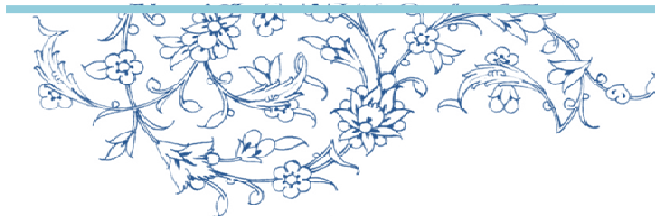


تفسیر و تاویل در

فاتحہ الکتاب

"Ramadhan lectures on the first surah of Quran"
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نخاندہ: آرش رسکار



الرحمن الرحيم



First session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الله is the One, who is asked for help, by every creature, in the time of difficulty, where there is absolutely no hope of survival, and all the expected channels of getting help are closed. In the name of him, we start, everything we do. We believe if we start something without his name, there is no بركة, no blessing, no good end to it. So we always start in his name, ...

Because he is the الرحمن, beneficent. If there is going to be any benefit, it is to come from him. We want to benefit.

we always start in his name, ...

Because he is the الرحيم, the merciful. We want him to have mercy on us. To provide us with something, to make up for our shortcomings.

we always start in his name, ...

Because he is the الملك, the sovereign lord. How are we to do anything without his permission and without his support. He is the king.

we always start in his name, ...

Because he is the القدوس, the Holy, the One who is not limited to certain depth. The one who is pure of being limited. we always start in his name, because we want the best of it. We don't want our weakness to limit us. He is the unlimited.

we always start in his name, ...

Because he is the السلام, the source of peace. We want peace to finish what we start without worrying about any interference.

we always start in his name, ...

Because he is the المؤمن, the guardian of faith, the guardian of امنية. We want to be sure of our success beforehand We don't want to worry all the time what will happen next. He is One who has given us this certainty.

we always start in his name, ...

Because he is the الموهيمن, the protector. We want him to protect us, from outside and within. We don't want our action to be hurt by any of these sources.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is the opening of the first section of Quran. The first section is called the opening of the book, فاتحة الكتاب.

There is a verse of Quran telling us about this first section الْعَظِيمَ وَ لَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ (٨٧/١٥). It is a gift from الله سبحانه و تعالى to the prophet, صلى الله عليه و آله و سلم, peace be upon him, specially for him and for no other prophet, except for the first verse which was given to سليمان, peace be upon him. إنني ألقى إلى كتاب كريم says: بلقيس

(٢٩,٣٠/٢٧) إِنَّهُ مِن سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This gift is a gift of seven in pairs, and there are many interpretations on what it means. Most of them agree that seven refers to the number of verses in this section.

فاتحة الكتاب is the to understand Quran. When we read فاتحة الكتاب first we praise God, and then we mention our devotion and then ask God for guidance.

We learn that the same happens whenever we read Quran, we shall praise him and show our devotion and ask for guidance. In fact, even further; we read Quran and we praise god by his own

words, and ask for guidance by his own words. So at the same time that he is talking to us through his book, we are talking through his own words. NOW we apply this understanding to the first section itself.

We say بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، اللَّهُ جل جلاله ، says: My worshiper started with my name, I shall finish his job and give him بركة and blessings.

We say الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، اللَّهُ جل جلاله ، says: My worshiper praised me and understood that all the good things he has, نعمات is given to him by me. I shall give him many good things نعمات in other world also, and I shall protect him from مصيبة, hardship in the other world as I did for him in this world.

When we say الرَّحْمَنِ الرَّحِيمِ ، اللَّهُ جل جلاله ، says: My worshiper claimed that I am beneficent and merciful, I shall surely give him benefit, and send my mercy to him.

When we say مَا لِكَ يَوْمَ الدِّينِ ، اللَّهُ جل جلاله ، says: As he accepted that the Kingdom is all mine in the day of judgment, I shall take it easy on him on that day.

We say إِيَّاكَ نَعْبُدُ ، اللَّهُ جل جلاله ، says: As he worships me only, I shall give him so much that those who worshiped anyone other than me, envy him.

We say وَإِيَّاكَ نَسْتَعِينُ ، اللَّهُ جل جلاله ، says: My worshiper asked for help only from me and I shall truly help him in the time of hardship.

We say اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ، اللَّهُ جل جلاله ، says: Indeed I shall give him what he asked for, I shall give him insurance in what he is worried about.

This is according to a hadith narrated by prophet's اهل البيت . This is one example on how فاتحة الكتاب is the key to understand Quran. Any understandings that God gives you, will be a key for you to understand the words of God in Quran.

This hadith is one of the interpretations of the word: in pairs. At the same time that we are talking to God, God is talking to us, too. There are other point of views; we leave them to your curiosity.

(١٠٩/١٨) قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَ لَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

God! Give us so much knowledge of Quran that an ocean of words cannot express the knowledge you have given us. Not even if another ocean of words come for help!

We started with the name of God indeed he gave us benefit and blessed us with his mercy, provided us with peace and protection in his kingdom and did not limit us to our weakness. He assured us from the beginning.

Second session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الله is the One from whom we ask for help, when we are desperately in need and we are put down by every other cause. When we are down, he is the العزيز, who is always up. That is why we always start with his name, Because we want to be up.

We start with his name, ...

Because he is the الجبار, the compeller. He is the only one whose commands go through and only one who has everything under his control. When he decided to help us, there is no force against his power.

We start in his name, ...

Because he is the المتكبر, the majestic. He puts himself up. If we don't start in his name, his majesty will surely put us down. Since he is the compeller, and he wants being up be only in his name.

(٢٣/٥٩) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

His being in the majestic comes after his being the compeller.

He has specialized these names to himself only. It is wrong for the worshiper to feel to be majestic and compelling. For a sick heart the order is changed أَيْعِدُكُمْ أَنْتُمْ إِذَا مِثُّمُ وَ كُنْتُمْ تُرَابًا وَ عِظَامًا أَنْتُمْ For a sick heart the majestic feeling comes before the will to be compelling. So when we say بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ we heal our heart from feeling majestic and compelling.

فاتحة الكتاب does have a healing power. We recite the verse and vibrations heal our body, in the same time the deep meanings heal our heart.

It is narrated from the prophet(ص) that فاتحة الكتاب heals every pain except death.

We shall recite it seven times and if there is no healing yet we shall recite it ٧٠ times. So is narrated from the prophet(ص).

Again we notice that the فاتحة الكتاب is the key to understanding of Quran. One way of understanding verses of Quran is trying to find the sickness which each verse can heal, and difficulties it can take away. There are many hadithes and saying narrated from prophet and his family اهل البيت. For example it is said that if we read the last verses of the section الكهف we wake up when we want. But one trying to recognize this oneself, finds out that many mysteries of Quran are unveiling for him. For example: you can try to find out what is the healing power of the following verses read after each other:

(١٩٦/٧) إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ ؟

(٦٧/٣٩) وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَ الْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَ اللَّهِ وَ تَعَالَى عَمَّا يُشْرِكُونَ

Or you may think how shall we use:

(٨٣/٣) أَمْ فَغَيْرِ دِينِ اللَّهِ يَبْغُونَ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعًا وَ كَرْهًا وَ إِلَيْهِ يُرْجَعُونَ

And you may think about the power of:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ (١٢٩/٩، ١٢٨) هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

آية الكرسي of الكرسى

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (٢٥٥/٢).

Or what the following verse is goof for

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرْتَبْهَا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ (٤٠/٢٤).

What the following verse to prevent

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَانَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوا بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَا لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَا لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الدَّلِّ وَكَبْرُهُ تَكْبِيرًا (١١٠, ١١١/١٧).

What is the situation we should recite the verse:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَى الْيَلَّ النَّهَارَ يَطْلُبُهُ حُنِيفًا وَالشَّمْسُ وَالْقَمَرُ وَ النُّجُومُ الْمُسَخَّرَاتِ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ (٥٤/٧)

This way of looking at Quran opens new windows to the unlimited world of wonders in the book of الله سبحانه تعالى.

Also فاتحة الكتاب teaches us how we shall respectfully ask God for guidance. In this section first we praise God and then we show our devotion and then we ask for guidance.

If we look through our prayer tradition in Islam, we see that it is an art established for appropriate way of praising god before each prayer.

In the prayer of كميل narrated from Ali امير المؤمنين peace be upon him we see

اللهم انى استلكت برحمتك التى وسعت كل شىء و به قوتك التى قهرت بها كل شىء و خضع لها كل شىء و ذل لها كل شىء و به جبروتك التى غلبت بها كل شىء و بعزتك التى لا يقوم لها شىء.

This is how we shall be polite, when asking God for help. And so does الله سبحانه تعالى in this book. He starts with praising himself when he wants to give. The same as any other start when we start prayer we shall start in the name of God الرَّحْمَنِ الرَّحِيمِ. This is to remind us we are worshiper of الرحمن. Then we shall be praising God with an appropriate praising relevant to what we are asking for him. Today we started in his name and then we praised him by mentioning that he is العزيز الجبار المتكبر.

In his Quran said: (٢١٧/٢٦) وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

We pray: oh God! We submit to you and put our trust in you, and you take care of our action and forgive our mistakes and sins.

He said: (٤٠/٢٢) وَ لَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

We pray: oh God! We are following you with our heart and tongues and hand and you give us victory against the enemies of Islam.

He said: (٧٨/٢٧) إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ

We pray: oh God! We forgive each other and will have mercy on each other, and you give us happiness on the day of judgment and forgive us the best of Heavens.

Third session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The most precious gift God gave us is الحمد لله رب العالمين. So that we thank him for all the gifts he has given to us in his own words. Thanking him will what we have, بركة and blessing, and also will give us more. الحمد لله means all the praise is specifically his. When we thank it is in fact him, we are thanking to. No one is able to worship anything but الله. Those who think they are worshipping others, it is illusion. They cannot. Worship is only for رب العالمين the one and only one who made them what they are. When we say بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الحمد لله رب العالمين it means that, it is in his name, that the praise is all his. So when we want to praise him we shall start in his name ...

Because he is the الخالق, the creator. The originator of creation of everything according to his will and wisdom. All these gifts were created by him.

We started in his name ...

Because he is the الباري, the evolver. After he created things he let them become existent. This is called برأت. The children we are supposed to have are created but have not come to existence yet. After he created the gifts he actually gives them to us.

We start thanking in his name ...

Because he is the المصور, the fashioner. He gives picture to the creature so can we imagine them and recognize them and thank him. There are many of his gifts that we cannot imagine. المصور helps us to discover these and be thankful, and when we praise him, he is رب العالمين. He will educate us تربية, He is the educator مربي; according to our understanding of gifts. That is why we are so eager to discover and understand what his gifts are. By understanding this we will be closer to him. That is what we want. To be مقرب, to be close to God.

(٣٤/٥٩) هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى

So to understand his gifts we shall understand his glorious names. God willing will try our best.

There are four other occasions in Quran that we see الحمد لله رب العالمين,

(١٠/١٠) دَعَوْتُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَءَاخِرُ دَعْوَتُهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So سبحان الله always comes with تسبيح. To praise him we shall first purify ourselves by saying سبحان الله. His majesty is so high that is beyond the realm of imagination. سبحان الله. There are other verses confirming this,

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ إِنَّ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ. (٥/٤٢) يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ. (٣/١١٠), (٩٨/١٥) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ إِنَّ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ. (١١١/١٧) يَتَّخِذُ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ

We shall purify ourselves from attempt to imagine الله. What we imagine is created by him. It can't be him.

(١٨٠, ١٨١, ١٨٢/٣٧) سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

This is the second occasion. And so say the angels around the Throne of God

(٧٥/٣٩) وَ تَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ قُضِيَ بَيْنَهُم بِالْحَقِّ وَ قِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Truly the Throne God is the heart of مؤمن to الله and رسول الله.

When these hearts praise God, angles (of spiritual powers) purify them beforehand.

(٦٥/٤٠) هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The verses around his verse tell us in detail how we shall praise الله. You shall read this part yourself and think about what is the right way to pray God.

We shall call him and only him purely, when we say الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. God gave us rest at night and gave us light during the day. We shall praise him day and night. Our praise should not be a praise to a time dependant God. We pray the same One who created everything from the beginning. He stabled the planet earth and protected it with sky and then started to give تصوير to human being and made us touchable creatures and gave us all clean food and gave us all clean food all these thousands of year so that human race survives. That in our God. He is the One we want to praise. And him only. We will die and he will still be the one. We praise him in all his creation period and we shall be careful that although we cannot limit ourselves to time when praising الله سبحانه تعالى, he is still alive. We don't praise a dead god. There's only One god and he is alive. We shall be conscious of his life. What is the sign of his life? When we praise him, he gives us lightening reasons not to praise except him, and orders us to submit to him so that he educate our souls, تربية. How does he give us lightening? When ever we think of creation from the beginning to now, when we did not exist and now that we exist and want to praise him, he makes us think of ourselves, when we were نطفة, sperm, when we were closed blood, when we were a baby and when we were born, when we were helpless and when we became strong and then we always think of death. We will die some day and all this will be strong and then we always think of death. We will die some day and all this will be still going on. He who takes our lives gives us another life again. And then we see, he who gives life, is alive himself. This is lightening. Whenever we think of him purely, and not a creature of our imagination and want to praise him we think of life and death. Impossible that it doesn't happen. We can close our eyes and not see this light. But it is there for us. Truly all praise is to you our lord, give guidance so that we be of those worshipers who are the nearest to you. We started with your name. We started with your name. We thought of when you had created the light of our being and ask us أَ لَسْتُ بِرَبِّكُمْ (١٧٢/٧). We thought of when you started برائة and evolution and made us out of mud and we became existent, when you gave us a body and spirit so that our existence can take a form and have appearance. We satisfy that light of our being will come back to you eventually.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

4th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

When we say الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ there is always تَسْبِيح coming with it. So where is تَسْبِيح in فاتحة الكتاب?

When do we purify our hearts to get prepared to say الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ? تَسْبِيح is inside بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. When we say: الرَّحْمَنِ الرَّحِيمِ.

We purify our hearts in his name ...

Because he is the الْغَفَّارُ , the forgiver. It means that he is about to clean any trace of our hearts. He can erase. He can make as if nothing happened.

We purify our hearts in his name ...

Because he is the الْقَهَّارُ, the subdue, he is always victorious in putting his will into action. If he wants to forgive us, he victoriously cleans our hearts.

We purify our hearts in his name ...

Because he is the الْوَهَّابُ , the bestower. He forgive without getting anything back. We make mistakes, and he give us forgiveness instead and purifies our hearts, victoriously.

He does this because he has mercy on us. He is the الرَّحْمَنُ الرَّحِيمُ. He has made it a should to himself to give his creations رِزْق, food. To give the life support. Whatever life means for them. Even if they are worshipers who do not follow his orders. Even to pagans. If the infants doesn't have the power to stand up and get food, he has given so much kindness to her mother or his mother to take care of the infant. When he grows up a little, he gives the mother so much kindness to abandon her sweet sleep to bring up her child and educate her child.

It is narrated from the prophet (ص) by Ali (ع) that the root of word الرحمن is from رَحِم, and الله جل جلاله says: I am الرحمن and that is رَحِم. I gave it a name coming from the same root of my name. If you relate to it, you have related to me, and if you separate from it, you have separated yourself from me.

Then Ali(ع) asked others if he know what is meant by رَحِم? They said: God wants people to respect their relatives and visit them.

Then Ali(ع) asked people: did God want to respect the unbelievers also? They said: No, but we shall respect and visit the relatives who are believers.

Then Ali(ع) asked: is that only for them being related to our parents? People said: yes.

Then Ali(ع) said: parents only take care of us in this world and provide us with food and protections but prophet(ص) give us gifts of the other world and give the protection which is eternal. Which of these gifts of God are greater? People said: prophet's(ص).

So Ali(ع) said: so how would God want you to respect relatives of your parents and not want you to respect relatives of his messenger?

I say that, all this said above is in فاتحة الكتاب. When we say الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ, we realize the God is saying that we should thank him and praise by love of his messenger الله (ص) محمد رسول الله whose other name is احمد. If we respect him and his relatives we will be near God. Because احمد and حمد have the same root. The name of the prophet(ص) was known to some messengers before him.

There is point in his name having the same root as حمد. After all الْحَمْدُ لِلَّهِ is a gift to محمد(ص) and before hi, we didn't have the privilege of praising God by his own word.

