" of Mehdi and Jesus in the vestibule of the Judgment Day (heavenly Jerusalem), can be realized by every mystic within his soul. And after the Golden Age comes, the end of the world will be very close, whilst some traditions speak of only 30 years until Judgment Day.

The sum of the numbers of the verses (Masjid of 7 Imams) is the number 513, which represents half of God's Day (one thousand years), and 13 Sinless. Since the second half of the day is night, it is the night of the esotericism of the Twelfth Imam, a.s., because, 187+17+18+107+108+40+36=513=500+13. From the Hinduistic point of view, it is Brahma's night when nothing exists and only non-existence "rests" until the next creative act, that will push creatures back into existence. In that movement, the Divine triad (Vishnu, Shiva and Brahma) is manifested. The sum of the numbers of the verse points to the life of Prophet Muhammad, who, as we know, died at the age of 63. Because 1+8+7+1+7+1+8+1+0+7+1+0+8+4 +0+3+6=63. This is because in the "horizontal" sense the Imams are known as parts of the total Muhammadan light.

Tradition says that 12 lights were lined up next to God's throne before the creation of the heavens and the earth, and lining up next to something implies a horizontal plane.

"Vertically" Muhammad and the 12 Imams are announced through the halfway point of God's Day (513), and day (unlike night) is also considered light. The earthly appearance of the 14 Sinless Ones signifies only their temporary stay in the material world, which is an episode in the continuous being of the light character.

Everything mentioned represents His praise in the morning and in the evening (from verse 36 of surah "Light", which is the dome of light of Imam Mehdi (a.s.).

Because morning and evening are a whole, just as the pre-existent being of the 12 Imams and their earthly manifestation are a whole. After the mention of God's Name (which we know is Imam Mehdi), verse 36 ends by saying that they "praise Him, during morning and night", which has a special meaning in terms of the announced Mehdi.

The morning comes after the dawn, or after the common prayer rather (Mahdi and Jesus) at dawn, which many attend. That is the dawn, that is, the beginning of the Golden Age of humanity, when it will be announced that what the human race has always strived for (a perfect human community) is possible. The evening is mentioned immediately after the morning, "assimilating" the whole day into itself, because the earthly time of the Golden Age will be short. After that, cataclysmic events and theJudgment Day for creatures will gradually occur. Praising Him in the morning and in the evening is not only related to the human race (because it is not said who praises Him), but it is only said that they "praise Him", which means all creatures in the Golden Age. Because Prophet Isa a.s. communicates in a hadith that then "a lion will live with a goat, a camel with a tiger, and children will play with snakes".

Therefore, this implies the complete harmony of all worlds, and in this sense it was said how will through Mehdi a.s. the minds of men become perfectly united.

The two prayers (noon and afternoon) when the sun rises from half the sky are, as verse 78 (Surah "Night Journey") says, prescribed, and the prescription can be Sharia, Tariqat, or Marifet (Hakkikat).

Since Muhammad a.s. from Jerusalem (to the Miraj) rose "upwards", the word (when it comes to believers) is about the initiation procedure that takes place when the Sun (Imam Mehdi) rises from half the sky (Muhammadan light) and we know how the Prophet, peace be upon him. said that "prayer miraj" (spiritual success) belongs to the believer.

Prescribed prayer, which means tariqat and marifat, refers only to those who are illuminated by Mehdi's light in the age of the Occultation, i.e. when the Sun rises from the halfway point of the sky.

We have seen that (taking into consideration the entirety of those 62 years) half of the Muhammadan sky is the number 31 (62=31+31), and if we add to that number two prayers when the Sun rises from half of the sky (noon and afternoon) we get the number of Jesus, peace be upon him. and the years (31+2=33) at the time when he reappars again (together with Imam Mehdi), the time when they perform together (in Jerusalem) the dawn prayer which is attended by many.

This has already been said, but it is so important that it needs to be underlined.

In verse 78, the morning prayer is listed last, although in chronological time it is the first prayer, i.e., the prayer with which the day begins, and all the others come after it.

This is because Mehdi a.s. is the last Imam who begins the dawn of humanity, i.e. the Golden Age of the human race. The Sabah prayer, which therefore follows the first in chronological time in the sky of spiritual astronomy, is the last one because Imam Mehdi a.s. the last of the 12 Holy Imams, a.s.

LIGHT DOME OF MUHAMMAD A.S.

(verse 18 of surah "Djinns", surah 72, verse 28)

Verse 18: "Masjids (mosques) are for the sake of Allah, and pray to nobody besides Allah''. The numerical indications are more than clear.

Under Muhammed a.s. the entire Imamology is contained in the dome. The verse is number 18, which is the number of years the Prophet's daughter, Fatima, a.s. lived for The surah is numbered 72, which is the number of fighters at Karbala who fought together with Fatimah a.s. son, Imam Hussain a.s.

The total number of verses of Surah "Djinns" is 28, and this represents the number of years of Imam Askeri's life. that is, the beginning of the Occultation of his son Imam Mehdi a.s. From Fatima a.s. and her time the entire Imamology unfolds until the Mahdi.

