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to witness absolute certainty, as it is written in the Holy Quran:

So We would make thee a sign for the people.... (The Cow, 187)

Thus ‘Uzayr u was born to the world. His inner truth and spiritual reality were of the light of two names of the divine essence, al-Awwal, the First, and al-Akhir, the Last. He was the first because in his life he witnessed his former condition; then he died. And he was last, because after death he witnessed his own coming back to life a second time. His heart and mind were of the light of two divine attributes, as-Sami’, the All-Hearing, and al-Basir, the All-Seeing. He was hearing because he heard the Word of the Lord, inasmuch as He speaks in the Holy Quran:

Nay, thou hast tarried a hundred years. (The Cow, 263)

He was seeing because he perceived himself in his second life. His self was of the light of the divine action al-Wali, the Guardian, the Trusted Friend, as he was trusted to witness the perfection of divine power.

Jonah

As for Yunus u: after Allah Almighty had shown various aspects of His power, one example being the Prophet ‘Uzayr u, His divine will caused another prophet to be sent to the world, who enjoyed divine protection, even though he was made to live in the depths of the sea and to make his home in the belly of a fish. Thus Yunus u was born into the world. His inner truth and spiritual reality were of the light of the name of divine essence: al-Wajid, He who brings into existence, the Creator, by reason of his light-filled existence in which there was no darkness. His heart and mind were of the light of the divine attribute: al-Ghafur, the Pardoner, for that he attained forgiveness from his Lord and was saved from drowning and rescued from his solitary confinement.

For Allah Almighty says in the Holy Quran:

So We answered him and delivered him out of grief; even so do We deliver the believers. (The Prophets, 86)

His self was of the light of two divine actions: one was al-Muqit, the Nourisher, the other was an-Nafi’, the Beneficial. Allah nourished him by spiritual fortification when he resided in the belly of the fish. He was helpful to people when he lived among them, and they benefited from him.

Zacharia

As for Zakaria u: when by the Grace of the Almighty the quickening of the dead had been achieved in ‘Uzayr u, and by divine munificence His Protection had been extended, the divine will decreed the succession of two prophets who both willingly gave their lives in the way of union with the divine. Thus Zakaria u and Yahya u came into the world.

Zakaria’s u inner truth and spiritual reality were from the light of the name of the divine essence al-Qayyum, the Eternal, Self-Existent. He became permanently established in the love of Allah and was so steadfast therein that even when he was hewn into two pieces he was able to persevere in patience.

His heart and mind were of the light of the divine attribute al-Hamid, the Praiseworthy, for through his actions he became worthy of praise. He even gave his life and soul in the way of Allah. His self was of the light of two names of the divine essence: one was al-Muhiy, the Life-Giver, the Quickener, the other was al-Majid, the Most Glorious, for his Lord called to him and spoke: “I have given you a son and I have called him Wali. His is to inherit his father’s knowledge as well as to give new life to his father’s name.” That is how the names al-Muhiy and al-Majid came to be manifested.

John

As for Yahya u: when Zakaria u had given away his life and soul for the love of God, the divine will decreed for a prophet endowed with perfection to succeed him and so necessitated his appearance. Thus Yahya u came into the world. His inner truth and spiritual reality were of the light of the name of the divine essence al-Haqq, the Truth. This name was given to him for his great endurance in preaching and his outstanding spiritual vision. His heart and mind were of the light of three divine attributes: al-Warith, the Inheritor; ash-Shahid, the All-Witnessing, and al-Baqi, the Permanent, Remaining. He inherited his father’s knowledge; therefore he is an inheritor, an heir. He witnessed the unseen world as well as being martyred in the way of Allah; therefore he is a full witness. Allah Almighty Himself bears witness to Yahya u:

Yahya has never sinned against Me; therefore, I do also love him.

Therefore, it is inevitable that the lover who is slain on the path of the beloved becomes permanently united with his beloved.

His self was of the light of a divine attribute, al-Wali, the Saint, the Friend of God. For none of Yahya’s u actions was ever rooted in any motivation of his lower soul.