This is the deference between بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ in الرَّحْمَنِ الرَّحِيمِ and the one after رَبِّ الْعَالَمِينَ اللَّهُ، the first one to purify our hearts and the second one to praise God.

Ali(ع) continued that in fact the رحمة which is from الرحمن is the family of the prophet(ص) and any person believing in الله and in رسول الله is from prophet's family.

And the same is meant in the verse (٢٩/٤٨) مُحَمَّدٌ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ He worshipers of الرحمن have been introduced to us in the verses of section الفرقان.

When they walk on the Earth they walk modestly. When an ignorant talk to them they answer calmly and respectfully and they respect themselves too. The light of سكينه and comfort coming from God gives them a self-esteem that they stay away from عيش and empty material enjoyment, by their nature. They are so firm in their believes that communicating with ignorant does not bother them and doesn't make them worried and stressed. They answer the ignorant a peaceful answer pure of any لغو and pure of any worthless thoughts. They accept hardship in their life and keep their hearts alive by that. They stay away from all sins and their path is the path of تركية, the path of purification. They are clean of bad habits. They don't testify in lies and when they see an unacceptable behavior, they react with compassion and tolerance. They don't share their life with those who have material believes. Those who believe in eternity of material life by disbelieving the day of judgment and other world. When they hear the verse of Quran and signs of الله سبحانه تعالى they think about them,. They write it in their hearts. They are not blind. They see the lights of guidance in the verses. And they want the best of life for their wives and kids and want to become the best of believers and the most righteous ones. They ask God to make them pioneers in faith. We start every job with the name of God with such a personality and this is the purification in بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ because there should be a purification before الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. Oh God! Please make us th true believers in الله and رسول الله.

•th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We praise God الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, Who is رَبِّ الْعَالَمِينَ?

(۲۳, ۲۴/۲۶) قَالَ فِرْعَوْنُ وَ مَا رَبُّ الْعَالَمِينَ قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ. Our king and our creator and provider in ways we don't know. To any level of being near God we raise it, is as a result of what رَبِّ الْعَالَمِينَ has given to us to educate us and provide us with what we need in our voyage toward الله. Because he is the الرزاق, the provider. Even our good actions, are given to us by him. The love we have for him is given to us by him. And the opportunity to choose the right pass is given by him.

He is the الفاتح, the opener. He opens the doors to new enlightenings to us. Opens the gates of heavens to us. Opens our hearts to the truth. And he knows very well how each heart is willing to accept the truth. He is the العليم, the all-knowing. He knows how prepared we are for new enlightenings. So when we say الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ it is as if we see all the believers in their pilgrimage around the house of God كعبه saying ليك! اللهم ليك! ليك لا شريك لك ليك! ان الحمد و نعمته لك الملك لا شريك لك! لا شريك لك ليك!

There are worshipers who it is appropriate for their hearts to be reach and in comfort, الله knows their need and provides them with what is good for them. There are worshipers who their heart is near to God when they are poor and sick and in pain, and الله knows their hearts and provides them with what is good for them. There are people who wake up every night in the middle of night to pray in darkness and be near to God, and God sometimes make them fall asleep, so that they regret it when they wake up and they don't become مغرور and proud of being such good worshipers. God wants to keep them modest and he is the العليم and knows how to show them the right path. Here I find a mistake of mine! I thought that the prophets know what are the needs of each heart in leading them to the light of guidance. But their role is تعليم and giving knowledge, not تربية and giving nearness to god. Between any two souls is الله and is رب and educator of both.

In Quran we are ordered not to think of anyone but الله as the الرب and the educator.

(۶۴/۳) وَ لَا يَتَّخِذْ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ

(۸۰/۳) وَ لَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا

(۳۹/۱۲) أَلَمْ تَرَ أَنَّ أَرْبَابَ الْمُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

But the prophets are so educated themselves that they are very near to the educator

(۷۹/۳) وَ لَآكِن كُوتُوا رَبَّانِيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَ بِمَا كُنْتُمْ تَدْرُسُونَ

A teacher, because of giving knowledge and teaching lessons becomes رباني himself. He gets education from الله, and approaches deeper and deeper levels of wisdom and he becomes more and more near الله. This voyager toward الله which is mentioned intrinsically in the name الرب, is fore all creatures. For example we have in our prayers يا رب النور العظيم يا رب الكرسی الرفيع

Here we shall think of the voyage of light and that of كرسی toward الله. When we read سُبْحَانَ رَبِّكَ رَبِّ رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ (۱۸۰/۳۷) it means that العزة of الله has a voyage and has a story. When we say رب المشرق و رب المغرب

المغرب we think of deferent phases these notions go through in their path of their journey and all this is done by الله.

Well, this voyage is sometimes in essence, sometimes in attributes, sometimes in believes, and sometimes in actions. We do not necessarily specify ourselves to any of those. When we say again الرَّحْمَنِ الرَّحِيمِ it is probable that it is meant that God having control on us, is from his kindness and mercy not from being oppressing.

It is said that عالم comes from علم and knowledge. عالم is sometimes that could accept knowledge, and رب العالمين means the educator of everything which accept knowledge. But accepting this, it is hard to see why this has the same meaning as رب السماوات والارض و ما بينهما?

Except if everything gain some knowledge somehow, and eyes are blind to it. Because الله doesn't have to show me whatever he does. He may wish to give stones and earth some knowledge and I don't even know about it. In the day of judgment the Earth speaks us and tells what she has kept inside for many years. But I cannot imagine how! I may raise from grave and hear earth tell her: how do you know? What you say is all illusions in your mind! How can you know such things. And I may forget easily that the same God that makes the stones speak, he gives the, knowledge on what they speak. If they had absolutely no knowledge, their imagination wouldn't go as far as what they don't know.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا . وَ أَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا . وَ قَالَ الْإِنْسَانُ مَا لَهَا . يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا . بِأَنَّ رَبَّكَ أَوْحَى لَهَا . يَوْمَئِذٍ يُصْدِرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ . فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ . وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

The day of judgment is when we see how the kindness and mercy of الله, gives us the light of his being to guide us toward him. But my eyes are blind now and can't see how stones will speak in the day of judgment.

Oh God! You are the الرزاق give me the gift of being near you by receiving all the light of your wisdom. You are the الفاتح, open my eyes to the truth. You have given me eyes, I guess they are to see the truth. Open my eyes to see the truth in this world. You are the العليم and you know well how to make up for my shortcomings and heal my heart. If you open my heart to hear stones, surely you have opened my heart to hear my friends and listen to them and learn from them and be near to you by what they teach me. You accept our prayer even before we ask.

١٦th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We start in the name of God who is the king of the day of judgment. مَالِكِ يَوْمِ الدِّينِ. He has the ability to raise the day of judgment when he wishes.

Because he is the القابض, the constrictor and he can make the day of judgment come sooner, and he is the الباسط, the expander and he can make the day of judgment come later. After praising God in فاتحة الكتاب comes مَلِكِ يَوْمِ الدِّينِ so that we be aware that we should regard the next world in our request from God in our prayers. (١٦, ١٧/٨٧) بَلْ تُؤْتُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ خَيْرٍ وَأَبْقَى.

Every life after the material life and deeper than material life is حياة الاخر, the after-world. آخر means everything after the beginning. When we read (٣/٥٧) هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

The same way that ظاهر and appearance, everything beyond it is called الباطن and within, the same way everything after اول in آخر. The life after death is our life in hearts, our life in grave, our lives in heavens, our lives in the wonders of the day of the judgment. In all that and every other of our lives, there is a day which is the day of truth! Whatever the notion of time is in each of these lives there is a day of truth. Time is deferent in these lives. The life of our hearts is very different from the life of our body in this world. Even the notion of day and night differs. Even our feeling about material time is different. For some time passes by faster than for others. For some God says وَ مَا أَمْرٌ إِلَّا كَيْفَ نُنَازِعُ فِيهِ وَاللَّهُ عَالِمُ الْغُيُوبِ (٧٧/١٦) ,

And for some others God says that his days are ٥٠٠٠٠٠ years of what we count. تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ. For some the day of judgment is near and for some it is far away. (٤/٧٠) فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ. The same way we are allowed to repeat بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ many times in our prayer and think about it, it is accepted if we repeat the verse مَالِكِ يَوْمِ الدِّينِ during prayers and think about it. In the day of judgment we see all of our actions. We witness ourselves. But how? مَا تَقَدَّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ لَكُمْ إِذَا رَأَوْهُ تَصَدَّقْتُمْ بِهِ (١١٠/٢) Every god actions in this world we do, we will see it when we are near الله.

(١٠/٣٥) إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ. When we say a good thing, then it rises up and goes up near الله and it is our actions and good deeds that rise and lift our clean word. Whatever we do is risen in the same way to the heavens and that is how we see our actions at the day of judgment because our souls are always more prepared than our actions. If our actions rise up, so do our souls and then they meet each other near الله. This is how we see the truth of our actions.

In the day of judgment all of the names of God rise. Two of them are the الخافض, the abaser and الرافع, the exalter, إِذَا وَقَعَتِ الْوَاقِعَةُ لَئِيسَ لَوْفَعَتِهَا كَأَذِيَّةٍ خَافِضَةٌ رَافِعَةٌ. When it happens, there is no rejection in believing it's happening. It abases and it exalts. The abaser of the losers and exalter of the righteous. We want to be righteous. We want to be exalted at the day of judgment. So it is a Moslem tradition that we do محاسبه every night before going to sleep. We judge ourselves with regard to the day of judgment. How did we spend our day? What did we do? Did we remember الله? Did we praise him? Did we help any believer for his need? Did we take away trouble from someone? Did we keep our friends respect when they were not with us? What did we do? If one remember a good deed should say اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ and say هذه من فضل ربِّي. If one remembered a

mistake, one should say استغفرالله ربي و اتوب اليه. So we start praising God in his name then we think of him and praise him remembering that we are from him and we go toward him انا لله و انا اليه الرجعون. He gives us signs by making us think of our life and death and then مالِكِ يَوْمِ الدِّينِ reminds us that there is a life after death, and that is the life we care about. I shall mention that all of the signs of الله in the next world will be seen only by those who are prepared spiritually to see them. Not every of us can see the prophet after death. May be not even نكير and منكر the two angles who question us. Not all the things that happen at the day of judgment. If we understand and recognize a name of الله in this world we will recognize it at the day of judgment too. If we don't know a name of الله in this world we will ignore it at the day of judgment. Most of the knowledge in this world will be forgotten in the life after death. Because the world will be living in, has nothing to do with how we are leaving now. If we want to be learned person in the life after death we should prepare ourselves with what we are to live with in our next life to know, what قلم is, what لوح محفوظ is, what angels are, what is the spring of تسليم in heaven, how عذاب is, how people live in heavens, what their رزق is, how we will be rewarded for our action in this world, what عرش is, what creation means. what his holy names are. Who his friends are, who his enemies are, what we will see of each other in the next world, and the answer to many questions. This is the knowledge which will benefit us in our after-life. Oh God! You are the القابض and the الباسط. Please let us be of those who are very near to the day of judgment. You are the الخافض and the الرافع, please exalt us at the day of judgment.



vth session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We say that الله is مالِكِ يَوْمِ الدِّينِ. He honors some in the day of judgment because he is the المعز, the honorer, and he dishonors some because he is the المذل, the dishonorer. We seek honor to choose us and honor us. This is act of worship. This is عبادة. So we follow his commands modestly. Sometimes by the way we are created, and sometimes by choosing to be a good worshiper. When we say اِيَّاكَ نَعْبُدُ, it is only you whom we worship, it is because it is only him honors. Worship is the act of seeking guidance. Because الله honors us by giving us guidance. So عبودية and worship is an action which its depth is ربوبية, and becoming رباني. Someone who is honored and given guidance by الله. In فاتحة الكتاب first comes رب العالمين and then اهدنا الصراط المستقيم. So is in the following verse where Jesus says: (٥١/٣) اِنَّ اللّٰهَ رَبِّيْ وَ رَبُّكُمْ فَاعْبُدُوْهُ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ

When we say لاَ اَعْبُدُ مَا تَعْبُدُوْنَ (١,٢/١٠٩) We say to كافرين what we don't seek what you seek. Because they cover up part of the truth. To worship is to seek help without covering up the truth الله gives the following verse: (٢١/٢) يٰۤاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ

The one who gives us guidance is the one who created the light of our being. He is the one who provides for us and gives us life. (١٧/٢٩) اِنَّ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَمْلِكُوْنَ لَكُمْ رِزْقًا. and الله tells us the purpose of worship and that is يقين the supreme level of assurance.

(٩٩/١٥) وَ اعْبُدْ رَبَّكَ حَتّٰى يٰۤاتِيْكَ الْيَقِيْنَ

What is يقين?

That is why we say اِيَّاكَ نَعْبُدُ in فاتحة الكتاب. يقين means the knowledge is written in our souls, so that we may never doubt it. When it says حَتّٰى يٰۤاتِيْكَ الْيَقِيْنَ it means until the level that الانانية goes away. We forget ourselves completely and think of الله as the one who does everything. When we are in the level of الله لا مؤثر في الوجود الا الله. Nothing is to affect anything except الله. There are three level of assurance علم اليقين، عين اليقين، حق اليقين. Assurance by knowledge, assurance by vision, assurance by the truth itself coming down from الله سبحانه و تعالى. And what is assurance by knowledge?

Knowledge is حضور and presence near a truth. When our heart is raised to the heavens, we are present near the truth. This state of heart is called علم اليقين. What is assurance by vision عين اليقين? That is when our hearts, raised to heaven, can see the spring from which the lights of truth is coming toward us. This is شهود and vision, and there are different meanings for شهود and we will address انشاء الله some of them that we may understand. What is حق اليقين? That is when the truth itself comes to us and is after we see the spring of light. This is called وحي and revelation and الله has specified revelation of verses of Quran to the heart of the prophet(ص) only. We do not get close to the truth except if God himself permit us.

(٣٢/٢) قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَا اِلَّا مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ

We do not see the spring of light if God himself permit us. One kind of vision is when our hearts look at our souls to know ourselves

(١٣٠/٦) قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ. One kind of vision is for the heart of those who are chosen by الله to witness righteous.

(٧٨/٢٢) لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ. This group has been given this privilege because the hearts of these people are specially prepared and the other kind of vision is the vision which is about our understanding of الله. Like our understanding of توحيد, the unity of God in the following verse

(١٨/٣) شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَانِمًا بِالْقِسْطِ. This group specially privileged because they are gaining what is useful for them in their life after death. An example of حق اليقين is in the prophet (ص). The verse of the book of الله, manifest تنزيل through different levels coming down to the body through his heart and soul.

He has the truth within himself in his essence. The verses of Quran are parts of his being. He has followed the right path so accurately, that he is the right path himself. Each of the verses of Quran is a level that could be obtained. When we reach each of these levels we become the truth of that level itself, and this is what is called حق اليقين. This is an explanation of what could be meant when we talk about يقين.

و اعبد ربك حتى يأتيك اليقين. When we say اياك نعبد it means that we believe, حق and truth is with him only, and he will give us if we ask for it. So he give us the right way of asking for the truth in the next part اياك نستعين.

(٦٠/٣٦) أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىٰ آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ. Satan is our توهم, our imagination which is not truthful. الله has personified our wrongful imagination because it always tends to make us far from God. It is not random, so that sometimes tells us goof things and sometimes tells us wrong things. We are not created in a way that we could possibly find the right path by following our imaginations. We are meant to be obedient, modest, accepting what الله gives us. Being afraid because we don't know how he will judge us in the day of judgment. If we follow our imaginations there is no point in worship, and no matter what commands of الله are, our imagination says that she has better things and tries to make us believe and follow her. And always when we follow her she says that she dislike us because we have abandoned the commands of الله. May الله keep us away from Satan.

11th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

When we say اياك نعبد we are asking God to give يقين assurance in our hearts, and when we say اياك نستعين God shows us the right way to ask for يقين. تعالى و الله سبحانه in his book says

(٤٥, ٤٦/٢) وَ اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَ أَنَّهُمْ إِلَيْهِ رَاغِبُونَ

We shall ask God for يقين by patience and by prayer. Those two are very difficult to be done in a way that give us assurance, except for people who are in the state of خشوع. That is the state of accepting and getting and understanding the situation and being correctly responsive, and that is a state of heart which is then reflected to our sight and hearing. The state of those who expect to get to the level of لقاء الله and going back toward him. انا لله و انا اليه راجعون. الله is the السميع, the all-hearing and is the البصير, the all-seeing by giving us sight and hearing ability he gives us خشوع and the state of preparation for acceptance. So that we hear the verses of Quran and see of his guidance. Today we discuss what may be meant by asking for يقين by patience; which is control of our soul from worry and from being disabled by stopping or going very slow. There are easy levels of صبر and there are difficult levels of صبر. The easy level of صبر are patience on worship, patience on hardship and trouble of this life and patience on not committing the sins.