The number of fighters of Karbala (72) put together with the number of years of life of Imam Askeri (28) gives the whole of the Beautiful Names of God (100), because 72+28=100. This occurs because the Prophet Muhammad is the true perfection within every human being, and Karbelian chivalry is ultimately reflected in the Great Holy War (against itself), achieving the aforementioned perfection.

If we add verse 18, the ordinal number of the surah (72) and the total number of verses of the surah

"Djinns" (28) we will get Fatima’s perfection, and she (Fatima a.s.) is the mother of the Holy Imams, because, 18+72+28=118=100 (100 Beautiful Names of God + Fatima's life (18)).

Verse 18 states that "masjids arepresent for the sake of Allah". We are talking about the aforementioned 7 domes, that is, the light of the seven Imams (to which the mention of the word "masjid" in the Qur'an corresponds).

They were created for the sake of Allah, because God created them for Himself and is known through them, as the already quoted hadith says - "Knowledge of Imams is knowledge of Allah". Naturally, all Imams are one and the same light, and the 7 domes correspond to the 7 "masjids".

This is exactly why it is added that one should not pray to anyone besides Allah, because to pray means to know, and the knowledge of God takes place through the Imams of their time. This says that knowledge should be taken exclusively from the 14 Immaculate Ones. Everything started through them and everything will end through them.

SOLOMON'S LOVE

Prophet Suleiman a.s. (Solomon) was granted the kingdom over men and jinns, and in this way he united the two forms of government, both on a material and spiritual level. Spiritual beings were at his service, which was not given to any man after him.

It is known that jinns made "cauldrons and cisterns" for Suleiman, and performed various other tasks on his orders and were obedient to him. It is self-evident that mastering the invisible world is a great test, and Suleiman a.s. wants to spare other people from such temptations, so he says: "My Lord, forgive me and grant me the power that no one, except me, will have! Truly, you give to us richly". (Qur'an)

Allah answered this prayer and completed his wish. No one except Suleiman a.s. had no authority over men, jinns and over the spiritual world. Power is said to be "such as no one but me will have", so it is about the future that is valid until the Judgment Day. We see how Prophet Suleiman first seeks God's grace. forgiveness, and only then does He bestow upon him the aforementioned authority. This is completely logical because power (of that kind) cannot be given to someone who sins, so the assumption for it is forgiveness. Even on the material level, a mistake is not desirable, what can we say about the spiritual world, whose laws are stricter. The beginning of the verse, when Sulaiman addresses God, refers to God's mastery over everything, because God's Name "Lord" is used, and not someone else. With this, Suleiman humbly acknowledges his slave status in relation to the Lord of the worlds.

At the end of the verse, he says: "Truly, you give richly", and since everything is in creation, God's gift to people is linked to the Supreme Name of God ("He"), because Suleiman says "You" (truly you give richly).

Giving in itself does not have to be rich, but when God gives, He does so richly, because all abundance is in His Hand, and He does not ask for anything for what is given. Giving is considered something »rich«, as the verse says, "Both of His hands are spread out" ( open). This means that God's blessings reach everyone and such a gift cannot be anything but rich.

God's gift (of this world) does not imply any faith and refers in general to the human race as well as other creatures.

In an esoteric sense, this represents Suleiman's (partial) insight into Vilayet of 12 Imams. Related to the verse (''and he who is given knowledge is gifted with immeasurable treasures''), Imam Sadiq a.s. said: "Faith in Allah and knowledge of Imams". Of course, "knowing" them does not mean knowing a physical person in the outside world, because anyone can do that, but it means knowing them in the state of their pure light.

A true knower (arif) is one who knows the Imams in the state of their pure light. This is precisely the rich gift, because God's gift is unlimited, therefore immeasurable, and as the verse says about the one who is given knowledge, because knowledge, like God's gift, has no end.

There is no type of knowledge without the knowledge of the Pure House, just as there was no Prophet (before Muhammad, peace be upon him) did not have a partial insight into the Law of Muhammad, peace be upon him.

All of the Messengers brought a part of Muhammad's soul through their missions. In this Dark Age when spiritual prostitution is already taking its toll and approaching its maximum, many self-proclaimed teachers and gurus claim to know the hidden and act as if they have contact with the unseen world. However, from the discussed verse it is quite clear that no one after Prophet Suleiman had authority over the spiritual world.

Even high-ranking clerics whose revelation has been confirmed can only have partial insight into the unseen world while power over that world is completely cut off.

Therefore, those who claim to possess authority over the invisible world are either knowingly telling a lie, or they have succumbed to the domination of satanic revelations, a third possibility doesn’t exist. Imaginations of this kind are of course relatively common and are mostly cases of schizophrenia. Prophet Muhammed a.s. was also offered authority over men, but he did not accept it.

The Prophet was also offered the power over the jinn, which he likewise rejected, as he was satisfied with the position of God's grateful servant. On one occasion, the Holy Prophet a.s. said: "Last night an Ifrit (one of the jinn) appeared to me, so I wanted to tie him to the pillar of the mosque so that you would see him. But I remembered the supplication of my brother (by faith) Suleiman, so I rejected the offer with disdain. I rejected the power over the jinn, respecting Suleiman's prayer regarding the spiritual power that no one will have after him.«

If he wanted, he could have had full power over the jinn, but he refused it out of consideration for Suleiman a.s. doves What Muhammad a.s. refused, his followers are also obliged to refuse, because the Qur'an says: "Whatever the Prophet gives you, take it and leave aside what he forbids you".