Jesus

As for ‘Isa u: when the divine and universal order of things had reached its maturity, the divine will decreed the appearance of a prophet who would awake the dead and manifest many miracles and divine signs, so that knowledgeable and informed folk no longer could deny that Allah quickens the dead. For Allah has revealed:

That is how Allah brings the dead to life again.... (Baqara, 73)

Thus ‘Isa u came to this world. `Isa’s u inner truth and spiritual reality were from the light of the name of the divine essence, al-Ahad, the One, for that he came to be born without a father, and was living proof for the Unity of God. His heart and mind were of the light of the divine attributes al-Wahid and al-Khabir. He is al-Wahid, the Only, for that in both the physical and the spiritual world he is unique. As for al-Khabir, it is because he encompassed the knowledge of both the manifest and the hidden. As Allah has revealed in the Holy Quran:

…and I have taught you (to write) the book, and wisdom, the Torah and the Injil.

(The Table, 110)

The knowledge obtained from the Torah is outer knowledge, while that of the Injil is inner, spiritual knowledge. His self was of the light of three divine actions: al-Muhiy, the Life-Giver; al-Mumiyt, the Life-Taker; and al-Khaliq, the Creator. He is Muhiy on account of his raising the dead to life again.

Muhammad

When the perfection of the divine had completed its manifestation in the realities of men, on earth as in the unseen world, the divine will necessitated the coming of yet another prophet in whom all qualities of perfection would be expressed, and he was to be a messenger and all signs would be manifested in his person. This prophet was to be Muhammad (peace and blessings be upon him), Habibullah, the Beloved of Allah. In him are gathered all the (achievable) stations of this base world and the spiritual world separately and collectively. His spiritual reality encompasses the entirety of spiritual realities; he is a prophet in this world, as he is also a prophet in the world of spirits, and in the world of the divine.

After ‘Isa u departed from this world, nearly six hundred years went by before the Seal of the Prophets and Prince of all Messengers came to the world. Inasmuch as Allah Almighty has spoken in the Holy Quran:

People of the Book, now there has come to you Our Messenger, making clear to
you many things You have been concealing of the Book, and effacing many things. There has come to you from God a light, and a Book manifest whereby God
guides whosoever follows His good pleasure in the ways of peace, and brings
them forth from the shadows into the light by His leave: and He guides them
to a straight path. (The Table, 17-18)

As Muhammad {s} was of Light, his station in the Lord’s Presence was an exalted one. His inner truth is of the truth of all truths, and his name is the greatest name, it combines all divine names and attributes within itself. His spiritual reality is from the light of the divine essence itself. His mind is from the light of the names of the divine essence. His heart is from the light of all the divine attributes combined. His self is from the light of the names of all divine actions.

When Allah Almighty sent him to perform his prophetic mission, He made him the Prince of all divine messengers, and He sent him as a mercy to the worlds, as it is revealed:

We have not sent thee, save as a mercy unto all beings. (The Prophets, 107)

And Allah gave him knowledge of the stories of all the prophets who had gone before him. Thereafter Allah spoke to him: “Be patient, practice the patience of Asiya (wife of Pharoah)!” As He says in the Holy Quran:

So be thou patient, as the Messengers possessed of constancy were also patient.

(The Sand Dunes, 35)

By the “Messengers possessed of constancy” (the “ulul-’azm”) are meant the great prophets like Nuh u who was patient with the great troubles his people heaped upon him; and like Ibrahim u who was patient in the face of the fire of Nimrod; and Ismail u who was patient as he was about to be sacrificed; and as Ya’qub u was patient during his separation from Yusuf u, and with the blindness that beset him on account of the pain he felt; as Yusuf u was patient when he was cast into a well and later thrown into prison; as Ayyub u showed patience in the midst of so very many trials, and as Musa u was patient with the injustice and violence of his people. Da’ud u patiently wept for forty years over the mistake he had made. Yunus u was patient when he was swallowed by the fish. Zakaria u was patient when he was sawn in half. Yahya u was patient when he was martyred in the way of Allah Almighty. ‘Isa u was patient while laying brick upon brick, and he said:

Truly, the world is but a bridge; seek to pass over it, and do not try to repair it.