We are commanded to be patient on our worships لِإِعْبَادَتِهِ وَ اصْطَبِرْ لِعِبَادَتِهِ (٦٥/١٩) فَاعْبُدْهُ وَ اصْطَبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ وَ اَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ (١٧/٣١) الْأُمُورِ وَ اِنْ تَصَبَّرُوا وَ تَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ (١٨٦/٣) الْأُمُورِ. These easy patiences are very difficult to perform. But there are difficult patiences that are somewhat easier to perform once we get to the level that they are relevant. Because there is more شوق and more excitement there. One level of this patience is الصبر في الله and that is being straight and steady in مجاهدته, the fight with oneself to result being near الله. This مجاهدته has higher levels where we do not necessarily fight with anything. It just means a very serious effort to be close to الله. Sometimes mercy of God gives us the chance to conquer a new level, but we don't have the patience to stay in that level for long and we have to go back to where we were before until الله gives us the appropriate patience, let's call this patience in being far from الله until we are more prepared. There is excitement and hope that we will be someday steady and stable in the level we are missing. So it is somewhat easy to perform this kind of patience, and of course there is the patience of stay in the level we are in. there are many occasions in Quran that patience means being fast راجعون إلى مغفرة من ربكم (١٣٣/٣) وَ سَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَ هُمْ لَهَا سَابِقُونَ

(٦٠, ٦١/٢٣) وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَّةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاغِبُونَ أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَ هُمْ لَهَا سَابِقُونَ

Those who have done all that they should have done and still their hearts is worried about when they are going to meet their God are those who rush in doing good deed and they are trying to compete with each other in doing good deeds all time. Now what is supposed to be the result of all these patience. Meeting with the lord, لقاء الله. And what does that mean? There is a big doubt about this between people about the meaning of this. God knows best what it's all about. We will know when it comes the time. Patience accompanied with prayer will prepare us to ask الله for صلاة. صلاة يقين here means صلاة or praising absolutely. We shall remember that the root of the word صلاة is

important, and it has base used in some of the very early verses revealed to the prophet which shows that this shows that this root has been used before by people of the bible. How does praising الله prepares our heart to obtain يقين and assurance? The point is by say ثناء and praising الله we are remembering ourselves by what is in our souls بالنظره. We remind our soul, of the light of our being. This light likes to go back to where it is coming from, and this when we use the word حب. This is different from simply liking or disliking. When there is something common in the essence of two things, they absorb each other. This is حب, and the heart remembering the lights of its being, moves to heavens to help this light go back to where it is coming from. All this process of getting prepared so that الله gives us يقين, is called توكل. When we say اياك نعبد و اياك نستعين. It is as if we are saying the following verse (38/39) قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

Every توكل is only aimed at الله سبحانه تعالى and there could be no one else we would depend on, and even if we think so, it is illusion. This is the same idea as in الحمد لله. A nice practice is to go through the verses of Quran where it is spoken of توكل, to see how every meaning can be obtained from فاتحة الكتاب or if that is too difficult, we shall see what else new we learn from these verses about praising الله. Reading every verse of Quran we shall praise الله and therefore be raised to a higher level of يقين و. (2/8) إِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Oh God! You are the السميع and البصير, give us خشوع so that we benefit from your guidance.



9th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We ask for help: اهدنا الصراط المستقيم, الله سبحانه تعالى will reward us according to the preparation we have gained in saying, الحمد لله رب العالمين. الله is the الحكم, the judge whose judgment is accompanying us and puts his will into action, and he is fair, he is the العدل, the just. He puts everything in its place. So we seek guidance. This guidance is either by making things the way they are, like in

(٥٠/٢٠) قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى

He created everything and then guided it. Or the guidance is by showing the right and wrong and leading them to the right path

(٥٦/٢٨) إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ لَا كَيْفَ اللَّهُ يَهْدِي مَنْ يَشَاءُ

We do not guide whoever we want and he is the one who guides.

(٢٥٨/٢) وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

(٢٦٤/٢) وَاللَّهُ لَا يَهْدِي الْقَوْمَ الكَافِرِينَ

(٢٤/٩) وَاللَّهُ لَا يَهْدِي الْقَوْمَ الفَاسِقِينَ

(٢٨/٤٠) إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ

(٣٥/٢٤) يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ

God guides us by his light. The light of divine wisdom in our souls, which cleans our hearts by an enlightening argument when our imagination dares to imagine الله, and let us know that الله is beyond imagination has his light coming from الله. The lights of heavens and earth is coming from الله. The light coming from the outmost boundaries of spirit which is covered by the veil of our hearts is even more enlightening than the light of our فطرة which is given to us from the time we are created and الله guides using this light the world of lights which is beyond spirit. When this light wants to come, there are signs. We purify our heart and make it ready for praising constantly, and we are not able to stop it. Nothing is able to distract our attention from praying and remembrance of الله and purification of our souls. Then الله gives us a vision from his light which is our reward for purification and praising him, given to us by himself and then he adds to what he has provided us and he provides whoever he wishes according to his mercy, not according to the preparation he gives us himself before. Those who are blind and cannot see this light, or those who turns their face away from this light, their good deeds is without blessing and leads to no guidance and surely they know it and testify it themselves, and they get only as much as they have done exactly. And there are those who are blinded by mercy of الله itself which is like a veil not letting them see the light, or blinded by the mountain of their thoughts and fears, they cannot even see their actions. They make big mistakes, commit big sins and they don't even realize. Because if الله does not provide someone with light, he will not find any light in his pass. Those are who closed their eyes on purpose to see light, الله brings about their thoughts and make a big mountain of these thoughts and الله hits these stone hearted people by the stone from this mountain and in this way they hurt themselves by their own actions. الله decide who gets this light and who is not given the light and there are signs of الله in their for those who can see all this, by the eyes of their hearts (interpretation of few verses of النور). So we seek for this light when we say اهدنا الصراط المستقيم. We are seeking to be

lifted to a level of heavenly being. The prophet(ص) followed this right pass so accurately that he became the right pass itself. The path of *استقامة*. The path of all the powers within vision and cared to be risen. This is how the prophet(ص) lived. He was the best in doing this, so he is the right path *وَ اعْتَصِمُوا* و الله tight is truly guided to the right path. He defends himself by الله. This is what *يعتصم* means and then الله say in his book *وَ اعْتَصِمُوا* (١٠١/٣) *مَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ* One who keep his relation with الله tight is truly guided to the right path. He defends himself by الله. This is what *يعتصم* means and then الله say in his book *وَ اعْتَصِمُوا* (١٠٣/٣) *يُحِبُّهُمُ اللَّهُ جَمِيعًا وَلَا تَفَرَّقُوا* His command is to be unified. All be together. *يدالله مع الجماعة*. His hand is with group not with a single one. We shall get together in our actions. We shall put away our differences. All this in *اهدنا الصراط المستقيم*. If الله wanted us to come to him alone he would not say *اهدنا* which is plural. But why? What is wrong in being single handed? What is wrong by asking guidance alone? What is the wisdom in differences in people and then getting together?

(١٣/٤٩) *يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ*

Because this is the way we get *خشوع* and that is the state of being prepared to accept guidance. Being responsive and sensitive. With sharp ears to hear the depth of verses of Quran and strong sight to see the light الله will guide us with it. And I will give you a sign for the truth of this clam and that *الله سبحانه و تعالى* is the اللطيف, the subtle one, he does everything with all the little tiny details, and he is the *الخبير*, the aware one, and he only gives the state of *خشوع* and appreciation of his guidance, to those who are blessed by the اللطيف in the having the knowledge of communication with everyone and blessed by the *الخبير* is being informed about the ways people should be dealt with, according to their personality. This way people who gain divine wisdom are already beloved by the people of community and the wise man can reveal the truth to people. And so was the prophet(ص).

١٠th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The path of those who are given نعمة by الله, and that is the gift of well-being both in appearance and in depth. (٢٠/٣١) أَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَ بَاطِنًا

Not those who are مغضوب by الله and have been distracted from well-being. And, not those who have lost the path of truth. What is this نعمة well-being? Who are those whom are given this well-being?

(٦٩/٤) وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا

Whoever follows الله and his messenger he will be with those who are given this well-being, from the prophets peace be upon them, and from the truthful ones, and from the witness and from the martyres and from the righteous, and those are good accompanies. Those are the categories that Quran introduces us of the people الله has given them well-being. We discussed how اهدنا الصراط المستقيم is related to (١٠٣/٣) وَأَوْعِظُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا and الله explains in this verse that guidance is well-being given through communication. We were enemies and became friends after he gave us kindness between our hearts and we became brothers by his well-being given to us, and we were about to fall in the hell-fire, and he saved us. He shows us his signs so that we be guided.

الله is the الحليم, the forbearing one, gives us chance to make up for our mistakes, and he is الغفور, the all-forgiving, he can clean all the trace of our sins and from our heart and forgive us so that it be as if we have never committed anything wrongful, and he is the الشكور, the appreciator and he accepts our praises and our purifications and blesses us by his guidance which he give only to جماعة, the group. Even if a single person lives in the middle of desert all of his spiritual powers should be as a جماعة so that this person be given the well-being of guidance. And who are those who are مغضوب and distracted from well-being? The first group are مستكبرين against نبين, who are children of Satan. They want to rule over everyone no matter what, and don't want to seek guidance by worship of الله.

(٦٠/٤٠) إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

The second group are مشركين and منافقين against the truthful ones. Those who are not whole-heartedly worshipping الله. Those for whom some sacrifices seem to be unworthy and expensive.

The third group are ظالمين and قاتلين against martyres and witnesses. Those who ignore حق the truth, material truth, or spiritual truth. The right of living or the right of freedom.

(٩٣/٤) وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمَّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَ غَضِبَ اللَّهُ عَلَيْهِ وَ لَعْنَهُ وَ أَعَدَّ لَهُ عَذَابًا عَظِيمًا

The forth group are كافرين, those who cover the truth and hide the whole or part of truth from themselves and others. (١٠٦/١٦) وَ لَأَكْفِرَنَّ بَعْضُهُمْ أَوْلِيَاءَ بَعْضٍ بِالَّذِي نَزَّلْنَا مِنْ سَمَوَاتِنَا لَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

The followers of these are distracted from well-being against the followers of those whom we mentioned before, who are given well-being from الله. Don't be from those who disagreed and put their differences forward as soon as they received lights of truth. Those people will be punished severely. There will be a day that a group will have lightening faces and a group, will have dark feces. The first group will tell the second group: how did you choose the path of كفر and hiding the truth, after you accepted the divine invitation. Now you shall be punished for what you did. Those

who have given lightening faces will be living in the mercy of الله forever. We Moslems are the best ملة, the best nation because we have امر بالمعروف and نهى عن المنكر. We invite each other to good action and discourage each other from wrongful actions. This gives our community a coherence in the light of which we can gain comfort and freedom. The kindness governing the hearts of Muslims in a Muslim community cannot be gain in a community of مشركين or كافرين or ظالمين and have lost the path of truth. Deep in the hearts they detest each other and dislike each other and they are not united. Unity in a notion is a blessing that is to be gained only under the govern of Islamic law which is compatible with فطرة and essence of human being. Call for اهدنا الصراط المستقيم is a call for unity of Muslims governed under the laws of Islam. Muslims are not meant to accept being governed by non-believers. The Islamic society is based on giving, when we are poor and when we are rich; based on controlling our anger; forgiving mistakes and mistreatings of ourselves. When we know the wrongness of an action we shall not insist on doing that action; and in the light of these few commands we are to get heavens on the face of earth. We shall search the earth and look for traces of people who did not live like this and shall get lessons from what happened to them. We shall not worry ever, for our society if we are believers. If there are troubles that hurt us sometimes, our enemies have had these trouble too. God will purify us by these and will destroy unbelievers in this way. How shall we expect heavens on earth without expecting us to be examined and challenged by الله, so that الله knows and makes well-know the heroes of جهاد and the heroes of patience. Then الله will reward these two groups the heavens in this life and in the after-life, and this is صراط المستقيم.



١١th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

When we say الحمد لله رب العالمين attached to it is: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. It means that, it is in the name of God that praise is all his. فاتحة الكتاب is our key to understand Quran, and بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is our key to understand فاتحة الكتاب. So God-willing we discuss بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. According to our understanding or treatment of the meaning of بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ the whole explanation of فاتحة الكتاب will differ. It makes a difference if name of God regards one of the names of essence or one of the names of attributes, or one of the names of actions. Or it makes a difference if we consider the appearance of the name, or the depth of the name. الباطن and الظاهر. According to the world which بِسْمِ اللَّهِ is regarded to start its becoming into its being, also, the meaning of the section differs. Either the world of unseen or the world which can be understood by vision, abstract worlds or material worlds. According to الله be regarded as the Godness in essence or in appearance the meaning of فاتحة الكتاب differs. If الرحمن and الرحيم are going to be regarded as attributes to الله or to اسم in بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, the interpretation of this section is different. When we say “In the name of God”, what do we mean by saying “In”? Do we mean become into existence? Do we mean seeking help? Do we mean looking for protection? ... for any of these cases the interpretations of فاتحة الكتاب is different and to any of these many understanding of فاتحة الكتاب we get a new key to understand Quran.

This is what it means when we say بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is a key to understand فاتحة الكتاب. Our key to understand بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is “بَاء” in بِسْمِ اللَّهِ. When we say “In the name of God”, what are our needs for which الله makes us think of him. We start “In the name of God”, according to how our approach is in remembrance of الله. What kind of thing do we have to do with الله? You see! This is why Quran is complicated. Only the one who is being spoken to, can understand it fully. To understand what kind of relation with الله we could possibly have, we shall know ourselves very well. This is the most important question to humanity. To understand this question, we have to go back, again to Quran, to see how الله defines us. Read the whole book to see where we are coming from, where we are going to, what are our concerns and hopes and fear. And then we see that الله gives us such a vast power to us to define ourselves. He gives us the power to decide what we mean . we have the power to decide the nature or depth of our relationship with الله. Then we ask ourselves why we are the way we are? What essence is leading us to be like this? Then we see that it is الله who created the light of our being as he wished and we will be at last what he wished. This is the meaning of Muslims motto: انا لله وانا اليه راجعون. Then in order to see the light of our being and understand what الله wishes us to be, we start a spiritual journey. As we prepare for this journey, we find out that we are lost in the enormous world of creature created by الله. We don't know where we are and to which direction we shall go. Then we see that الله as provided us with guidelines and sent to us his messengers to show us this path we want to seek. They we have a long journey which for most of the people takes more than their life-time in this world. Until we get to the light of our being. When the prophet(ص) says موتوا قبل ان تموتوا he means that we shall get to see the light of our being before we leave this world if we can. Then we find a huge world of light, so enormous that we couldn't imagine before. Then we start exploring this world. This is what we are wished to be.

This is وجه ذوالجلال و الاكرام. Everything created will be nothing except وجه ذوالجلال و الاكرام and that is where we will eventually go. As we explore this world to know what we are meant to be, each light we see. Tells us a new way to start in the name of الله. Then we come back and say بسم الله الرحمن الرحيم and the mechanism of creation that light we have seen, starts to work and we see so many effects of this act of saying بسم الله الرحمن الرحيم in our life, and it changes our life, and all this eventually will leads us to, having that light we saw in our existence, and that is when the will of الله is fulfilled as we see it in this world. Because for him, his will is already fulfilled.

This is what is meant by saying ظهر الوجود بسم الله الرحمن الرحيم. Being appeared in the name of God. The essence of الله is still beyond all this. We get to know all this by the help of the names العلي and العظيم. He is the العلي, the one who has علو, the one who has highness and if we start in this name of his he will give us highness and he will lift us to higher levels. And he is the العظيم, the one who is not limited in power, material or spiritual, and if we start in this name of his, he will give us the limitless power to fight with our weaknesses and will raise us to those higher and higher levels. When الله says هو العلي العظيم it means that he is about to lift us to understand something very difficult. It is special privilege. This is why آية الكرسي is so special.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ (٢/٢٥٥) وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

This is one of the most difficult verses in Quran and it is said that each of the fifty words in this is a gate to a world of knowledge. We are encouraged to read this verse every night before we go to sleep and think about it. I wonder which ones among us are pioneers in understanding this verse.