As the Prophet, refused Ifrit (jinn), he tacitly forbade contact with the spiritual world and his followers except for the purpose of healing people, because there are known examples of the Prophet's personal engagement in the way of expelling evil spirits.

However, power over that world is practically impossible (after Suleiman), because power over anything implies complete insight and control over what one has power over, and we know that no one has such complete insight and control (over jinn) after Suleiman, a.s. Muhammed a.s. could have wanted to, but as we have already said, he refused both worldly and spiritual authority. We have seen how the Almighty God answered Suleiman's prayer (that no one will have power like his later) and out of consideration for his accepted prayer, Muhammad a.s. released Ifrit and did not tie him to the mosque pillar so that people could see him.

Thus, the invisible world remained as it is until the Judgment Day. Since Suleiman sought a power that no one else will have due to his compassion and consideration for one of the Prophets, Muhammad a.s. rejected the power over the jinn, i.e., the possibility of such power.

According to this statement, anyone who tries to gain power over the jinn today will certainly not succeed.

Of course, it is common knowledge that Muhammad a.s. the greatest Messenger of God and God’s the most valuable and beloved creature, so all previous Messengers brought (only) a part of his soul (light) through their missions.

Now let's look at a few verses (in Surah "Now") that follow the verse that talks about Suleiman's prayer regarding the power that no one but him will have.

Verse 36: "And We made them serve him: the wind that according to his command blew gently where he willed".

We know that when Allah loves His servant, "He becomes his hearing, sight, hand, foot", and the command of such a servant of God is God's command.

In this sense, it does not matter whether such a slave submits creatures or natural laws.

Verse 36: "and the devils, all builders and scavengers". This indicates that Suleiman's rule extended in a metaphysical direction both "above" (the builders) and "below" (the squatters). Using this connection, we emphasize that Imam Ali a.s. is the Seal of the Absolute Vilayet owned by Sulejmanov a.s. ring and wore it on his hand. After that, verse 38 says "the other Bukagi were also chained", which indicates that they were completely under Suleiman's rule, because the one who is chained does not have freedom, nor does he have the option of choosing.

Everything mentioned was a gift from God "so release or keep, you will not be held accountable for it". It is about a special gift from God, to the one who does not sin and therefore is not responsible for the gift.

Verse 40: "He is indeed close to Us and a beautiful abode awaits him."

Closeness to God in the narrower sense are the Immaculate, that is, the Sinless (Muhammad, Fatima and the 12 Imams), and Suleiman is as close to God as he is close to them, and we know that Vilayet could only be partially manifested in Suleiman's time. However, the Messengers of God had a living knowledge of the Law of the House, and they addressed God with that law.

Suleiman's command is, as we have seen, the command of God himself. and He says that in "His laws there is no change", and we need to differentiate God's omnipotence from the presumed "arbitrariness" (non-causality), because there must be a cause for everything, even if it is unknown to us, as is the case with all miracles (miracles) and keramet (supernatural events).

Such events are also caused by a »cause«, but such a cause is unknown to us. Regarding destiny, the Sixth Imam said: "It is neither compulsion nor (complete) freedom, but something inbetween."

Asked about what is meant by "between" (determination and freedom) he replied: "A position wider than heaven and earth".

This represents the radiance of the Imam's command, which, like the Pole of the World, is placed between the (immutability) of the provision and freedom, because God's will is the Imam's will according to the famous tradition that we have already mentioned: "When I love My servant, I become his hand, foot, hearing, sight." '.

Original Islam disregards the possibility of Abstract Monotheism and the Attributes have a confluence in the perfect man. In verse 39, it is said (to Suleiman a.s.) how he can retain or release, so he retained authority over the spiritual world while, as we know, Muhammad a.s. Ifrit refused, that is, freed him.

Everything in creation was created for man and for man, and in that sense everything is (in some way) useful and everything is a gift from God.

This is a gift in the general sense of the word, while in a special sense (as it was given to Suleiman) it indicates God's special favor, and the proof of that favor is the absence of responsibility ("you will not be responsible for it..."). In connection with this, the unity of the actions of God and his servants has already been mentioned ("I am his eye, ear, hand, foot...").

The property of unquestionable generosity (in a limited way) can be possessed by people, and in this sense the Prophet, peace be upon him. said: "Adorn yourself with divine attributes", and if that were impossible, he would not even present such a request to people, and reaching one's own perfection through knowledge is the basic task of man on Earth. Acquiring knowledge is essentially only possible during the time of our life overall in this world, because when the hour of death comes, the soul already reaps what it has sown in this worldly life, although the main Reckoning is only done on the Day of Resurrection. But he who is saved in the intermediate state (berzah) can also hope for full salvation on the Day when he will see his deeds in full light.

The world of the stock market is a world of active imagination where "matter" and the form of the soul become one, and our works are the "materiality" of the soul.

It is known that God's Messenger Sulayman a.s. especially loved horses and bred them, which is what some verses of Surah "Now" speak about.