Therefore, should they ask you: how are the prophets able to perform their calling of inviting people to the Truth while they are aware of Him at every station? Then the answer is as follows: the Lord has placed a veil of light between His prophets and Himself. By means of these veils they are able to address their people.

Some have also said: In the world of spirits Allah Almighty counseled His prophets thus: “I have sent you to My servants living in the world of base matter: therefore, show them no anger by ascribing to them certain actions, and veil yourselves from Me. Likewise, show them no pleasure on account of certain actions which they ascribe to themselves, and remain veiled from them also through spiritual concealment, for it is upon you to perceive the Lord Almighty in people, and to discern the people in the Almighty.”

Know then that no one may reach the inner secrets of the prophets, and no one may know their states but Allah Almighty. Oh ye who are seekers of the divine! Of this you must be mindful: to follow from beginning to end what I have made clear to you, without deviating into denial or falsehood, but by keeping to the path of moderation and admonition. So that, perhaps, in the end you will comprehend the highest form of wisdom, and maybe at the final outcome you will drink of the wine of knowledge. For I have made plain the code of Divine Law of the prophets, their spiritual realities and their exemplary conduct; you must hold them in highest respect and try to follow their example.

In their stories is surely a lesson to men possessed of minds. (Joseph, 111)

Insha’Allah, we will now attempt to complete our instruction, to inform of the outer and inner aspects of religious law, and of the attributes and qualities of the Prophet Muhammad, on whom be blessings and peace.

Created Through the Light of Muhammad 5

Praise be to Allah, the Exalted, the Wise; He who created man for Himself, possesses the entire universe.

Oh ye wishing to apprehend the divine secrets! Know then that Allah Almighty laid in the Prophet Muhammad {s} the base for the edifice of the prophets (on all of whom be peace), and that in him He would complete it; and to him He revealed the Glorious Book of the Quran. In it He has made plain his authority, and He has described him in all the holy books, the *Torah* (Old Testament), the *Zabur* (Psalms), the *Injil* (New Testament)and the *Furqan* (the Quran).

He has made him perfect by giving him the ***Liwa-al-Hamd***, the Banner of Praise, and the ***Maqam-al-Mahmud***, the Station of the Praiseworthy, thereby making him the light of both worlds, messenger to both Jinn and men, and enabling him to attain the secrets of proximity to the divine station by two bows’ lengths, and becoming the king of the world. Peace and blessings be upon his pure and meritorious family and his worthy companions who are pursuing the way of greatest righteousness.

Then Allah Almighty spoke thus:

Alif. Lam. Mim. Allah, there is no god but He, the Living, the Everlasting. He has sent down upon thee the Book with the truth, confirming what was before it, and He sent down the Torah and the Gospel aforetime, as guidance to the people and He sent down Salvation. As for those who disbelieve in God’s Signs, for them awaits a terrible chastisement; God is Almighty, Vengeful.

(The House of Imran, 1-4)

- **And in a Hadith al-Qudsi He has said: “Were it not for you, I would not have created the universe.”**
- It is related by Abdullah bin Abbas that the Holy Prophet {S} said:
“The very first thing that Allah Almighty ever created was my soul.”
- In another place he is reported to have said: “First of all things, the Lord created my mind.”{ AGL}
- In yet another place he is to have said: “I am from Allah, and the believers are from me.”

How many proofs has He not brought to bear that all existent things are from Him, and that he r, is more excellent than all of creation!

The Qutb-al-Muhaqqiqin, the most eminent of those who verify, Sayyidina ‘Ali, has said:

- Before the Lord Almighty created the divine throne and the divine court, Heaven and Hell, the worlds and the skies,
- He created the light of our Prophet Muhammad {s}.
- He created his soul three hundred twenty-four years before He created the soul of Adam u.

Thereafter Allah Almighty created twelve veils, namely:

- the veils of power,
- grandeur,
- kindness,
- mercy,
- bliss,
- munificence,
- high station,
- guidance,
- prophecy,
- eminence,
- awe, and
- the veil of intercession.