١٢th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I am trying to give an example of interpretation given for فاتحة الكتاب which are based on assumption on the verse بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. Some say that الحمد is pointing to unseen worlds of wisdom which are particularly created praise الله and praising الله is the language of their essence, and then رب العالمين is pointing to manifestation of the names (by which the previous world existed) into the material world, which is according to the level of ربوبية and they say الرحمن and الرحيم are the attributes which are particularly explaining associated to ربوبية and مالک يوم الدين is pointing to the absolute return and وجه الله. Then they say that when the sun rises in the morning of يوم القيامة and the light of the الله enlight the heart of the man of this journey, and the absolute presence of الله occurred in the eyes of this traveler, سالک, he shows his gratitude by saying اياک نستعين and then he notice his own presence which is to be regarded an illusion in presence of الله and then he asks for guidance by saying اهدنا الصراط المستقیم. There are other interpretations given, from which we repeat for you one other so that you see the nature of these interpretations.

They say that “In name of God” is a level, and we don’t perform the depth of worship until we get to this level. Meaning that we shall consider everything and specially ourselves a name God so that we get rid of self-orientation and the self itself.

(٤٣/٢٥) أَرَىٰ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ

A self oriented person’s point of view is the point of view of Satan.

(٧٦/٣٨) و(١٢/٧) قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

So when he saw himself and the world, the names of God, he is like (ع) وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا, آدم(ع) (٣١/٢).

Then he finds himself in the sea of ربوبية. ربوبية جوهره كنهها الربوبية. and then if the heart is fully prepared he finds the level if عبد الله and that is the true worship of الله. This level is gained by the prophet فسبحان. الذي اسرى بنيه بمراقبة العبودية المطلقة. When the worshiper saw everything in the world of existence, a name of God, he can open the treasures of فاتحة الكتاب and start his journey. He will see all the praise is for الله. If he truly understand الله بِسْمِ اللَّهِ he will truly understand الحمد لله. He will say that all the praise is yours the way praised yourself. He says that praise is In the name of God and form him and for him. If we think of عالمين as the imagination we have from the names of الله, الربوبية points out to the appearance of these names from the horizon of unseen to the world of absolute vision and interpretation of الرحمن and الرحيم. Until we haven’t seen the journey of the names of God from him and their return to him we cannot say اياک نستعين. Everything in the world of existence is praising you, and he finds all his beings so anxious to finish this journey of the names of God. So he seeks help from الله.

(٥٦/١١) إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ because اهدنا الصراط المستقیم. This was another interpretation of many which is based on an understanding of بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. Well of course they say all this as a possibility and God knows best. The science of Quran is an ocean of gifts of الله and everyone takes only as much as one can carry. So everyone should be heard and everyone should be given chance to

speaking about Quran. The least we know is that the prophet (ص) and his family اهل البيت peace be upon them are the most knowledgeable people about Quran, and we know that these understandings have been misunderstood and misinterpreted over and over. So today the true knowledgeable person in Quran is one who is the man of journey, سالک. It is not possible that people like us could be unveiling the appearance or the depth of the verses of Quran. Even the greatest scholars and Islamic scientists, each has understood some particular aspect of the book of الله. In these recent years there have been people who have some other business and they try to fit the meaning of the verses of Quran with their own ideas, instead of trying to understand Quran. They want to feed the Muslim nation, their poisonous thoughts for fulfilling their missions. This is why it is not appropriate that young people who are not familiar with Islam and are not much informed about the Islamic motivation, come forward and interpret verses of Quran. Even if they did, we should be conscious of motivations of interpreters and do not pay any attention to these selfish interpretations. One shall not be motivated by personal interests in interpreting Quran. It is bad if someone who is interested in spiritual meaning tries to interpret Quran according to spirituality. Or someone interested in communism or capitalism or socialism to try interpretations. This is why hands are closed when we want to talk about Quran, and we cannot say whatever that could be imaginable as an interpretation of Quran. So if there are things said on the issue it is only spoken of the existence of a probability that we could benefit from some understandings we imagine, usually beginners try to interpret Quran using verses of Quran only. Those who learn hadithes and get expert in them start to interpret using hadithes which they know for sure if they are correctly narrated. But experts are those who have a journey working with Quran, and they come back to tell us the stories of where they have been and what they have seen. May الله protect all of us from Satan in our understanding of Quran.



۱۳th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

When we think about Quran. We praise الله and ask for protection, because he is the الحفيظ, the preserver; he will protect the Quran in our heart from being misinterpreted.

(۹/۱۵) إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

He is the المقيت, the nourisher, and he will nourish us with the knowledge we need to stay healthy. He is the الحسيب, the reckoner, he will give us this nourishment exactly as much as we need. So we put our trust in him and ask for his guidance, and we start praising him by بسم الله الرحمن الرحيم. We know that الرحمن has the same root as رَحِمَ and we mentioned a hadith about it. This verse has another verse enveloped in it. We start In the name if الله only because by relating to relatives of the prophet(ص). We get the privilege to know how to do so. It is their light which makes us see the path we should take to be in the level of اسماء الله, the level of names of God. This enveloped verse, then gives us a key to interpretation of فاتحة الكتاب. We praising الله by الحمد لله and enveloping the message that Mohammad(ص) is the messenger of الله bringing to us something from عند الله. When we say الحمد لله رب العالمين, we are saying that الله who is the creator of heavens and earth, sent to us his messenger with some message from him; and by الرحمن الرحيم we are enveloping that, if we want to get blessing of الله which is given to some only chosen by him, we shall relate to the family of the prophet(ص). When we say مالك يوم الدين, we are enveloping the fact that the same الله who sent his messenger to us, the same الله is the king of the day of judgment and he has given by Quran and what we learn from Quran with the help of اهل البيت, the knowledge that he judges us that day and for what kind of judgment we shall get prepared. When we show our gratitude by اياك نعبد what do we say? We are saying that we are worshiping الله knowing what he wants from us and knowing that he will judge us, and we consider اهل البيت as our leaders in this path and fully follow them and believe in them. When we say اياك نستعين, we are saying that the light of guidance is supposed to come to us through the heart of اهل البيت. So we seek his guidance through the light of اهل البيت only. Then we say اهدنا الصراط المستقيم and envelope the fact that seeking help by relating to اهل البيت is some action which should be done in group and in جماعة and doing it alone will not do. Again this question comes! Why not alone? Isn't it a matter of getting guidance for ourselves only? How would a scholar benefit from sharing his love of اهل البيت with people in the street? Why do we need each other in following اهل البيت? At least we know that is a should to be united by the verse وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَ لَا تَفَرَّقُوا (۱۰۳/۳) But the question that what the wisdom is, still remains. We could suggest reasons, but we don't know the answer, so we leave the question open. Then will apply this understanding of فاتحة الكتاب as a key to understand Quran. Starting from the beginning, we start in the special name of God: النور the light. Everything is his light. بسم الله الرحمن الرحيم. In the light of his world of unseen and his word of seen we start. الحمد لله رب العالمين our vision is a praise for الله who has created the light of the unseen and the light of the seen world, and الله makes us see what we see, either from the world of unseen after the day of judgment or from the world of seen he gives us vision

and that is interpretation of الرحمن الرحيم. He has the power to show us the world of unseen on the day of judgment, because he is مالك يوم الدين. We only wish to see وجه ذوالجلال و الاكرام, and this is what we mean by اياك نعبد and we shall see only by the light of الله, by نور الله and this is نستعين. We ask الله for guidance so that he opens the eyes of our hearts so that we can see by his light وجه ذوالجلال و الاكرام. This is why we say اهدنا الصراط المستقيم. Then this question comes back to us? Even for vision of his light we have to be with جماعة? This is the question comes back to us? Even for vision of his light we have to be with جماعة? Well, he says صراط الذين انعمت عليهم. So we want to share the gift of our kindness to each other, which is given by الله to us. Again there is certainly a wisdom in bringing in the notion of جماعة, which we don't realize. In fact the notion of تقوى can be better understood by considering the level of "names" of God. The righteous is in a state of heart to respond respectfully to the rising of the names of God. If the name الغفور shows his face, he shall not respond by the name of المنتقم, for example. This state of awareness is called تقوى. ان اكرمكم عند الله اتقكم. It means that the soul of a person whose heart is in the state of تقوى is the soul which is better fit to benefit others than souls which are not affected by this state of heart. We started in the name of الله, who sent us his messenger to give us the message of guidance.

Oh God! Put us in the state of تقوى so that we give others the benefit of following the prophet and his family. We started with التور, the name of God, who guides us by vision of his light. Oh God! put us in the state of تقوى so that we give others the benefit of facing your light with open eyes in their heart. This is the light of being of the prophet(ص) and اهل البيت peace be upon them by which الله guides his creatures to their destined path toward وجه ذوالجلال و الاكرام.

١٤th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We start in the name of God so that he guides us in the understanding of his Quran. He is the الجليل, the sublime one. So his Quran has glory and is great in all aspects. He is the الكريم, the generous and he will present us this glory of his Quran in our understandings of Quran. His glory does not subtract by giving.

He is the الرقيب, the watchful. He is the المجيب, the responder, for any action or prayer, we get a very immediate accurate response from الله. We ask for his guidance now, and he gives us his guidance now, the way he wishes.

So we start again our exploration in this galaxy of lights: فاتحة الكتاب, by saying بسم الله الرحمن الرحيم. In the name of God. But the names of الله have سلوك, they have a journey from الله, in الله and to الله. So the verse بسم الله الرحمن الرحيم has a journey. A journey from الله, in الله, and to الله. بسم الله الرحمن الرحيم is the key to فاتحة الكتاب. If we open the treasures by this key the section فاتحة الكتاب will tell us about the journey of the names of God. This journey started in the name of God from God. بسم الله الرحمن الرحيم الحمد لله رب العالمين. الله praised himself by leading his names to the direction of perfection after he started their being and designated the level of مربوب to his names and his names started a life and journey in this way by the permission of الله and by the will of الله. الرحمن الرحيم. And الله guided his names in two ways. One by essence from which they are coming from, and one by blessing some. In occasions according to his wisdom by a guidance which directs these names back toward their essence, but in a path of perfection not in a path of regress. مالک يوم الدين and there is a level and state where all these names rise together and life of this journey finishes and the names return to الله and, وجه ذوالجلال, and is the only thing which will remain and the rest will be nothingness. So when we say اياک نعبد و اياک نستعین, we mean us and all the beings are in fact the names of الله risen and we are having the same journey and from him we come, in him we travel and to him we will end up. اهدنا الصراط المستقیم. We all get together to ask for this guidance and get this only by being united and by جماعة because he is to effect rising of each name by rising other names. We ask for the path of perfection so that we end up in وجه ذوالجلال و الاکرام, and not end up in nothingness. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ we have to meet all of the names of الله and progress in all the dimensions that we could possibly have progress, so that we see وجه الله and end up in وجه ذوالجلال و الاکرام. Only a few names, will not do. That is why we are asking for gift of being with group, with جماعة, taking lessons from everybody, from all of the names so that if we become prepared enough we have all of the needed dimensions too stay alive and not become nothingness in the end of the world. قيامة الكبرى. So everything is a name of الله and everything is having this journey. One can focus on the journey of each of the names in بسم الله and get an interpretation of فاتحة الكتاب which describe the journey of that particular name. the journey of the name الواحد, the one is of special importance. It teaches us different levels of understandings the oneness of الله. فاتحة الكتاب is a very summarized story of this journey. The oneness of sincerity إخلاص in الحمد لله رب العالمين, and the oneness of knowledge

مالك يوم الدين in توحيد الموصوف and the oneness of what his attribute explain in توحيد العلم and the oneness of believe in توحيد الايمان and oneness of trust in him in توحيد التوكل and the rest is when we understand that our journey is from الله and to الله. We will study this journey in full details انشاء الله.

الله is the الواسع the all embracing. If he wishes he gives embrace to what he has already given us, and he is the الحكيم, the wise and he gives embrace according to his wisdom. So that he gives us his extra blessing. Because he loves us. He is the الودود, the lover. In the name of الله we start another deeper level of understanding فاتحة الكتاب. Since بسم الله has a journey so does فاتحة الكتاب. A journey from الله, in الله and to الله. The journey of بسم الله is explained by seven verses of فاتحة الكتاب. And so the journey of فاتحة الكتاب itself. Each verse of فاتحة الكتاب tells us of some state in the journey of the whole section of فاتحة الكتاب. When studying this journey we know the فاتحة الكتاب is the key to understand Quran, and applying فاتحة الكتاب we shall be able to understand the journey of every verse of Quran from الله, in الله and to الله. May god help us successfully finish the task of understanding the journey of فاتحة الكتاب, and he help us teaching this truth to others. Of course this knowledge of فاتحة الكتاب is also a name of God and has a journey, coming from الله in الله and going to الله. It has passed from chest to chest, from scholar to scholar, from book to book, from eye until its light reached us and there will be a day that there is no trace of the author in the material world but the light of فاتحة الكتاب is still having its journey. Oh light of فاتحة الكتاب, may الله give you a peaceful journey. Take the story of our faith to those living after us as you brought us the story of the souls you met, with you, when you came to our heart. As you gave us modesty to think of the careers of your light lightly, and think of ourselves unworthy to receive your light, give modesty to try those who see you in their hearts after us to keep our names in their mind as names of faithful people انشاء الله. Oh light of فاتحة الكتاب! May الله give you more blessing, since you truly gave us many blessings.

١٥th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We want to discuss the journey of فاتحة الكتاب, and we want to use فاتحة الكتاب as a key to unlock itself. Today the key is بسم الله الرحيم. It is all in the name of الله. Everything is a name of الله and the names of الله have غيب and شهادة, the unseen and the seen part. We know from their شهادة by vision and their غيب by revelation from الله if he wishes. For example the journey of our vision cannot be made known to us by vision. Quran which is a revelation tells us of the journey of vision, and its story of life. How it was born and how it grew up and how blessed it was from its childhood and also Quran will tell us what will happen to it, if we can understand where in the journey your vision is standing, by the signs الله gives us. الحمد لله رب العالمين. Even the praise which is for الله is a name of الله and has غيب and شهادة. For example the verse which this verse envelopes say that the prophet(ص) is sent by الله to us to give us the guidance الله sent to us. This prophet(ص), has a غيب and a شهادة: parts of his being we can see and parts we cannot see. There are parts of him which have deal with our guidance directly and parts which indirectly guide us, by affection the first parts of his, which can be seen, are manifestations of the parts which cannot be seen. عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ (٣/٥٧) هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ. باطن and ظاهر. What is accessible to our vision is ظاهر and is the world of شهادة. But ظاهر and باطن are relative notions. الله gives us signs in appearance so that we know about the depth inside. These are means of gaining knowledge about غيب. But if الله alters the levels in which we are, many of the things which were غيب, become شهادة. In this sense, ظاهر and باطن reach to each other. الرحمن and الرحيم reach to each other. But until then there are parts which we cannot have any vision of. الحمد لله رب العالمين God praised himself by creating universe. We don't see the whole praise or the whole universe of creation or the whole of ربوبية and giving guidance. الرحمن الرحيم, even this process of coming into the world of being, is not fully appeared to us. مالک يوم الدين there is a day that all of the names of الله rise and get together. That is when ظاهر and باطن comes together. And الرحمن and الرحيم reach out. What is the day of judgment like? How shall we worship to end up being the pure light itself not to be from the part that is to torn away and become nothingness? All this is knowledge of توحيد and unity of الله and his oneness. How we are from him and we go to him, and the highest level if اخلاص is توحيد. In this section of Quran الله reveals to us the secret of his unity. There are many interpretation of اخلاص. Here we follow one of the famous ones which is related to our discussion. They say that Quran is saying: oh prophet(ص)! Leave the world of كثرت where there are numerous names of الله and come to the world of unity where there is one only, the unseen world of his essence. And yet he is the same الله. He has numerous names and also, the same, he has one name only. This كثرت does not contradict his unity. Since this كثرت has roots in the very essence of him which has unity. Quran mentions also that he is الصمد. He is not in need of this كثرت. But it is in his essence. Nothing leaves him or gains him. Nothing is like him and his oneness is the only God. When this unity becomes common knowledge of all the names of الله that is the day of judgment. So when we say اياک نعبد we know that there is a

worship of us which is in the world of unseen and a worship which is in our sight. We say that we truly believe that even in the world of unseen worship of us is truly yours only, as well as the worship we see by vision. Because we know that there it is the day of judgment, where **غيب** and **شهادة** come together and there is no difference in their essence.