Verse 31: "When one evening full-blooded horses were brought before him which stood on three legs, and barely touched the ground with the fourth,''

Verse 32: "he said: "Instead of thinking of my Lord, I show love for treasure!" - and they disappeared from sight."

Verse 32: "Give them back to me!" - and he began stroking their legs and necks.

In the esoteric sense, "horses" are souls, because the Prophet, peace be upon him. says: "It's your soul

rider so be gentle to her'', and the horse serves for riding in the physical world just as the soul in the spiritual world conveys the light or darkness of the heart to the Spirit, gradually rising or falling depending on the actions it undertakes. A ride is given as a possibility to all people, but not every person is a rider of his own soul.

The Prophet also says: "The God-fearing is bridled", and the reins are put on the horse in order to control it, and the God-fearing is bridled in such a way that his soul lives under the control of the Spirit, preserved from the chaotic and wandering that inevitably occur in the absence of God-fearing, i.e. spiritual exercise.

Even more, in the Dark Age the soul (nefs) is the master of the greatest number of people. Accordingly, the "horses" represent the souls of Suleiman, a.s. students who were brought out in front of him one evening, which means in the night of Suleiman's esotericism, and which again has the meaning of lining up murids (similar to him) in front of him, because Muhammed a.s. said: "Souls are like a mobilized army, those who meet unite, those who do not meet disperse".

This is an aspect (of recognition) and that is exactly why similar is recognized by similar, and this was emphasized by the Prophet, peace be upon him. in another statement saying: "You have not met in this world, you

you just recognized each other''. That is why every teacher can only teach

those who are (pre-existentially) similar to him.

In verse 31, as we have seen, horses are designated to be "thoroughbreds", which is an external purity of race and internal purity of faith, i.e. fullness which, denotes completeness. Pure blood is non-interference, and in the spiritual sense it is the True Path to follow.

This is why the horses "stood on three legs and barely touched the ground with the fourth", because there are three testimonies of faith (Faith in Allah, Messengership and Imamate), and the one who believes in this way stands firmly on the ground, i.e. he is grounded in knowledge. The horses "barely touched the ground" with their fourth leg, which represents the fourth (optional, i.e. implied) testimony of faith, because the other world is above this one and "barely touches the ground", thus not mixing with it. The soul descends to earth from the world of light, and if it gains enlightenment, it is deprived of the earthly, i.e. it "barely touches the earth", so only externally (formally) but not essentially.

We know that the fourth testimony of faith is faith in the other world. In verse 32 Suleiman a.s. he further reproaches himself because instead of thinking that he is his Lord, he actually "shows love for wealth".

We can see that the word "horses" is no longer mentioned at all, but the term treasure is used asreplacement. This means that souls possess their own treasure, which we will return to a little later. Muhammed a.s. said: "Do not think about God, you will perish. Think about His creation''. This is said because "there is nothing like Him"(Qur'an), and any imaginative attempt of this kind is doomed for failure, since the imagination imagines only what is delivered to it through the senses.

Reaching the unattainable is a downfall in itself, since the creature cannot imagine the Creator in any way, so the thought of God (as an attempt to imagine) is a form of downfall.

The only correct path to the knowledge of God. is the realization of a perfect man, is the Imam of his time, otherwise the metaphysical ruin of an anthropomorphic and literalist character threatens.

That is why Suleiman a.s. (in verse 32) uses the term "Master" (not God), because Imam al-Mahdi a.s.is a Timelord, and Suleiman had a (partial) insight into the Right House. To think of the Lord is to know the Imam and any other attempt is a failure.

Suleiman therefore acts in full accordance with the legality of knowing God through the knowledge of the Imam of his Time, because instead of thinking about his Lord who is unknowable (in terms of His Being) he expresses love for treasure, and we know that the treasure is immeasurable which is given to the one who possesses knowledge andfaith in Allah, as well as knowledge of Imams. According to this, in the esoteric sense, Suleiman's course of action is completely correct, because it is said that thinking about God is ruin, and it is inevitable that the spiritual traveler should be directed towards the treasures of the Vilayet of the Holy Imams.

He who knows his Imam has known Allah. The treasure of the Clean House is what Suleiman expresses his love for and which is magically and Hakkikatically correct.

The time of the Timelord has not yet come, and Suleiman the souls of the mystical travelers ("horses") "lose sight" which means that they cannot reach the full level of knowledge that only the priests of Muhammad's a.s. community. This is why Muhammad, peace be upon him. said: "The scholars of my community are like the Messengers of Benu - Israel".

This means that the scholars of Muhammad, peace be upon him. and his communities are on the level of Suleiman, and that is why they are lost from his sight because they are not of lower rank and looking at those below you implies height.

In verse 33 we saw Suleiman a.s. he asks for the horses to be returned to him (after they were lost from sight,) and this return is at the level of human imagination, because this is the only way possible since Suleiman's »heart vision« does not reach the true perfection of the spiritual journey that can be fully realized only within the Muhammadan a.s. ummah.

And he started "stroking their legs and necks", because we saw how three legs represent a triple testimony of faith while the neck is seen as trust and only "stroking" it represents tenderness and "your soul is a rider, so be gentle with it" ( hadith). Regarding the "neck", a well-known tradition says: "He who does not have belief has no faith", and the 3 legs (triple testimony) and trust (in the Holy Imams) signify the wholeness of faith.