Thereafter the Prophet’s r soul remained wrapped in the veil of power for twelve thousand years; and for eleven thousand years it remained within the veil of grandeur. For ten thousand years it remained in the veil of kindness; for nine thousand years in the veil of mercy; for eight thousand years in the veil of bliss; for seven thousand years in the veil of munificence; for six thousand years in the veil of high station; for five thousand years in the veil of guidance; for four thousand years in the veil of prophethood; for three thousand years in the veil of eminence; for two thousand years in the veil of awe; and for one thousand years his soul remained in the veil of intercession.

- After this it stayed on the divine throne for six thousand years.
- Thereafter the Lord Almighty took it and brought it to the offspring of Adam’s u loins.
- From Adam’s u loins it passed to Seth u, from Seth u to Idris u and from Idris u to Nuh u.
- Thus it was transferred all the way down to Abdullah bin Abdul-Muttalib. Finally it came to this world in the city of Mecca.

It is reported that the Lord Almighty created a tree from the light of him who is the pride of the world. This tree had four branches, and it was called the tree of certainty.

- The light of Muhammad {s} was manifested as a veil made of white pearls.
- It was placed upon this tree shaped as a peacock, and there it remained for one thousand years,
- steeped in the remembrance of Allah Almighty.
- Then the Lord created the mirror of modesty and placed it opposite the peacock.
- When the peacock looked into the mirror, he beheld a most beautiful face and form in it, and it became shamed before its glorious aspect, and prostrated itself five times.
- Therefore, five daily prayers became incumbent upon us, from that prostration.
- The Lord Almighty trained His gaze upon that light once more.
- From shame, that light began to perspire under the gaze of the Almighty.
- From the sweat upon his brow, the Almighty then created the angels.
- From the sweat upon his face, He created the throne, the divine court, the tablets and the pen, the sun, the moon and the stars.
- From the sweat upon his breast, He created the prophets and the messengers, the holy martyrs and the men of knowledge, and those of righteousness.
- From the sweat on his feet He then created the worlds and what is contained within them, up to the lowest of all stations of Hell and what is in it.

Then the Lord Almighty spoke: “Oh Muhammad, look before you!” Muhammad {s} did so and he saw that all was replete with light.

- The light before him was the light of Abu Bakr.
- The light behind him was the light of ‘Umar.
- The light to his right was the light of ‘Uthman,
- the light to his left was the light of ‘Ali, may Allah be well pleased with them all.
- Then the light of Muhammad {s} began to praise the Lord for seventy thousand years.
- After this, the souls of the prophets were created.

When Allah had created the souls of the prophets, they all spoke
La ilaha illAllah, Muhammad-ur-Rasulullah.

Then Allah created a lamp.

- He placed the soul of Muhammad {s} upon this lamp in the very same shape he was to appear in this world, and he was as if in prayer.
- The souls of all the prophets performed tawaf (circumambulation) around the soul of Muhammad {s} for two hundred thousand years.
- Then the Lord ordered them to look at Muhammad {s}.
- The souls then gazed upon him.
- Whoever gazed upon his head became a king in this world.
- He whose gaze fell upon his forehead became one of the just. He who espied his chest became a man of learning.
- In brief, whichever part of his blessed body the soul cast its gaze upon, it was endowed with just such an art or craft as corresponded to that member.

Thereafter Allah Almighty commanded the people to perform their ritual prayer in the shape of the name “Ahmed”.

- That is to say: the prayer position of qiyam (standing upright) resembles the Arabic letter ‘alif’.
- The ruk’u (bending from the waist) resembles the letter ‘ha’,
- the sajda (prostration) resembles the letter ‘mim’, and
- the final position of jalsa (kneeling) resembles the letter ‘dal’.
- (In Arabic the name Ahmad contains these consonants: *alif, ha, mim, dal*).

Then the Lord Almighty created the Prophet's {s}esembling in their forms the shape of the name “Muhammad”.

- The head is round, like the letter ‘mim’.
- The two hands resemble the letter ‘ha’,
- the belly again resembles a ‘mim’, and
- the feet resemble a ‘dal’.

And now, oh ye desirous of learning divine secrets! I will now put forth to you the circumstances of the birth of the Holy Prophet , his mission and the revelation of the Quran and its holy words, by the leave of the Almighty Lord, Allah.

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