So we mean, when we say **اياك نستعين**. There are parts of us which are in the unseen world. But we know that in those parts also, we only seek help from **الله** and from no one else. We put our trust in him for his world of unseen too, and believe that he gives us help from there in a way we don't understand. This is the **توكل** in the world of unseen. This is kind of **قرض الحسنه**. And **الله** will reward it from his **غيب**, in the day of judgment. So when we say **اهدنا الصراط المستقيم**, we worry about what will become of us at the day of judgment.

جماعة. **صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين** we seek the path of those who are given the gift of **جماعة**. We want to benefit from all the names of **الله**. Both in **غيب** and in **شهادة**. And actually we want the gift of our **غيب** and **شهادة** coming together and joining together. That would be the supreme level of purification from the material world in this life. That is the level of **موتوا قبل ان تموتوا**. That is in fact **قيامه الصغرى**. The day of judgment for our personal life. When **نكير** and **منكر** the two angles of God question us about what we did in our life. May **الله** consider us from the righteous that day and so for our friends accompanying us in the after-life, so that we can still worship him together and still pray to him together.

١٦th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We are to study the journey of فاتحة الكتاب. Today the key verse is الحمد لله رب العالمين. We try to interpret الحمد لله رب العالمين using the state of الحمد لله رب العالمين. The names of الله have their journey and by this journey the creation started; from the unseen worlds of wisdom to their manifestations that we see. The praise is coming from essence to reality, to actuality. When we say بسم الله الرحمن الرحيم. This journey of the names of الله is indeed in the depth of essence of الله and it comes to reality by manifestation, level after level, under the influence of ربوبية of الله. We learn from Quran that the names of الله all sit in the heart of the attributes of his highness. These are the great signs of الله. مَا زَاغَ الْبَصَرُ وَمَا طَغَى لَقَدْ رَأَى مِنْ اللَّهِ آيَاتٍ رَبِّهِ الْكُبْرَى (١٧, ١٨/٥٣). By الحمد لله رب العالمين, we notice that when we say praise is all for الله it is because, when we praise anything, this praise is a manifestation of our praise to الله.

And when we say رب العالمين we know that everything in this world is coming from him as is a manifestation of praise of الله to himself in his essence. So every creature in the world of كثرة and manyness is coming from an aspect of essence in the world of unity and وحدة. To be able to speak from the world of unity in this world in the language of كثرة and manyness is called the gift of كوثر. They say that it is a spring in heavens. We say الرحمن الرحيم and we mean that those who are blessed by the الرحيم, this blessing is the manifestation of the الرحمن which is blessing of الله for everything, which is limitless, and constantly manifests from level to level. The specified mercy of الرحيم, is received upon special preparation to use the light of mercy of الرحمن. In fact mercy and رحمة is all his and there is a unity in his mercy. مالک يوم الدين. The day of judgment is also a true manifestation, level after level, to come to the very surface when الله wishes. It is not the case that the day of judgment has not happened yet. It has indeed happened. But hasn't reached us. If we experience deep enough level of existence we shall see the signs of the day of judgment. We shall see it also coming to us. So this verse الحمد لله رب العالمين gives us a fine and practical understanding of the worlds of unity and how it is related to everybody life. We say اياک نعبد and we mean that our worship to الله is given to us by الله. It is coming from him to us. He is sending it to us. Our worship to him and the fact that our worship is for him only and that we all worship him, comes from his essence, and he guides his essence to manifest itself like this by his order. The order of الله is nothing but that we should worship him, and him only. Nothing but لا اله الا الله. So the voice of لا اله الا الله is coming from الله to us, level after level, until it gets to us and we hear the voice inviting us to worship and then we worship. And when we say اياک نستعين and seek help from الله, it is him who sends us this seek for help. It is him who wants us to seek help from him. We seek help by prayer and patience. He sends us our prayer and patience to us. When we do دعا and talk to him this دعا has been send to us from his essence and it has been manifesting and manifesting level after level until it reaches us. He puts the words into our mouth. He makes us wanting him. Since it is him doing this for all of us, that's why we all seek help from him only. We all are from him anyway. We say اهدنا الصراط المستقیم. We are seeking the right path and the right path itself is coming to us from him. The path we think we are taking is in fact being manifested from his essence, reaching to us step by step and we feel like

walking forward. But it is the path which is coming toward us as الله is sending it to us. The path of استقامة, the path of asking for all our powers risen. This rising comes from him the same way that the day of judgment which is a rising for all his names, is coming to us from him, from his essence. قيام also has a journey to reach us. We say صراط الذين انعمت عليهم and we know that this gift is of جماعة. The gift of being united in worshipping الله. So our جماعة and getting together and unitedness is coming from الله also.

Our جماعة is a manifesting from his essence, level after level, until we get this blessing. So it is الله who puts in us blessing of kindness to each other and loving each other in chests so that we have a fruitful journey to him being accompanied with our righteous friends. غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ we are afraid of being left alone and losing the right path. We are afraid of being selfish and selfcentered. Afraid of hating others and being hated. Afraid of not being helped. Afraid of breaking hearts and our hearts being broken. One of the names of الله is الحق, the truth. Truth manifests from his essence to reach us, and by this manifested truth we judge ourselves. الله is the الوكيل, the ultimate truster. We put our trust in him and he will help us. He is the الباعث, the resurrector. So only the truth coming from him can help us judge ourselves correctly and only this judgment is compatible with his at the day of judgment. He is the الشهيد, the witness and he will guide our judgment as he wishes, because he witness our actions. So only he whose heart receives the truth, being clean and prepared, can judge between people and it is not a matter of being smart or intelligent or knowing the laws of Islam only. It is then clear that, a way to check if our hearts are clean and prepared to receive the truth from الله, is to compare our judgment with those who have prepared hearts. For that, we shall first know them very well. This is why we shall study the life and personality of the family of prophet(ص) اهل البيت.

١٧th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We study the journey of فاتحة الكتاب and we use the section فاتحة الكتاب itself as a key to understand its journey from الله, in الله and to الله. Today we use the verse مالک يوم الدين. الله is the king, in the day of judgment. When we say بسم الله الرحمن الرحيم thinking of مالک يوم الدين we notice that the journey of the names of الله will lead them at the end to وجه الله. It is a journey to him. انا لله وانا اليه راجعون. وجه الله. Everything will be nothing except وجه الله. There will be a day that those blessed by the name الرحيم will be lifted to meet وجه الله. The world of seen will be lifted to see the world of unseen. The blessing of the name الرحمن which is given to thing by the way they are created will be gone back to الله. The space time will be thorn away and the hand written notes of الله, the world of creation will be rolled up and all there is to be will be وجه الله. The name الرحمن and الرحيم will meet each other in وجه الله. So do the lights of beings of any two friends. So do any person with his actions. So do any lover with its beloved. So do a friend of اهل البيت with اهل البيت. So do Quran and اهل البيت. So do the prophet(ص) and his امة. So do the grandsons of the prophet(ص) and the spring of كوثر. So do the righteous and the heavens. So do the wise and the wisdom. So do the knowledgeable and the knowledge and so on and so forth. الحمد لله رب العالمين. So whatever worthy to be praised will join وجه الله and this is why the praise is all for الله. In fact the journey of the names of الله from the depth of his essence to the world of his wisdom to the world of seen creation is not a journey from الله to us, it is in fact a journey from us toward الله. The manifestation of Quran in the heart of prophet(ص) تنزل is in fact a ترفيع, his heart being risen to الله. The mercy of الله is coming toward us, but in fact we are going toward his mercy. The journey starts from him and ends to him. It is all within him. We have never been separated. If we speak of return, we are only speaking of it as we see it, and understand it. The mercy coming from الله to us, is exactly the same as our heart becoming prepared and being risen by getting the light of guidance الرحمن الرحيم. Being blessed by the name الرحيم is a state which has a journey toward الله. When we are ready to be accepted by الرحيم this will go up to realm of الرحمن and affects who we are and what الله meant to create us. So the fact that الله decided who we will be by creation of light of our being is exactly the same as the fact that we do good actions and get good blessing and that defines who we are and what our existence means in the whole realm of creation. When we say مالک يوم الدين, we notice in the same way that the day of judgment is having manifestations level after level to reach us, we are having a rise toward the day of judgment too, and these two are the same. The same way that he can postpone the occurrence of the day of judgment or make it happen sooner, the same way, it is our action and preparations that determine how close we are to rise of all of the names of الله; and these two points of view, in fact, consider and are the same facts. When we say اياک نعبد we say that our worship has a journey toward الله and since the level of worshiper is always higher than the level of the worship, they rise together toward الله and since the level of worshiper is always higher than the level of worship, they rise together toward الله until they meet each other by the وجه الله. This is what it means we only worship you. All the worship is to go to him. اياک نستعين and the cry of seeking for help, from anything that الله has given the power to help us, is also going up. So do the help and the helper, and they meet each other in

وجه الله. This is why we say in fact, it is only الله that we seek help from. When they want to let us know who الله is, they say he is the one whom we call when we are desperately in need and we find no way of surviving. Truly they say the truth. Since if we see no one of the soldiers of الله to help us and we still ask him for help, we are in the state of believing in his ultimate power. We are in the state of believing in the world of unseen. We are in the state of seeking guidance. We are asking for guidance. اهدنا الصراط المستقيم. So we know that صراط المستقيم is going up too. We are asking to go up with صراط المستقيم. The path of successful ones is what we seek. The path of اهل البيت. If we follow اهل البيت they take our hand and take us straight to the end of this path. Otherwise at each crossing we have to seek help from Quran and struggle to see which way we shall go. The right path is being sent to us by الله and being shown to us by الله. At the same time it is going up and taking us up with its going up. In fact, its manifestations and coming down is nothing but its journey to الله with us on it. This is the journey of perfection from الله to الله which is in الله.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The gift of جماعة and community is given to us by الله. It is manifesting to reach us. But also the community is risen up toward الله. Because يد الله مع الجماعة. The hand of God is with community. It rises the community toward himself. If one is alone, one is to be forgotten and become nothingness. This is one of the most important duties of a muslim to find a community where he belongs to. One should find friends of the same level of understanding and of the same point of views of the same values and the same important factors of life. It is a difficult task for believers forget their personality and following the prophet(ص) so very well, that they become very similar to the prophet(ص) they can easily find friends. Because they shall just look for other true believers. And they have so much in common. As much as the whole being of their beloved prophet(ص) whom they adore.



١٨th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The key verse today is اياك نعبد و اياك نستعين. We worship you and you only. We seek help from you and you only. In this verse our collective personification comes as an important factor in interpretation of فاتحة الكتاب. When the true believer is reciting فاتحة الكتاب, his heart is the throne of الله and what الله wishes will be his wish and what الله commands will be his action. In this heart he will witness the truth and hear the lord's commands for him. This is how he loves what الله loves and detests what الله detests. When he starts reciting by saying بسم الله الرحمن الرحيم, the Lord الله will start creation of worlds and their becoming into existence, according to context in which بسم الله الرحمن الرحيم is used by the true believer of الله and رسول الله. Again it comes the time that ظهر الوجود بسم الله الرحمن الرحيم. With permission of الله. His names come to a combination to make the three level of خلق and براءة and تصوير of the being and of the meaning, he true believer defines for himself. By will of الله he becomes what he wishes. But only as deep as he provides for himself. He won't become something he doesn't understand. He will be something that has knowledge on its own being, a knowledge by presence. So the names of الله start their duty الحمد لله رب العالمين. By will of الله the light of being of the believers comes to him from the unseen worlds of wisdom, manifesting through his heart into the world of being, and into the realm of ربوبية and teachings of الله. So again what we want to become and whom we want to be is coming from essence of الله and we are not assuming any extraordinary power for the true believer of الله and رسول الله. After الله gave him this being, الله will start to educate him and prepare him under his name الرب. So that his being do not become nothingness when the day of judgment comes and all his being together comes to the realm of وجه الله. both the parts of this being that he can see, and the parts he cannot see. الرحمن الرحيم. This lighten being has غيب and شهادة. The believer has to put his trust to الله to get protection both for the غيب and شهادة of his being. الله who is مالک يوم الدين will see to it that all of his being reaches to the goal of meeting وجه الله and having eternal life. اياك نستعين says that in fact not only we define who we are but also this definition is only to seek him and to be near him. Because the true behavior has no other wish that being near الله. So when the believer says بسم الله الرحمن الرحيم the names of الله get prepared to make him more and more near الله. when he says الحمد لله رب العالمين his being near to الله which is just given to him manifests to all aspects of his being and الرب makes him more prepared than before. When he says بسم الله الرحمن الرحيم he gets both a new definition of who he is together with blessing of the name الرحيم extra so that he can survive from the hardship of this life انشاء الله and finish his journey. When he says مالک يوم الدين he is in fact seeking الله by seeking the state of the day of judgment. So all this is only to make him more near to the day of judgment, so that all his abilities show themselves and all he has to become, come forward. We separated the influence of اياك نعبد and اياك نستعين. From now on we will join them and consider the whole verse اِيَّاكَ نَسْتَعِينُ و اِيَّاكَ نَعْبُدُ و اِيَّاكَ نَسْتَعِينُ. When we say اِيَّاكَ نَعْبُدُ و اِيَّاكَ نَسْتَعِينُ we notice that this worship of us together and also our seeking help, is exactly the way we define it ourselves. the true believer defines himself, what the meaning of his worship is, and what the meaning of his seeking help is, and in fact in doing both of these he just wants to

be near الله. he defines his worship so that it makes him more and more near الله and he seeks help for things that makes him near الله. This is why Ibrahim peace be upon him says that إِنَّ صَلَاتِي وَنُسُكِي وَمَا مَعِيَ كُلٌّ لِرَبِّ الْعَالَمِينَ (162/6). Whatever we do is for him. It is him only that we want. It is our انانيت and “I”ness that we want to get rid of everything is from him and going to him. There is nothing in the realm of existence but him. But the names of him. We seek the path for him. We are alive for him, we die for him. We are nothing but him. Nothing but his names. When we say اهدنا الصراط المستقيم we are defining ourselves. Defining how we are to see the light of guidance. We do not wish something without his permission. We do not want something without his permission. What shall we do if he wishes us not to meet وجه الله? what will happen if he doesn't wish for us to see the light of our being in وجه الله. we shall truly ask him to guide us to the very end. That is why we are in fact asking for the light if اهل البيت to help us. So that they stay with us and guide us all the way and take us straight to the realm of وجه الله after they prepared us whole-heartedly. This is a friendship with اهل البيت. Like any other friendship the same way that they decided of the terms and conditions we also decide of how intimate this friendship is going to be and how much understandings is going to be in this friendship and how much sacrifice we are ready to make, and which of them we like more. So we want to make sure we are healthy, thus we ask for the gift of جماعة عليهم غير. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ. We decide about how we worship الله considering our community. We seek to be near الله and decide about how we go about that by considering our community. We don't want to start a life that our community cannot digest and cannot understand. If there is anything good in what we are, people will accept it too and we will join the path of perfection. If we are not good enough, have given to the community. Being a single scholar that everyone is angry with, and everyone disagree with, is of no purpose. We shall find people who are like us in the way they think, they live, so that we can be a member of a community which seeks the right path. And then we are sure about the health of the way we follow اهل بيت. We shall be part of امة. The nation of prophet(ص). Without everyone, each of us is nothing. With accompany everyone we shall see وجه الله. انشاء الله, الله.