Rudeness towards one's own soul is tempting, and rudeness is nothing but exaggeration. That's why Imam Ali says that "The Middle Way is the Right Way".

The activity of spiritual beings in the material world after Suleiman a.s. is impossible, because, as we said, Allah answered his prayer to give him power "such as no one will have after him". Although there are those who claim to have power over spirits, it is usually a matter of schizophrenia or mental illness. Of course, partial insight into the spiritual worlds is possible.

Now let's analyze some other verses related to Suleiman a.s. (Surah "Ants", surah 27, verse 93) in which Queen Belkisa addresses her court retinue. We will not comment on the external meaning of the verse, but will try to touch on possible esoteric meanings, especially those related to the opening paragraph of the sura (In the name of Allah, the Merciful, the Compassionate).

Verse 29: "Oh great ones," she said, "I have been given respect - a valuable letter''.

Verse 30: "From Suleiman and it reads: "In the Name of Allah, the Merciful, the Merciful!"

Verse 31: "Do not pretend to be greater than me, come and obey me!"

Verse 32: "Oh great ones", she said - "advise me what I should do in this case, I will not decide anything without you!"

Verse 33: "We are very strong and brave" - they said - and you ask yourself "Well, watch what you will order them!"

Verse 34: "When the emperors conquer a city" - she said - they destroy it, and make its respectable inhabitants humiliated; that's how they operate''.

Verse 35: "I will send them a gift and see what the messengers will return with."

Verse 36: "And when he came before Suleiman, he said to him: "Should you win me over with treasure? What Allah has given me is better than what He has given you. You look forward to what is given to you!''

In Sulejman a.s. letter to Belkisa it is mentioned in the opening paragraph, which all surahs have at the beginning except the surah "Repentance".

Thus, the missing "Bismillah" at the beginning of Surah "Repentance" was inserted in Surah "Ants". It is known that together with Imam Mehdi a.s. Hidr, Ilijas, Idris and Isa a.s. 40 noble priests and 30 spiritual princes also live in Occultation, a total of 74 people. And some of them are replaced after death.

As the number (of 30 spiritual princes) is identical to the verse inserted "Bismillah" (also 30), this means that the key to the esoteric opening item is held in the hands of the mentioned spiritual princes, who are under the direction and supervision of Imam Mehdi a.s. These priests, on the order of the Imam of Time, reveal to certain mystical travelers one or more esoteric "harps" of the opening item according to their state and spiritual capabilities.

The totality of "Bissmillah" is personally owned by Imam al-Mahdi a.s.

Surah "Repentance" is surah number 9 and has 129 verses. Surah "Ants" is Sura 27 and has 93 verses. In the sum of the digits, this gives exactly the number 30 (9+1+2+9+2+7+9+3=30). Imam Ali a.s. said: "The whole Qur'an is collected in Fatiha, Fatiha in Bismillah and Bismillah in a point. I am that point''. It is known that the Fifth Imam Muhammad was called Bakir a.s., the separator of truth from falsehood.

If we add the ordinal number of 2 surahs ("Repentance" and "Ants") and the total number of verses of both surahs, we will get the number 258 (129+93+9+27=258), which if subtracted from the number of the Imam's friends (313 ) gives the number of years of the Fifth Imam's life. 313-258=55, and he died at the age of 55. This is an indication of the "dissolving" character of the esoteric "bissmillah" when it separates truth from lies. In this way, everything that is good comes only from God, and evil comes from people and Satan.

This means that the number of Mehdi a.s. friends (in the hour of Disclosure) and the separation of truth from falsehood (which is the Imam's own) together form the esoteric opening paragraph at the beginning of the surah ("In the Name of Allah, the Merciful, the Compassionate"). We know that paragraph is missing at the beginning of Surah "Repentance" (9). Together with the ordinal number of Surah "Ants" we get Ya'sin, the heart of the Qur'an 9+27=36. Imam is Pole is the heart of the created world, and through him God's Love enters into existence.

The ordinal number of Surah "Ants" (27) indicates the totality of human knowledge because it is the Sixth Imam a.s. said: ''Knowledge has 27 parts. There will only be two parts known until the Annunciation of Imam Mahdi. He will bring more when he appears, and so the 25 parts will reappear and join the other two''. So, the body of knowledge (in the way of the esoteric "Bissmille") should be sought in the sura "Ants" whose ordinal number (27), as we have seen, indicates the totality of knowledge in the Golden Age.

If we add the 3 testimonies of faith (Faith in God, Prophethood and Imamate) to the number 27, we will get verse 30 (27+3=30) which, as we know, reads: "From Suleiman: "In the Name of Allah, the Merciful, the Compassionate !'', and both the esoteric Bissmillah and the esoteric levels are countless. The total number of verses of Surah "Ants" is 93. If we subtract verse 30, we will get exactly Muhammad's a.s. life, because, 93-30=63; and we know that the Prophet passed away and moved to a better world at the age of sixty-three.

This says that the life of the Prophet and the esoteric "bismillah" together create the body of knowledge, and how Muhammed a.s. life and his light mean that 30 spiritual princes (through the esoteric opening movement) "radiate" into the outside world, with all 19 harps of the opening phrase - In the Name of Allah, the Merciful, the Compassionate.

The opening »movement« has a total of 19 harps (letters). In the name of Allah - 7, Merciful - 6, Compassionate - 6. Seven is a perfect number and according to the Quranic concept there are 7 heavens. The Muhammadan Light descends into the created world through 12 Light Curtains (Holy Imams), and the name "Merciful" is held by 6 Imams (because "Merciful" has 6 letters), and the name "Merciful" by the other 6 Imams (because "Compassionate" also has 6 harps); so a total of 12 (6+6=12). The hadith states: "Twelve lights were lined up next to God's Throne before the creation of the heavens and the earth." Since these lights (12 Imams) were pre-existentially "arranged" next to God's Throne (which is in the middle), this means that on both the right and left sides there were 6 lights, which are the Merciful Names (6 letters ) and Compassionate (also 6 harps).

In total, just as 1 and 9 are the beginning and end of all mathematic discourse, so are the Holy Imams a.s. the beginning and the end of all, the Alpha and the Omega, the First and the Last. Also, this balance of the number 12 (6+6), i.e. the centering of God's lights (12 Imams) next to the divine Throne shows the perfect balance of the external (zahir) and internal (batin) aspects of Islamic teaching, and the fact that the Imams are especially the ta'wil of the Revelation. God's throne means the Word, the word is revelation, and the perfect interpreters and guardians of Revelation are the Holy Imams.

Once Muhammad a.s. drew a straight line in the sand with a stick. Covering her with his hand, he said: "This is the True Way." Then he drew a few side lines, adding that it was the Roads' fault. The True Path therefore represents absolute moderation, which is the Holy Imams, because the perfect balance of the number 12 is contained in two sixes (6+6=12), and which God's Names are the Merciful and Compassionate.

The Prophet, peace be upon him, drawing a straight line, did not say that it refers to Islam, religion and the like, but he did use the expression Right Path, and we know that it refers to the 12 Imams who are the Keepers of the Book and its Interpreters.

After the first part "Bismillah" (In the Name of Allah), which means starting on the spiritual path, the mystic through the light of the six Imams knows God's Name the Merciful and then through the next six God's Name the Compassionate.

We have seen the first part (In the Name of Allah) has 7 letters.

On the spiritual journey there are 7 stages of knowing one's own soul, and also, there are 7 Great Prophets or people of the Book.

Muhammad a.s. moved to a better world at the age of 63, and 63=7x9. Number 9 is the perfection of number 3 (3x3=9) and three are testimonies of faith; Faith in God, Messengership and Imamate. The triple testimony of faith is therefore announced in the 7 heavens in the manner of Sharia, Tariqat and Hakkikat, and it is Muhammad's a.s. life, since we saw that 7x9=63. Also, there are 7 ebdals by which Allah guards the 7 continents, and Shahadat (Islamic Testimony) has 7 words - LA ILLAHE ILLALAH, MUHAMMED RESULL ALLAH.

There are seven tawafs (circumstances) around the Kaaba when performing Hajj. Prophet a.s. said: "If 7 heavens and earth were placed on one cup and "LA ILLAHE ILLALLAH" was placed on the other, "LA ILLAHE ILLALAH" would prevail.

These are some aspects of the number 7 in relation to the first part of Bissmillah (i.e. IN THE NAME OF GOD), and we have seen how the Shahadat is heavier than the 7 heavens and therefore the first part of Bissmillah (IN THE NAME OF GOD) is equal to heaven and earth.

Two sixes remain, that is, two Names of God - Merciful and the Compassionate, each of which has 6 harps. The six-pointed star (hexagon) is David's star and Suleiman (who sends the letter to Belkisa) is his son. Both of them were, as we know, Messengers of God. Zahir (external) and batin (internal) of the opening verse of the Qur'an are symbolically represented by the Star of David.

The cube consists of 6 corners and, in this context, it is the inner corner

The "cubes" (Ka'bi) or the temple of the heart where the "Merciful" (6 Imams) signifies the external consideration and the "Compassionate" part(the other 6 Imams), so the internal consideration of the dice are thus zahir and batin united (through the Imam of being), which is the Temple of the heart.

Since the cube (Ka'ba) has 6 corners, the unification of the zahir and batina signifies the preservation of the Qur'an through the Imamate (12 Imams).

Now we will analyze verse 144 of Surah "The Cow" which talks about the Imam as the inner temple of the believer's heart. First of all, let's say that the difference between the number 144 and the number of Quranic surahs (114) points to verse 30 (surah "Ants") which, as we know, is the esoteric "Bismillah", because, 144-114=30. This means that verse 144 hides the secret of the esoteric opening item (In the Name of Allah, the Merciful, the Merciful), that is, the unity of "Bismillah".

Verse 144 (Surah "The Cow") reads: "We see how you look with longing towards the sky, and We will certainly make you turn towards the side you wish; therefore turn your face to the holy temple! And wherever you are, turn your faces to that side. Those who were given the Book surely know that it is the truth from their Lord - and Allah watches over what they do.''