١٩th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The key verse today, to study the journey of فاتحة الكتاب, is the verse اهدنا الصراط المستقيم. Here فاتحة الكتاب tells us how we seek guidance and the path of truth. How we shall know اهل البيت. How we shall bring ourselves to the state of استقامة. How we shall see to it that all of our hidden abilities are satisfied and awakened. We seek for guidance in his name بسم الله الرحمن الرحيم. His names show us his guidance and help us to decide how to worship him and how to seek for help. These names have their own journey and in their way they affect us as they are meant to, and this way we get guidance from الله. Here the notion of تقوى comes. Means that we shall be alert and conscious to answer names of الله that come to us, with appropriate answer. For example when the name of الغفور shows his face we shall not answer with the name المنتقم. We shall protect ourselves in the way we respond. This is تقوى. If we thank الله for the تقوى he has given us, by using it appropriately he will give us more. تقوى for the names of الله will give us guidance and we shall never doubt. ذلك الكتاب لاريب فيه هدى للمتقين. We shall check what's wrong with our تقوى, when we have doubt in understanding Quran. Because the word of الله reaching us in the same as it being understood. We say الحمد لله رب العالمين. We ask الله in this way to give guidance by the truth he manifests from his essence, level after level to reach us. We are asking that the light of the being of اهل البيت pass through the stage of خلق and برائة and تصوير so that we can benefit from them. In fact the light of the being of اهل البيت is the first thing الله created. So there is always one of this اهل البيت alive on the face of earth. One of those who truly believe in الله and رسول الله, so that we can seek help making sure they provide us with guidance. It will be never the case that face of earth be clean of a "perfect man". In fact it is said that when Jesus comes back, his soul is the last soul of believers which dies and after that the day of judgment begins. May الله take our lives as believers in him. When we say الرحمن الرحيم we notice that there is a hidden unseen affect of a "perfect being" on the face of earth which gives blessing to everything on the face of earth. But اهل البيت also have special blessing which is given on special occasions to specially chosen believers to give them guidance and save them from danger of getting lost and protect them from the hardship they cannot bare. Always there is some one to take our hands and take us forward. Always there is a person whom we want to follow in everything he says. Always there is a person who has the whole Quran in his heart and knows all about it. Always there is a person who has knowledge not by learning, but of being, given by الله directly. This person can do شفاعاة and is able to get us special forgiveness from الله. مالک. In fact الله who is the king of the day of judgment sent اهل البيت to us to accept their شفاعاة on that days.

We say اياك نعبد و اياك نستعين. When we worship الله and ask for his help, we are accompanied by them. Also our seeking for help and worship when it comes from الله to us is accompanied by them. Also when it goes up toward وجه الله it is accompanied with them. Or better to say, we seek their accompany when we worship and when we seek for help. Why is it so? Because the manifestation and rising up to a "perfect man". This is a good reason why we should only follow اهل البيت those who believe truly in الله and رسول الله in everything specially Islamic law. If they say we shall worship

so and so we shall listen, and if they say we shall not worship so and so, we shall listen. We don't believe we could be a good Muslim without listening to اهل البيت. It is too difficult for us alone to understand Quran without their help. Of course everyone is blessed by their help. Who are these اهل البيت, where do they live? الله knows. May be in our neighborhood. May be very very far in a distant country. الله knows. We say اهدنا الصراط المستقيم. اهل البيت are those who make sure we follow the right path. We ask الله for the friendship of the اهل البيت. We want to be like them. We want to be with them. We want to help them in their duties. We want to gain their values as much as we understand. It is not the case that we cannot be like them. What we understand of them, we can be. But there is so much of them which is beyond our understanding. What we understand of the prophet(ص) himself is telling us how good we can be. But the prophet(ص) is so much beyond our understanding, so it is wonderful if one explains about some level of being of the prophet(ص) without himself experiencing it. If we understand his forgiveness until some level, it means that we shall be able to forgive as much. If we understand some level of his prayer it means that we have experienced that level of depth in our prayers. If we understand how much he sacrificed for the sake of Islam it means that we have experience that much sacrifice for Islam ourselves. in brief we understand اهل البيت by practice only. We then, mention what we want from اهل البيت.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

We find اهل البيت people who are the most similar to the prophet(ص). They love الله and his prophet(ص) رسول الله so much that they imitate رسول الله in every aspect of their heart, so that they be nearest to الله. To imitate the values of the prophet(ص) they have to forget their heart and what is bad. By doing that forgive their differences and all become similar to the prophet(ص). We seek this quality from الله. If we all forget our differences and personal motivations and follow whole heartedly who the prophet(ص) was and who he wanted us to be, we will see that we have a lot in common. In that way we gain the gift of our true unitedness in worship of الله. we do not want to be left alone, and different from prophet(ص) in our worship. We need a living example on the earth so that we follow him, watch him and learn from him. If not directly, at least indirectly. By knowing those who are near to him. May الله let us know him.

٢٠th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This is the final verse of فاتحة الكتاب which is be used to interpret the final stage of the journey of the section فاتحة الكتاب: صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ: فاتحة الكتاب

We seek the gift of جماعة in this verse. Having this in mind, we start فاتحة الكتاب with بسم الله الرحمن الرحيم. We shall understand “all” of the names of الله so that we meet وجه الله. We want to be blessed by all of his names, so that we be fully under control. We want to be in peace with all his names. Having this gift we will be able to speak in the world of كثرة and multitude, about the facts of the world of unity. This is the gift of كوثر. It is probably meant that prophet(ص) has been given this gift, when we say انا اعطيناك الكوثر. We seek to be like the prophet(ص), by knowing all the names of الله, and becoming familiar with all his faces. غيب of us to know غيب of his names and شهادة of us to know شهادة of his names. Every knowledge in the world of multitude has a unified form and a global form, in the world of unity. Also any fact in the world of unity has a manifestation in the world of كثرة. When we say الحمد لله رب العالمين, we are asking for the gift of جماعة, to be able to express in the world of كثرة, what we know of the world of unity, we notice that this knowledge of توحيد and unity of الله shall manifest inside our heart, level after level, to reach the world of كثرة. Only in this case we can have كوثر. We are asking الله to make our heart like the heart of prophet(ص) containing the truth of the verses of Quran manifesting down from the essence of الله. We want to be able to recite حديث القدسي like the family of prophet(ص) اهل البيت. We want in fact, our heart to be the throne of الله, like the heart of اهل البيت. Saying الرحمن الرحيم we want to understand the result of Quran in our essence and also we want to be blessed in our lives with the light of the verses of Quran which is in our heart whenever we read them. So that we may be guided to the right path and also have the knowledge how to communicate with people. So that we can remember of جماعة and be able to benefit from the community. When we say مالک يوم الدين, we notice that all of the hearts of true believers will join the heart of prophet(ص) in وجه الله. Because انا لله وانا اليه راجعون. The heart of the prophet(ص) is already in the state of قيامة. All of the names of الله are already risen in his heart. So in fact by asking to have our heart carrying the knowledge of Quran like the prophet(ص), we have already asked الله to join our hearts to the heart of the prophet(ص) and this is the real gift of جماعة and getting together. اياك نعبد و اياك نستعين. We truly worship him only and we truly seeking help from him. The true worship is the state of the heart of prophet(ص) and that is the state we truly seeks help from الله and we seek the state of his heart to get the best help from الله. Our worship in fact is moving toward the light of being the prophet(ص). This light was the first light that الله created and every other light was created from this light. So since we are all returning to الله and انا لله وانا اليه راجعون, we will return t the light of the being of the prophet(ص) before we return to الله. In the path of joining the heart of the prophet(ص) we seek help from الله only. What is the source of this attraction? The source of this attraction is حب. When we see that the essence of our heart is the same as the essence of the heart of the prophet(ص) our heart is attracted to his heart. The more these are similar, the more powerful

the attraction between the hearts are. This is a property in the world of creation that things with the same essence attract each other. Attraction will have different meanings according to the concept. We seek help from الله only. Because he is the one who determines our essence and he is the only one who can make us have حب toward the prophet(ص) and be attracted to him. Our attraction is only by the will of الله who determines our essence. There is no other factor that will affect this attraction. لا مؤثر في الوجود الا الله. Why do we worship him and seek for his help together? Because الله wished to put into essence of all of us to be attracted to prophet(ص). We say اهدنا الصراط المستقيم. This attraction which الله gives us will eventually join our heart to the holy heart of prophet(ص). We ask الله to guide us to this attraction so that we join prophet(ص). We, all together, will take the path of truth and follow the traces of ourselves to see where we come from, and how we came from. How and why the light of the being of the prophet(ص) was created. What is behind this light? Nothing but him, his essence, his هويته. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ. There are hearts which will be nothingness. There are hearts which will be lost and won't be attracted to the heart of the prophet(ص). They are left alone. We want to be with الله. All of us. This is the only جماعة. Which in fact is nothing but one essence, and that is manifested inside the heart of prophet(ص). This is our journey from him, to him and in him. On this light الله writes our destiny. The story of our journey. This is like by which الله writes on a piece of paper which is the world of creation. Is it the ink he wanted us to see the story he wrote? It is the full story of this journey that الله wishes to be known to us and that is to make his essence appear to us in this way. We are words of الله written down on the paper of the world of creation. At first there was nothing on this paper, and he wrote nothing but الله. This is why we say everything started with بسم الله الرحمن الرحيم. This is the book of creation. The same way that the truth of these words I write are deep inside me and these are only formal notations I use to express myself, the truth of the story of creation is also deep inside his essence and the world of creation came to be only as a formal notation so that الله expresses his essence, the way he wishes. The reality of us is in fact with him. I can burn and destroy this paper, but not the essence which expressing himself. So can I can burn and destroy this paper, but not the essence which expressing himself. So can الله. He can burn and destroy the world of creation.



٢١th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We shall remember the healing power of فاتحة الكتاب and hadith of prophet(ص) that if we recite فاتحة الكتاب for seventy times it will heal every pain except death. If someone recites فاتحة الكتاب and understand the seven levels of depth of the meaning, God will reward each one with ten times its own purifying effect. That is why if we recite فاتحة الكتاب whole-heartedly even once it will heal all pains except death. A good action of us will go up to reach وجه الله and each of the ten levels it passes through, will be blessed by our action. To understand these ten levels, we shall understand our prayer, and the journey of believers during prayer. Part of the journey is inside soul, نفس. Soul being parts of us which breath. Part of the journey is through a few states of heart, until our actions reaches to وجه الله. It is our prayer that takes our actions up. The first seven levels of this journey is inside soul. We try to understand it using an interpretation of فاتحة الكتاب. We call it the psychology of the prayer. What is the state of the worshiper at each of these seven levels? We start with بسم الله الرحمن الرحيم. This verse is telling us about state of worshiper in the first level of soul. The same way that بسم الله الرحمن الرحيم is the key to understand فاتحة الكتاب, our action in the first level determines all its journey to the very end. The same way that فاتحة الكتاب is the key to understand Quran, the journey of our action in our soul, determines all its consequences and blessings it has for the world around us. The same way that the better we understand فاتحة الكتاب the better we understand Quran. The better we understand our action the better we understand its contributions to the world we live in. everything starts with بسم الله الرحمن الرحيم. So any actions can be originated in the first level of our soul too, and not in the middle. The whole meaning of بسم الله الرحمن الرحيم is summarized in باء of بسم الله. The same way the whole story of the journey of our action is hidden in the seed of our نية and motivation. What a depth this فاتحة الكتاب has, and what an understanding it gives us about ourselves! A true worshiper knows that all of the creations of الله are his names. Everything is a name of الله and he has full power over his names. Even the personification of the worshiper is a name of الله and is under control of الله, given to the worshiper by الله's wisdom. Everything affecting the worshiper from the world outside him or from the world inside him is considered to be an action of الله and he considers himself responding to الله. For this worshiper تقوى means being responsive to all the names of الله which affect him. Such a worshiper at this level of تقوى shall be very careful to respond politely and accurately. When he can see the face of الرحيم, he shall not respond with the name المنتقم. He shall be kind and forgiving when الله wishes him to be, and shall be firm and serious when الله wishes him to be. He shall be with people when الله wishes him to be, and shall be praying alone when الله wishes him to be. He shall do امر بالمعروف و نهى عن المنكر when الله wishes him to do, and shall close his eyes on the mistakes of others when الله wishes him to. A worshiper who is so conscious about the names of الله, consider himself very responsible when he starts any actions with بسم الله الرحمن الرحيم. Because he knows that the power الله given the worshiper saying بسم الله الرحمن الرحيم is so very strong that could change the life of himself and many; could change the meaning of his own being and many; could create by the will of الله angels to help him and many.

And also could have destructive effects if he is irresponsible, on him and on many. But how can a worshiper act responsibly if he doesn't know exactly, what this difference his **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** making is? Where this difference is occurring? The names of **اللَّهُ** will guide the worshiper and will give him signs, so that he knows what has become, out of his **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**. Then he will know that, according to his preparation and capacity, **اللَّهُ** has given him the gift that his will, be the will of **اللَّهُ**. Everyone is given this gift, but only according to one's capacity. There are those whose capacity is so low that they cannot manage their own minds and they have to be under control so that they can afford a peaceful state of mind, and **اللَّهُ** makes their minds salves of others. There are those who have so much capacity that **اللَّهُ** makes them the provider. As if the hands of these worshipers is the hands of **اللَّهُ** and they provide for others by the will of **اللَّهُ**. So is the way a father provides for his children; so is the way a religious leader provides for his people. So is the way a prophet provides for his nations. So is the way the prophet Muhammad (ص) peace be upon him, provides for every soul ever existing on the face of the earth. His light was the first to be created. The light of being of all creatures comes from the light of his being. The worshiper who is being guided by the names of **اللَّهُ** can recognize those parts of this guidance which is universal and is provided for everyone. But parts of this guidance are meant for worshiper's personification. They are specially for him from **اللَّهُ**. So the worshiper wonders, where does this particular guidance comes from and he wants to see the journey of this guidance until it reaches him. This curiosity, will eventually have the fruit of, the worshiper understanding **الحمد لله رب العالمين**. This is the moment of birth of his second level of soul. Or in other words the birth of **فاتحة الكتاب** of his being. Or the beginning of his journey to reach **وجه الله**. Before that he is, by knowing. After that he is becoming. Before that he thinks love of **اللَّهُ** is the ultimate path of freedom from himself. After that love of **اللَّهُ** is just all he has been before and his misconception of this love is exactly what he should become free of. And this self criticism of his love for **اللَّهُ** is the beginning of his journey.



۲۲th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

So say the worshiper when he starts the second level of his journey. What is the world of worshiper like, when he says الحمد لله رب العالمين? Remember that this is the worshiper who can bring into being, by the will of الله. When he says بسم الله الرحمن الرحيم. In the following level of soul the worshiper can see the journey of the will of الله coming down from الله to the world of creation. So as much as his capacity is he is able to predict the state of the name of God in future. The deeper his understanding is, the more practical his predictions are. He also distinguishes the commands of الله that are general and for every creature from those commands which are meant for particular worshipers. He specially notices the will of الله about himself that has not reached him yet, so he knows that his will in reciting بسم الله الرحمن الرحيم is in fact the will of الله which manifests and reaches him at the end; both for instructive and for destructive commands. So he is not in danger of being self-centered, because he can see the power of الله in putting his will into action. He recognizes that his personification is امانة given to him by الله. The worshiper in this level is always in the state of getting prepared for the names of الله that are to come to him. Because he knows that he will be judged in the day of judgment according to his preparation and accurate responses to the names. This is the way he purifies his shortcomings and is always in the state of asking forgiveness from الله so that الله puts into order and repairs the destructions which are caused as result of his shortcomings. He has hope that الله will make his trace in response to the names of الله, clean. But he has no way to check if he is forgiven or not. Nor has any way to see his action in their way back to الله to see what exactly the results of his mistakes are. So he just has to do best and put his trust in الله so that الله accept his worship and purifies him. How shall the worshiper prepare himself in this level in his response to the name of الله? The most wise. الله. Has given this power to the worshiper, by giving him understanding of بسم الله الرحمن الرحيم. The worshiper is able to create appropriate spiritual powers or material powers by will of الله and give life to them, so that these powers assist his soul in responding to the names of الله. He knows exactly what the appropriate knowledge is which help him to judge in a difficult situation yet to come. He knows which kind of patience will he need to calm down and be prepared after he hears the bad news of an accident yet to come. He knows exactly the amount of self-confidence he needs so that his children accept his advice in an important period of their life yet to come. He knows exactly how he should be forgiving and understanding with his wife so that he can help her and comfort her in a difficult situation to come. Also he prepares himself for the hardships of life, in advance, From within. Everyone has knowledge of how to prepare, according to one's capacity. We are told that we shall fast at the time of difficulty. So does a worshiper, when he feels that he cannot be prepared on time. What is the effect of fasting? What is the wisdom of fasting? What is the true meaning of fasting? We know from hadith that الله سبحانه تعالى said لي وانا اجزي به.