In an external sense, the verse speaks of turning towards (Mecca), or Ka'bi when performing the prayer. We will not comment on its external meaning. However, it should be emphasized that Muslims (in prayer) turned towards Jerusalem for a total of 18 months, which is the number of years that Fatima's lived for. With her death, the turn to the Imams, who are like the Faces of God, are the "inner" temples. We see how the words "Messenger« or Muhammad are not mentioned at all in verse 144, nor is there any mention of prayer. This means that the verse (of batin) is addressed to every spiritual traveler who has set out on a journey in the Name of God, thus overcoming the first stage in the knowledge of "Bismillah".

The word "qibla" (or Ka'ba) is also not mentioned, because esoterically it refers to the 14 Temples of Light.

The beginning of the verse says that God sees "how you gaze longingly towards the sky". The word "heaven" is mentioned in several verses of the Qur'an, and in the surah "Constellations" verse 1 says: "Thanks to the sky adorned with constellations".

Regarding this verse, Muhammad a.s. said: "The sky is my personality and the constellations are the Holy Imams, all Twelve of them". According to this, the "heaven" mentioned in verse 144 (surah "Cow") is Muhammad's personality, which means his light that descends into the created world through the 12 light curtains (Holy Imams).

Every cleric is "under" the Muhammedan sky (light) and he casts a glance (of his »heart's eyes«) towards that sky with longing he’s aware of. Imams are the side of God and that is the side that the mystical traveler wants. The mystic should therefore turn his face towards the Holy Temple (Imam) "wherever they are", i.e. at whatever level (mekam) and station (manzillah) they are, because each of the 12 Imams is an absolute murshid and a teacher never take over his role completely.

Therefore, for one who desires knowledge, turning to the Imam of his time is inevitable. One Quranic verse says that "everything but the Face of God will perish", and that imperishable Face is the Imam of Time to whom one should turn. Those who were given the Book are precisely the Holy Imams who know that it is the truth from their Lord. The word "Book" is mentioned, which indicates the perfection of the 12 Imams who are the bearers of both the zahir (external) Qur'anic text and the batin, i.e. spiritual ta'wil. In this sense, the Qur'an was "given (as) a Book" to the Twelve, because they are the Guardians and interpreters of the Qur'an. Allah watches over what they do in such a way that His will is (at the same time) and their will, according to the traditions about "unity of action". If we add the ordinal number of the surah "Ants" and the verse inserted "Bismillah" (30), we will get the number 57 (27+30=57), which is the sura "Iron", i.e. exactly half of the Qur'an (57+ 57=114) which repeatedly says that the totality of knowledge,along with the esoteric "Bissmillah", is centered in the Qur'an through the Imams of Time. As the heart is in the middle of the chest, heart’s knowledge related to the esoteric opening paragraph ("In the Name of Allah, the Merciful, the Compassionate") is found in Surah "Iron". The Fourth Imam, Sejad a.s. calculatively said that some verses of Surah "Iron" were revealed for the people of the Last Time who will think deeply about those verses. Because the Qur'an is alive and completely new in every time, and one of the basic tasks of a scholar is to think about the "here and now".

Now let's analyze verse 34 in which Belkisa addresses his nobles:

"When emperors conquer a city," she said, "they destroy it, but make it respectable. They humiliate its inhabitants; that's how they work''. The ordinal number of the verse (34) corresponds to the number of years of Imam Ali a.s. when Muhammad a.s. declared him as his successor and leader of the Muslims at Ghadir Hum.

As we know, the power that Imam Ali a.s. had was later confiscated with a specific type of military coup and with the help of various tricks, lies and pressures. Closing one's eyes to undeniable facts in order to preserve the non-existent "unity" has caused great harm to Muslims, because truth and falsehood cannot be in agreement.

Verse 34 (Surah "Ants") talks about that event esoterically. Muhammed a.s. said: "I am the city of knowledge and Ali is the gate of that city". According to this, the "city" mentioned in verse 34 is the city of Muhammadan knowledge and the "kings" are the future rulers. Their helpers played a part too,because they esoterically destroyed the city of Muhammadan knowledge by not entering through its gate (Imam Ali a.s.) and improper entry in any area destroys its inside.

This way, the city was conquered, which is completely consistent with the events in the age of Imam Ali. Respectable residents of the city of knowledge are the Holy Imams whom all the "Islamic" rulers ("emperors") tried to humiliate and deny in every way. Of course, that didn't work how they planned it would, because the Imam remains the Imam regardless of whether he is recognized or not, whether he is famous or not. Although they have won external power, the cosmic (internal) function of the Imam endures and resists all changes. If we add the total number of verses of Surah "Ants" (93) with verse 34, we will get the number 127 (93+34=127), which represents the fullness, i.e. 100 names of God and the totality of knowledge (27), which is also the ordinal number of the surah "Ants". This indicates that the totality of knowledge is in the possession of Imam Ali and every Imam after him.

The proof is the difference between the number 127 and the number of Quranic surahs (114), which is the number 13 (127-114=13), equaling to the Prophet and 12 Holy Imams.

God Almighty accepted Suleiman's prayer and no one will possess a power like his until the Judgment Day. This is all the more reason to reject false teachers and those who see everything but themselves whilst deceiving people in this time of darkness and spiritual hunger. Still, the travelers make it.

Because, "he who knows himself has known the Lord too" (hadith).

SHEIKH BEHAUDIN

He was a light of faith and a knower of the conditions of many;

the treasury of great knowledge; Sheikh Behaudin

The secret of the heart's own secret has been reached

because the Sufi breathes with words only if they’re truthful; Sheikh Behaudin

While the dawn was rising in the hearts of the dreamers, the soul was

fluttering away like a golden bird. all of this is because,

we all belong to God and to Him we shall return, Sheikh Behaudin

DEPARTURE

Carried away by the deceitfulness of the world, we cannot know the hour of departure

and what we love is overthrown in an instant

and never comes back. Death knocks at everyone's door,

although we only remember it when it comes to us...

A rose that bloomed would be suddenly cut down by a sword

Destinies and everything great comes when we least expect it

Death knocks on everyone's door

although we only remember it when it comes to us...

The tender bud was plucked by the hand of the indomitable Decree

because there is no security in the garden of life security except

devotion to the One. Death knocks on everyone's door

although we only remember it when it comes to us...

TO THE HONEST TRAVELER

Adherence to harmonious form is part of the greater Harmony

and love is a great memory from the world of souls, a calling

from our ancestral homeland when we were one and the same

in something Bigger. But if we do not see, a veil of darkness

becomes earthly beauty; know that, honest traveler...

The secret of harmony comes from His beauty, because the flame

doesn't shake by itself, the lamp is the cause

a flash that reveals all. The picture is the world and the dream in

the eyes that wide open; know that, honest traveler...

Every being is bewitched by love, but

nothing comes from us, and veils cover the worlds,

all in an attempt to hide the Face of the Most Beautiful.Life is a dream

and nothing else, a butterfly's flight from flower to flower; know

that ,honest traveler...

PEACE WITH YOURSELF

Complete happiness or unhappiness, it does not belong

to this world. Because there is no unquestionable union here,

nor does separateness in itself mean

discord, it is enough to live in peace with

yourself and others...

Our spirit wanders looking for meaning in transience;

enchanted by colors and smells, he imagines brilliantly

the sun behind the mountain and a different sky behind the rainbow colored sky. But luck

is within himself, although he often does not know it, it is enough to live in

peace with yourself and others...

Obsession is every expectation of perfection in

this imperfect place, and total completeness

is the end point on the Road. And since no one is

without the need for another man, it is enough

live in peace with yourself and others...

A Bygone Era

The past is the only sure thing. The present is

always different from the previous expectations, and the future is

always more uncertain than our hopes. Fear of

life is harder and more bitter than the fear of death, and it occurs more often.

No pain is forgotten until the end, and

we would remember it sometimes. The war and all that

brought us closer together twenty long years ago

that is because closeness in great suffering

is deeper and bigger, and now we are calm in

the separation we respect, knowing that

friendship will not end. After love usually

desolation remains, but sometimes cordiality that does not oblige is also there.

Evil never comes from Completeness, so

happiness is usually not as great as it seems

nor is misfortune so deep as we think it is.

Both are just an illusion and what

we call reality scatters like a cloud, for each and every person.

The past is the only sure thing and it never opposes us. Sad but true.

SABINA

Completely accidental encounters tell our greatest secrets.

When we hope for nothing and expect nothing,

sunk into peaceful indifference, we are completely turned to ourselves

and that's exactly why the suddenness of a beautiful face can hurt so much; redhead

beauty...

A pebble trembled with foreboding carelessly thrown into the river of life

ointo the deep water of the unspeakable, because ia word

is usually unable to express refined feelings;

red haired beauty...

Pale and expressive face expressive, calm and collected,

absent in its whole , untouched world.

It was delicate as a flower, fragrant as a petal, indicated

suddenly, flying from the distant mists of vagueness, a red-haired beauty...

I watched in silence, without desire or apprehension,wanting

that the image in the soul remains bright and undisturbed,

to not make no words cloud the reflection of a barely visible memory

in melancholic eyes; red haired beauty...

Unknown yet intending passenger. A passenger without a name

and meaning, in a place where countless random faces

come and go, never to return. Maybe

that's why it's good to write it down, someone

remembered her and snatched her from oblivion;

red haired beauty...

Author’s note:

Jasminko Šarac was born in 1961 in Stolac. He completed his studies in sociology at the Faculty of Political Sciences in Sarajevo. In 2001, spearheaded by the DID publishing house, he published his first work, »Night of the Dead«.

In January 2004, published by BZK Rebirth (Preporod) Stolac, »Melancholy in the Blue Distances of Ferrara«, a collection of poetry, was published. Then, in February 2005, »Christ's Bride«, his next inspiration, also published by BZK Preporod Stolac. This piece was followed by »The Violet of Casablanca« and »The Light of Bethlehem« in 2006, then »The Bosniak« in 2007, »The Feather and the Concealment« and »The Road to Magdala in 2008«, »The Gates of the Pure« in 2009, »The Secret of the Holy Name« and »Cheops' Message« in 2010, »The Fakir« in 2011, »Kalki Avatar« and »Imhotep’s Disappearance« in 2012, and »Provincial« in 2013.

And at last, before us are the »Temples of Wisdom«.