Fasting is mine, and I reward it myself. So الله directly rewards fasting, himself; not indirectly, not with heaven and hell; not with guidance and protection. الله promises وجه الله to the true worshiper who is fasting. So says Ali(ع), peace be upon him and his family, انما نطعمكم لوجه الله. When he gives the food they had prepared to break their fast with, to the poor, in the language of his action. So powerful fasting is. But what is happening to the worshiper when he is fasting? the worshiper is

the guest of الله سبحانه تعالى. When fasting. And الله provides him with his shortcomings. This is the secret of the power of fasting. the question is why الله favors his worship's fasting? because the worshiper is turning his face away from everything except الله. The worshiper turns his face toward وجه الله. This is according the capacity of the worshiper. He recognize his shortcutting and asks الله for his help by turning his face toward وجه الله. His shortcoming will be taken care of. By the will of الله سبحانه تعالى. God gives so much reward to fasting and the worshiper is given the ability to present the preparation he has gained to whoever he wishes. And help them by feeding them from the spiritual spring of wisdom inside him. Given by الله. So a true worshiper benefits everyone, the same way that the sun benefits all the living creatures on the face of earth. Worshipers get even more reward when they do ايتار. When they consider needs of others before the needs of themselves. When they see difficulties to come to the life of others, and they prepare themselves, so that they obtain the state of helping others in the context that they have prepared themselves. الله will reward such worshipers from the treasures of the unseen. This is why the heart of the true worshiper, is where the treasure of the unseen are hidden. ايتار, which is putting other people's need for guidance before personal needs for guidance, is the key to the treasures of unseen. When the day of judgment comes and the world of seen and the world of unseen comes together, the worshiper will see all he has gained by what he has done for others. This is giving قرض الحسنة. This is giving in the world of unseen. What do we gain in the world of unseen? احسان means worshipping الله so whole-heartedly that it leads us to see وجه الله. And this is the reward of unseen, we believe by providing for others. Before we provide for ourselves, we get the reward of meeting وجه الله according to our capacity.



۲۳th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

So starts the worshiper when he steps into the third level of his soul, the state of الرحمن الرحيم. The existence of the true worshiper is not only like a sun benefiting everyone by the light of his being, but also he brings particular blessing to those whom he wishes to, by the will of الله. He, who has seen the commands of الله manifesting from الله toward him and the world he lives in, knows very well what his duties are in his life, with respect to particular people and also he recognize his collective duties with respect to human being and its meaning, its history and its future, wars and peace trities, understandings and misunderstandings, and so on and so forth. He knows why every aspect of his being has come to the world of existence and he recognizes its duties and concerns, and he is responsible for the health of all his being until the day each part shows up in action and perform its duties. The burden of responsibility is very heavy on the shoulders of the worshiper in this state of worship. Again all this is according to the capacity of the worshiper. For a particularly chosen worshiper, this رحمة and blessing he gives, is the friendship of the prophet(ص)'s family. For another weaker worshiper is a particular patience people around him need to have, in order to survive, for a weaker weaker worshiper this blessing is just food, he has to provide for a few families who are in need. The true worshiper affects others both by the parts of his seen and, by the parts which are in the world of unseen. To have such a wide affect, the worshiper shall have spiritual presence with the people who are getting these blessing from him. The writer of a book which solves many problems of Muslim nation, has spiritual presence with all the readers. A poet like "Hafiz" whose poems affect deepest layers of us inside and comforts us, has spiritual with us. A leader who commands about the everyday life of his people, has spiritual presence with them. Without such a presence hardly anything could be done for others. How shall the worshiper prepare himself so that الله gives him such spiritual presence? This presence is to become into being from the encounter of spirit and the souls of those who are to be blessed by this presence. To whom does الله presence this friendship of the worshiper's spirit and other souls? What makes him deserving? This spiritual friendship is named مودة in the souls of people. It is different from محبة which has the heart as its realm. This friendship is given by الله to the worshiper who is a believer and does actions which makes peace between soul and heart, so that soul be affected by the light of heart, and be purified and be lifted to the realm of heart. Whoever who is a believer in الله and رسول الله truly and puts his believe into action, will be near الله. This is called قرب الله. الله has presence with everyone and a worshiper who is near الله is given this spiritual presence with everyone too. Because الله is between any two people. There can be no real friendship between two people except if they are both near الله. if people are not near الله, they are far from each other too. Everyone according to one's capacity can be near الله. what brings the worshiper's soul near الله is his understanding of oneness of الله and توحيد. What brings his heart near الله is his محبة and محبوبة, how he loves الله and how الله loves him. When the heart is clean from soul it is the house of الله. the heart of a true believer is the throne of الله. Then the soul of the believer lifted to realm of heart is near الله. This part os soul which is so purified is called نفس المطمئنه the peaceful soul, we may call. This all starts with the worshiper's knowledge of توحيد, and oneness of الله. This is the beginning of the path to be near الله. Again the worshiper understands the unity of الله only according to his capacity. A child

who truly respects his parents his parents and follows their guidance, is loved by everyone. Because this is also an understanding of توحيد and it brings the child near الله. So is the case for the worshiper who follows the more knowledgeable and he follows اهل البيت, the family of prophet(ص) only and others follow him. He is also loved by people and has been given spiritual presence. Thw worshiper who has passed the second level of his soul already, is able to see the commands of الله manifesting level after level. Starting from the essence of الله he can see that the command of الله is one and it becomes many only after manifestation. The original command is nothing but, the order of all the creature worshiping الله only. All of the other commands of الله are manifestation of this command. Understanding this, the worshiper gain an understanding of unity of الله and in this sence he becomes near الله and الله gives him a spiritual presence, so that he can be helpful to people. So that he can regard their needs more important than his own needs. So that this ايتار brings a friendship between them and the worshiper be able to help people spiritually and be trusted by people spiritually. The worshiper is very forgiving to people and very tolerant, so that they let him help them with their material life. The worshiper help them with their material life, so that they let his friendship into their souls and the worshiper be able to help them spiritually. Both by this presence which is a guidance for everyone, and also by his particular blessing given to particular people, because he recognize his duties toward them which makes him responsibly by the will of الله and by the command of الله, which he can recognize beforehand and prepare himself for it.



۲۴th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

What is the world of worshiper as he recognize the forth realm of his soul when he is in the state of *انا الله و انا اليه راجعون*? In this state, the worshiper has knowledge by presence, on the verse *مالك يوم الدين*. He is able to see the return path of the names of الله to the essence. He can see the path of his action going up, and he knows if they are not. So he is able to correct himself from his mistakes and he can always make up for his shortcomings. He can see the day of judgment beforehand. He knows that if he doesn't purify himself he will be nothingness. Other don't know this. For others this is just a make believe. But for the true worshiper this a knowledge. It is a fact. So this worshiper is the most eager of the people to correct himself. He is the most sensitive in discovering his own faults. Because he has real motivations why he should do that. And الله helps him too. So that he finds himself by purifying himself. How does the worshiper detect impurities in his soul? What if these impurities hide themselves from him? We do not believe, and cannot imagine that the wisdom of الله has put such an ability for impurities to hide. We believe الله should have given the worshiper the power to discover these impurities, and purify them. So we search and think and explore within our imagination, to find some signs sent to us from الله showing us how the worshiper shall find his impurities. الله, الله اكبر. The worshiper who is searching for impurities, is given signs in his search, sent to him by الله, according to his capacity which is reflected in his searching. In Qoran الله has given the story of many impurities and their effects and their signs. The stories of the lives of prophets peace be upon them not only happened in story, but also happens in the souls of people every day and the worshiper shall read Qoran and shall compare his soul with Qoran, so that in this way he discovers his impurities and heals them. How does the worshiper use Qoran to understand himself from within? How shall the worshiper present Qoran to his own soul? The worshiper shall not understand the depth of Qoran, except from a spiritual teacher. And اهل البيت the family of the prophet ص are the true teachers of Qoran. Their spiritual presence is so deep inside us that they can present Qoran to our soul and help us to know ourselves better and purify ourselves. The true realm of their presence is the heart and so is the true real of knowledge of Qoran. But the kingdom of heart over the soul enables the truth from الله to manifest to the level of soul and teach the worshiper his shortcomings. At each period, a member of اهل البيت, the family of prophet ص, a true believer in الله and in رسول الله, exists on the face of earth whose spiritual presence protects and teaches Qoran to the hearts and souls of the worshipers. The worshiper clearly feels the presence of this teachers, and it is a should for him to keep himself prepared to benefit from this presence all the time. The knowledge of Qoran purifying the worshiper, comes to soul from the heart. Because of the kingdom of heart over the soul and its absolute surrounding there could not be any impurities hidden from the sight of heart. Also the worshiper can see what is to become of his actions, and he can trace back the falsefull implications of his actions to find the impurities of his action, to find the impurities in his soul causing his misunderstandings. Also, Qoran with the help of its spiritual teacher can teach the worshiper a safe medication to cure the impurities he discovers. If the worshiper has the capacity to discover any of the impurities, الله surely gives him the power to heal and cure that by the will of الله. It is never the case that we recognize a shortcoming but we are not capable of purifying it by the help of Qoran. Qoran also has presence inside the heart of a true worshiper. He can talk to Qoran and Qoran talks to him, and the wisdom is that in this way his communication with Qoran will be more

healthy and more alive. ﷻ has considered a self-correcting nature in any kind of life he has given to his creatures. So is the case for the life ﷻ gives to the understandings of the worshiper from Qoran. Also the true worshiper who is engaged in the process of purifying himself, never leaves people and never chooses to live alone from people. Because in his presence with people he recognizes his impurities the best. He knows himself from the reactions of people to his action better. We shall mention that these manifestations of the names of ﷻ from him toward us and their going up taking our actions with them, back to ﷻ is considered all for the worshiper to be given a better chance to prepare himself. It is not the case at all that the ﷻ's hands are closed and he cannot change his name in the middle of their journey from ﷻ and to ﷻ. of course he has the power. The worshiper cannot change the trace of the mistakes he has already committed. Only ﷻ is the forgiving and if he wishes, he cleans the record of the worshiper. If ﷻ wishes, he can make the unacceptable actions of worshiper changed to a new form, which is faithful worship of ﷻ. We have said already that sins don't go up. Only the good actions go up and affect ten levels of the being of worshiper. But the worshiper wants his action to be perfect. That is why he looks forward to see what will become of his actions. If his actions are not perfect they will become nothingness in some aspects. And they will not reach the ﷻ. so he asks ﷻ to consider his actions the best that could be. Because he knows that if his actions do not recognize all the names of ﷻ they will not reach ﷻ. the major veil at this level, in his soul, is his own presence in his soul, which is keeping him far from ﷻ. He will try to understand if the personification is not purified it will not be going up to ﷻ. His good actions in that case will be considered as the effects of spiritual presence of other worshiper and he will be nothingness and his actions will not reach ti the ﷻ, in the day of judgment.



۲۰th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We ask الله to give us knowledge on the state of the worshiper when he truly declares اياك نعبد و اياك نستعين. The worshiper in the fifth level of his soul is concerned with his personification which is given to him by الله. the command of الله in its journey from الله to الله come through the worshipers personification and go. When they come the worshiper regards it as seeking help and when they go the worshiper regards it at worship. In fact in this level the worshiper is concerned with all of the personifications, and what will become of them. He recognize that the personification of everything in under the question at the day of judgment and his own personification is in no way different from the personifications الله has given to everyone, and everything. What is the divine wisdom in these personification? Why is there the notion of “I”, self-recognition, اناية? Is this the gift given to us to take us near الله or to make us far away from الله? The worshiper realizes that the only measure he has , to see if he is near الله is this personification. The rest of فاتحة الكتاب is in fact the story of the journey of this personification. For the worshiper in this level every actions of his is either seeking help from الله or worshipping الله. He watches his own seeking for help and his own worshipping , trying to understand how near to الله he is. What does استعانه means for him? What does worship mean for him? The answer to these questions help the worshiper to know the state of his personification. We shall seek for help by prayer and by patience. And symbol of our worship is our pilgrimage around the house of الله, the كعبه ka'ba, in the city of Mecca. So the worshiper is constantly looking at his prayer and his patience. And is constantly in the process of figuring out what is the house of الله that he is having his pilgrimage around. His pilgrimage, his prayer, and his patience are three spiritual being that he can see, he can talk to, and he can learn from. How shall the worshiper know from these spiritual beings that how near to الله himself is? Again this is a knowledge that the worshiper should gain understanding about, using Quran. The worshiper in order to purify himself have to understand تاويل or interpretation of the verses of Quran on the language of soul. But in order to see how near to الله he is, he has to know the لطائف of Quran. Knowledge of subtle and hidden parts. The worshiper who is given this knowledge, reads Quran, and is able to interpret it in the exact context of his life, to get any kind of guidance or information from Quran. Quran the book of الله speaks to the worshiper and tells him how near to الله he is. What kind of things he should do to become a مقرب; what the obstacles in the journey of his personification are; what are the next signs of progress; how different he will feel in the next step of his journey; and even will tell the worshiper the history of his journey and the far future of the journey of his personification and in this way the worshiper knows how much he has gone and how much more he has to go. We shall give a few examples of the prayer, the patience, the pilgrimage of the worshipers. First we go for the Islamic philosophers. The notion of واجب الوجود, the reason of all reason, the principle above principles that they use is a house of الله. Their doing philosophy is a pilgrimage they have around the house of الله. In Sufism, the heart of the believer is throne of الله, so their following the true believer and trying to understand him and thinking deeply about his appearance and state of mind is in fact a pilgrimage around the house of الله. The knowers of the secrets, عارف. They regard this knowledge as house of الله because the can see by their heart

that this knowledge is given to them by الله. so their preparation to gain this knowledge is a pilgrimage they have around the house of الله. So is for the parents. The child has just come from الله to them, so they speak to the child according to his or her understanding and play with him according to his age, because this way they feel being near الله. what parents do for their child is also their pilgrimage around the house of الله. A few examples of the patience of worshipers to seek help of الله. Avecina ابن سينا says that thinking is nothing but crying to الله and seeking for knowledge. Thinking is in fact patience and seeking help of الله by patience. Sufis when don't see wisdom of something happening to them or others, they don't try to think about the reason, they believe that if he wishes he will give them the knowledge to understand what they don't understand. Usually after years, they get their answers. Later than those who think, but some of these answers a thinker never catches. The عرفا, knowers of the secrets when they think of it as a sign from الله and they start a spiritual journey to reach the knowledge faster than it comes to them eventually to them. This is the way these people seek help of الله by patience of accepting the hardship of a journey. Even the parents of a child by bringing up the child, are patiently waiting and seeking help from الله so that the child grows up and protects himself, and takes care of parents when they are old also. Now a few examples of the prayers of the worshiper who seek help from الله. The prayer of the philosopher is in the realm of his imagination. The prayer of a Sufi is in the realm of his life. He seeks help of الله by choosing a lifestyle which he believes that will help him to get what he needs from الله. Each prayer of an عارف, a knower of the secrets, is discovering heavens of knowledge and seeking help by getting this knowledge. The prayer of a true believer in heart is a journey to the throne of الله. But the prophet(ص) peace be upon him is the only one who steps on the throne. When the worshiper realize this he knows that he shall eventually join the heart of prophet(ص). اهل البيت say we are his children, Some say we live in the same house with prophet(ص). So is said about سلمان منا اهل , سلمان when we are somebody to the prophet(ص) our personification will be saved from nothingness.

٢٦th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The worshiper can say *صراط المستقيم* only when he can see the *صراط المستقيم*. The light of the being of the prophet (ص) and *اهل البيت* his family, is the straight path. The worshiper in the sixth level of his soul can see the light of being of the prophet (ص). He seeks for guidance to be able to accompany the light. He realize that this is why he worships and this is why he seeks help from الله. the journey of his personification ends up with accompanying the light of the prophet (ص). This is what all the personification look for. This is what it means to them. To be somebody! This is where all the personifications come from, and where all of them end up, if they don't become nothingness. In the fifth level of soul the concern of the worshiper was if he is near الله, or near to the light of the prophet (ص). Now his concern is what he can see from the light of prophet (ص). So in this level he is already near the light of prophet (ص), and he seeks the guidance of الله so that he can accompany this light. With this light the worshiper has a new understanding of Quran that he didn't have before. He is enlightened by vision that he would not be enlightened before. He is one of those whom the Quran in the heart of prophet (ص) is directed to them. Quran commands them to do things directly and keeps them away from doing things. They are so close to Quran that are personally told what not to do. This light of Quran is directed to their personification. So are the worshipers who are under the especial attention of *اهل البيت* and prophet (ص). So was *سلمان*. So were many students of *اهل البيت*. May God bless them all. *اهل البيت* have the full knowledge of Quran. If they specially pay attention to one of the believers, they are directing the light of Quran to the believers. The worshiper on this level knows the perfect believers on the face of earth who are from *اهل البيت*. He knows the people from whom he shall get instructions personally. So is the blessing that this worshiper is blessed with. The worshiper is in the process of knowing *اهل البيت* at this level of his soul. Who are *اهل البيت*? Which of the prophet (ص) each of them have gained and what the role of their being in the creation of earth and heavens is? What is the meaning of existence of each of them? And the most important question is, who the worshiper is to them? A religious brother, a friend, a student, ... ? what is the meaning of existence of the worshiper himself in creation of earth and heaven? What is his role? What is the knowledge that الله specifies to him only, according to his duties? What is the knowledge he should reveal to people which is specified to them according to their duties? And then he tries to imitate *اهل البيت*. He believes the understanding he has from *اهل البيت* is much less than they really are, but this understanding indicates that how similar to *اهل البيت* the worshiper can be. So what he recognizes, he can be. The worshiper looks forward for the moment that his personification accompanies the personification of the prophet (ص). This is the moment that his light of being enters the city of the prophet (ص). When his personification enters the city of the prophet (ص). When his personification enters the city of the prophet (ص). *انا مدينة العلم و* . *علي بابها*. And he meets the supreme commander of believers Ali, peace be upon him, with his accompanies by the gate of the city of the prophet (ص). How could one see the light of the prophet (ص) without knowing Ali? How could one accompany this light of the prophet (ص) without knowing Ali? Ali says that I am the point under *باء* of *بسم الله الرحمن الرحيم*. His light become into being

when the worshiper and the beworshiper were distinguished. He is the truth of worship. And only him understand ربوبية of الله. Because العبودية جوهره كنهها الربوبية. The worship is a being whose essence is ربوبية. This is the time that personification of the worshiper is being educated by ربوبية of الله. You should read the words of Ali(ع) yourself to know this man. You should read نهج البلاغه. This is the most important book of Muslims after Quran, the book of الله, which الله sent to the heart of prophet(ص). Oh worshiper! Tell me, what Ali, peace be upon him, asked you when you entered the city of the prophet(ص) and what did you answer upon meeting the supreme leader of the righteous and being asked questions by him? Was he kind or serious to you? Who were the people accompanying him? If you read نهج البلاغه you see there that he has told us what kind of people his accompanies are, what kinds of people are friends of Ali. He will tell you who are his enemies; who understand him and who doesn't understand him; and he has in his heart heavens of knowledge to tell to strong hearts which can carry heavy burdens. He will tell you the story of his patience with people who didn't understand Islam and the story of his honors when his students entered the city of the prophet(ص) under his guidance. The friendship of Ali is the gate the worshiper looks for, to enter the city of the prophet(ص). This is صراط المستقيم. All the personifications either enter this gate or they become nothingness. Only the personification of accompanies of prophet(ص) and اهل البيت enter the وجه الله after the day of judgment. The worshiper shall know what he gains entering this gate and what he leaves behind outside the city. This is هجرة, a change of household. From one city to another city. From the city of darkness to the city of light. A journey within himself from whom he was to whom he should be. The worshiper in this city has new friends and a new life. When he enters the city he starts to go around, trying to know the city better. He wants to understand the light of the being of prophet(ص). This is the gift of الله to the worshiper. This the نعمة by which the worshiper finishes the journey of his soul and enters the realm of the heart. We call this, the purification of personification.

۲۷th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

What goes inside the worshiper, as he lives with the accompanies of the prophet(ص), in the city of the prophet(ص). The seventh level of his soul, when his life is nothing but understanding the light of prophet(ص). صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ. Who is the prophet(ص)? What is his role in creation? What is the state of his personification? The light of his holiness is pure of being limited to a level of the levels of a journey. By the will of الله at each occasion this personification is formed. According to will of الله compatible with the relevant capacity which could handle the subtlety of that occasion. The light of his being is manifested and appears to the worshiper according to his capacity but itself is pure of being limited to certain capacity. This light is what the worshiper wants to know very well. And when he becomes a real accompany of this light he will be pure of his own limited personification and that is how the worshiper leaves his soul for his heart. This light which we call it the first light. Exposes the worshiper to vision of different names of الله. Their implications on each other. The worshiper does not truly understand any of these expositions until he becomes pure of his personification so that he can understand every aspect of the names of الله each in appropriate depth. That is how the prophet(ص) could speak to everyone according to one's capacity. He could speak of the unity of الله in the world of كثرة "many"ness.

The worshiper tries to know the prophet(ص) by his description in Quran first. Then he manages to know the prophet(ص) by Quran as a whole. The verses of Quran live in the heart of prophet(ص). He wonders whose heart can it be, the nearest which receives such revelations from الله. What kind of a person he could have been. And he looks at the heart of the prophet(ص) by the light of the being of the prophet(ص). So he begins to know the city by the state of his heart. The knowledge of the worshiper of what he can see from the city of prophet(ص) is knowledge by presence. In this stage his personification is formed by parts of the light of the being of prophet(ص). So the personification of the worshiper in this state is part of the prophet(ص). Ali(ع) peace be upon him is part of who prophet(ص) is. Fatimah(س), peace be upon her is part of who prophet(ص) is. So are Hasan and Hosein peace be upon them. It is only in this way that personification of the worshiper can survive to the وجه الله. except the personification of the prophet(ص) all personifications will be nothingness. Because his light is the first light which was created. The worshiper recognizes his final destination in the city of the prophet(ص). He knows by the way he is created, by فطرة, that in which house in the city he shall live. When he studies the manners of the prophet(ص) he is able to distinguish who himself is and what part of these values is given to him in his essence. In other words the worshiper recognizes his light in the city of the prophet(ص) مدينة الرسول. This is the last level our action go up before they enter the realm of the heart and they affect our ايمان, our faith. Our تقوى. Our righteous. Our محبة, our heavenly love, our تفقه, the knowledge of heart as a king over our soul, and our friendship which is between our hearts. A person who comes up with a better self-understanding of his first level of soul, he will have a better understanding of all his soul with the help of فاتحة الكتاب. So in prayer فاتحة الكتاب is the story of the journey of our action when they go up. If we don't perform our prayers correctly our actions won't go up. This is why prayer is the

most important column our religion is based on. Without prayer, our actions never come into the realm of all of our being. It is a process of integration. We cannot imagine to be as good as what we are with prayer, if we don't pray. Without praying our being is unfolded and the doors of our wisdom is closed to us. With prayer we are free complicated being which worship الله. without prayer we are simple primitive beings which are imprisoned by our weakness. We review again, soul is part of our being which breathes, and its life is based on this breathing. This is the part of us which we have to تزكية. The part which we have to purify and it could be impure. Eventually الله gives us control over this soul and we can make it from soil again the way we wish, so that we prepare ourselves for the worship of الله. in the realm of soul فاتحة الكتاب is the key to unfold our soul and understand its functioning. In the realm of our soul فاتحة الكتاب have seven levels. In the realm of heart فاتحة الكتاب has only two different parts which we will explain later. God willing. This is another reason why فاتحة الكتاب is called سبع المثاني. Oh فاتحة الكتاب! Peace be upon you and those who are guided by the light of you. From الله the one whom you are from his words. You guide the worshiper in their journey and unfold their soul. Peace be upon the prophet who unfolded you and by him you came into being. You help the worshipers to know themselves and purify themselves. Peace be upon the prophet who made you know to yourself and unfolded you being, and made you appear in the eyes of worshipers. We recite you in our prayers, and without you our prayers would not be accepted from الله. peace be upon the prophet who taught you to pray and recite yourself so that your light be known to everyone. We will go to the realm of heart and we will miss you, as the section of Quran has seven verses. Peace be upon the prophet whom in his soul you discover first that you have seven verses. We will leave the realm of heart for وجه الله and we will miss you فاتحة الكتاب the key of Quran which has two parts in the realm of heart. Peace be upon the prophet(ص) whom in his heart you noticed first that through you. The worshiper talks to الله as well as الله talking to the worshiper.

Oh فاتحة الكتاب! We are so eager to meet you. As one, in the وجه الله. We expect that face of yours there, be the most beautiful of the beautiful faces if yours we have already met.



٢٨th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Today we describe two states of the heart of the worshiper through which his good actions go up. In the realm of the heart *فاتحة الكتاب* has two parts only. Part of it is associated to the worshiper, the other part associated to the beworshipped. The heart of the true believer is the throne of الله. The concern of the worshiper is *محبه* and he wants to see the beloved. He discovers the veils of light between him and الله. when he is in this side he finds out that الله shall be loved truly if he goes to the other side. But when he goes to the other side he thinks that الله shall be loved truly is this side. الله is on the surface and on the depth, on the beginning and on the rest. The worshiper is on the surface, and he finds himself nearer to الله if he leaves the surface and goes to the depth. But when he goes in the depth he would find out that the surface is nearer to الله. when he is *الظاهر*, الله is *الباطن* when he is in *باطن*, then الله is the *الظاهر*. The worshiper has this struggle between what he is and what he is not. He leaves the present and goes to the very beginning of the creation to find الله, but when he reaches there he will find out that الله is in the present where he was before. He comes back to the present and finds out that as if الله is in the beginning of the creation of the first light of being. Wherever he leaves he finds out that, that place will be near الله, and wherever he goes to be near الله, he finds out that upon his presence the place is not the nearest to الله anymore. The goof actions of the worshiper are lifted to both states of the heart. Where he is present and where الله is present. When they switch he can always see that the traces of his action are present. So he is sure that his actions are *عند الله*. But he is not present with this action *عند الله*. This is the realm where *فاتحة الكتاب* is divided to two parts only. One part is with the worshiper and one part with the beworshipped. The worshiper leaves on half of *فاتحة الكتاب* to catch the other half but he finds out that the first half is disappeared upon the appearance of the second. الله *اكبر*. So to understand at least one half of *فاتحة الكتاب* we have to make peace inside with what we don't know about *فاتحة الكتاب*. Then we gain the knowledge of the throne. The Quran which is in the heart of the believer, always one half is missing. The key of Quran, the section *فاتحة الكتاب* has two parts only, when we are in the realm of the heart. So does the knowledge of throne. One half appeared to the heart of worshiper and always, one half disappeared. So for the heart, Quran doesn't have seven level of depth. But only two levels. We always feel the deeper one, is the half we don't have hand on. No matter with which half we are in agreement in our appearance. Always الله is with the other half. Any new thing we learn about Quran in the throne, is forcing us to forget something else from the knowledge of throne. In this sense we are always perfect and in the other sense we are completely imperfect. The conversation of the worshiper and beworshiper are made possible because of the conversations of the two half of *فاتحة الكتاب*. In one sense there is no conversations. Because you can never say which one is talking to which one. There is a communication by which at the same time the two half of *فاتحة الكتاب* communicate. They have the same essence. So there is *محبة* and they love each other. You can never tell who is the lover and who is the beloved. The lover is the part that worshiper is present with and the beloved is the part that and they love each other. You can never tell who is the lover and who is the beloved. The lover is the part that worshiper is present with and the beloved is the part that الله is present

with. The worshiper is switching all the time but he never realizes. But there is still this worship which exist. So does the symbol of pilgrimage. So does the symbol of prayer. So does the symbol of patience. But this time in the language of heart not in the language of soul. The worshiper is reciting:

لييك! اللهم لبيك! لبيك لا شريك لك لبيك! ان الحمد و نعمته لك الملك لا شريك لك! لا شريك لك لبيك

I wonder what is saying to the worshiper at the same time? The worshiper is so very close to الله in this state. Only one step to go. He is always taking this one step. But he finds out that he has to take another step backward, to be near الله. سبحان الله. سبحان الله. سبحان الله. The knowledge of the throne cannot be written down on the face of soul, or on the face of paper! Because this appearance is not in the nature of soul. If we could write down the two half of the فاتحة الكتاب we could have both of them on hand. But that is never come true. This is a knowledge that can be taught only from heart to heart. The teacher and student shall love each other in the heart so much that their heart be near each other . when they are in the state of being together, hand in hand, by their hearts in complete coherence, the heart of student and teacher are in the same state of فاتحة الكتاب and the teacher can teach his knowledge of throne of half of Quran to his student. Then they leave each other and the student will be left alone so that he be faced with the other half upon forgetting the half he is forgetting with. When it comes to the knowledge of the heart, the teacher and the student are friends more than being anything else. In such coherence that one cannot recognize which one is the student and which is the teacher. And when the student gain this knowledge he will be as good as his teacher. As perfect as him, and as pure as him. This is the friendship which is completely based on their understanding of Quran. فاتحة الكتاب has two section only in the realm of the heart. If the worshiper is imprisoned by his soul he shall not understand how فاتحة الكتاب has two sections. The sign of imprisonment by the soul is that knowledge of the soul accumulate in the soul it makes sense to say we want to know more. But not on the realm of the heart. The treasure of الله are in the heart of believer.

٢٩th session

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This is to explain the state of the worshiper upon the last level where his good actions are lifted, which is the realm of absolute unity. But I am unable to unveil any secret of this knowledge. Because I cannot start by the appropriate بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. This is the realm of absolute unity. Only الله can start my explanation if he wishes by me saying بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and then this would all there is to be said, because فاتحة الكتاب is supposed to be one verse only in the realm of unity. My attempt to speak of this realm is just making up my stories, hoping that الله if he wishes expresses his unity through what I say and those who are worthy get their gift of such a knowledge. But I will never know. For me what I write is just stories made up by my own imagination and I would never personally consider it the truth or part of the truth. I will ignore what I tell you myself, because I want the truth which is عند الله only. Only the prophet(ص) is given كوتر the spring which he can speak of the world of unity, for people who live in the world of كثرة and “many”ness. And I shall be brief because saying a little is already too much for my non-existing knowledge of the subject. Even this little, I would ignore myself because I know that there is no content in it. They say that those who reach to the level of understanding a glimpse of this knowledge never come back to tell us what they known and what they have become. I wonder about these people, how they could know about this point of no return. But I know that at that point there is no room for the personification of the worshiper. There is only الله. Again I wonder how I could make such a claim! By the time my personification is present with me, my attempts to describe unity of الله is nothing but exercising my poor imagination. Then I wonder why would I make such an attempt at all to make myself a مشرك, a person who has the illusion of considering partners for الله. May be this is not an attempt to describe unity of الله, but this is an attempt to show an action of my love, for visiting فاتحة الكتاب in the world of unity, which is planted in my being, as part of my فطرة. May I am hearing my own answer when الله said الست بربكم الله. Or maybe its الله inviting the light of the prophet(ص) to the world of unity. Or may be the two parts of فاتحة الكتاب having the same essence. This love is the proof of the existence of the realm of unity of الله or may be the existence of the realm of unity is the proof of the existence of the realm of the unity of الله or may be the existence of the realm of unity is the proof of the love between the two parts of فاتحة الكتاب. Or may be the parts of فاتحة الكتاب that I don't see is my illusion. But الله is present with that half of فاتحة الكتاب. So may be existence of my personification is illusion. I see that my poor unsuccessful attempt to understand the world of unity are by trying to be in peace with what I don't know. I have perspectives about the things I don't know. So what I don't know describes me, as well as what I know describes me. So I shall start to find myself in who I am not, and in parts of Quran I don't understand. To gain such a knowledge about the self, I shall be aware that my personification satisfies a duality. A duality which I can't recognize on which side I am. In fact my not understanding the world of unity is only because I assume existence of my personification. My not understanding the unity of الله then is my assumption of this duality or assumption of the worshiper and the beworshiper being different. But I have knowledge by presence on the personification of my heart. So until I am present with my heart I shall not understand the world of unity. May be this is why the illusion of فناء and getting rid of the self is spoken of may be this why the illusion of واجب الوجود whose existence is necessary and

ممکن الوجود, whose existence is possible but not necessary, came into thoughts. These attempts are not the true understanding of unity. There are just diving in the ocean of unity. This worship was founded by Ali(ع) peace be upon him for the first time. You can see many examples in نهج البلاغه. The prophet(ص) had knowledge by presence in the world of unity. If you look around you will see many people who are struggling to understand unity of الله. the abstract attempts of any physicists and mathematicians are headed in this direction. In fact human nature of being curious and eager to learn, is nothing but the hunger of human being to gain knowledge of unity of الله. then we see that الله has considered in the creation of all creatures to search for him and to try to know him. Shall he give us eagerness and not give us knowledge ever? Shall he make us thirsty and not let us drink any water? This shall never happen. There will be a day that all will be dead except him. There will only be وجه الله. وجه الله has sent us his messengers to tell us about this day. So that we know that our attempts to understand the unity of الله will be answered some day. This is what it means to believe in the day of judgment. We shall truly find what we look for. If we look for being nothingness we shall be, and if we look for reaching وجه الله we shall reach. Oh فاتحة الكتاب! I suspect the day we meet in وجه الله you be so great and على العظيم that I would not even be able to consider you all together so that I decide how beautiful your face is!

