

## THE EPISTLE OF LIGHT AND REFERENCES TO THE QUR'ÂN

TITLE: This epistle, culminates our discourse, and it is for my dear grandson Nur al-DînTaîyib – may God make his life pleasant with the fragrance of the Qur'ân, if God the Comprisor of all things so wills

HYMN (Arabic): All praises are for Him who has sent down the verses of praise. All praises are for Him who has sent down the Qur'ân onAlmadε, and who is the Composer and Protector of all things.

The gems of spiritual worth, emerging from the ocean of Qur'ân and the ornaments of virtue proceeding from the signs of Heaven may be showered out of devotion on the face and forehead of my grandson,<sup>1</sup>NĒr al-DînTaîyib. He must pray for, his grand father in his supererogatory (*naġīl*) prayers, which are as much incumbent<sup>2</sup> upon him as the recitation of *SĒrah "al-xamd"*<sup>3</sup> in (*namâz*) prayer.

Through the Key of my tongue I found access to the treasures of the Praise of God or *SĒrah "al-xamd"*, and my palate of hope has tasted the essence of purity or (*SĒrah*) "Ikhlaġ,"<sup>4</sup>

By the blessings of the Prophet ε, who received clear Revelations.

Khusrau, regards his grand son a sign of God's mercy:

Verse:

In this auspicious child I entertain hopes that in all circumstances  
The heaven revolves like a dice in his hand.

The salutation that carries good wishes with it and the prayer that looks forward to the proper completion of a work have been inscribed on the page of desire by the ink made from the soot of the heart's lamp and not from that of clay lamp. And on the clean tablet of conscience, blessed with the "guidance to those who fear God"<sup>5</sup> is recorded that by the benevolence of Him Who has sent down the Qur'ân and by the blessing of the Preserved Tablets (*Lauġ al-Maġfûġ*) the heart of the preserver of conditions of this side is decorated like the book of deeds of those who recite the Qur'ân, respectably; and the heart of the jealous is damaged as are the souls of the

---

<sup>1</sup> The word is *naġilain* which Figure is *Ōhâm* in relation with *naġīl*.

<sup>2</sup> In *naġīl* and *fard* the Figure is *Murâ'ât al-Naġīr*.

<sup>3</sup> The original term is by saba' masani which refers to the seven verses of the *SĒrah "al-xamd"* (al-Fatiġa) repeatedly read in prayers.

<sup>4</sup> In *ikhlas* (sincerity) in relation with *Fatiġâ*, the Figure is *Ōhâm*.

<sup>5</sup> The Qur'ân (2:2).

devils damaged by seeing the Qur'ân. Blissful impressions on me are blowing by the Qur'ânic verse "God doth guide whom He will to His Light"<sup>6</sup> getting manifested more and more clearly with the dawn of every morning. And on every lamp-lit night greater and greater illuminations are coming to me through the recitation of the Qur'ânic verse: "Peace! This until the rising of the morn."<sup>7</sup> And the Mercy of God has been coming sundry turn by turn like a Qur'ânic verse coming from some distance followed by the word "Amen" uttered by the congregation after a prayer, in the manner of a king approving a warrior or a religious dignitary.

Verse (Arabic):

All the chambers got illuminated with virtues  
Like the chamber of the reader of the Qur'ân, are illuminated

I am in receipt of a letter from my grandson, who is the apple of my eye, which is dearer to me than the pupil of my eye. I was reminded of *SĒrah* "NĒr",<sup>8</sup> i.e. it was a blissful sight for me.

Verse (Arabic):

I have bound it with the strings of my soul around  
As the roll of a book is bound through the thread.

In this letter it has been written that by memorizing the Qur'ân one attains spiritual greatness. (By engaging himself in studies) my grandson has made the soot of the lamp the collyrium for his spiritual eyes. By studying late in the nights he has learnt by heart the *SĒrah* "Dukhân:" "And has illuminated his dark heart by the rays of its light. He keeps his lamp burning the whole night, and seeks the sun of the Qur'ân in the blackness of the words."<sup>9</sup>

Learning this I raised my hands in gratitude to God, like the *kâf* of the word *shukr* (gratitude) itself, and opened my mouth in praise of God, like the *mĒm* of the word *×amd* (praise) itself. By the light of *SĒrah* "×amîm,"<sup>10</sup> which has gone deep into my heart and incited me to praise God, I always recite *SĒrah* "×amd"<sup>11</sup> (praise of God, also a Qur'ânic chapter) with *Ikhġlâġ*.<sup>12</sup> And I pray to God to make the

---

<sup>6</sup>The Qur'ân (24:35).

<sup>7</sup> The Qur'ân (97:35).

<sup>8</sup>The Qur'ân (24).

<sup>9</sup>The Qur'ân (44).

<sup>10</sup>The Qur'ân (41).

<sup>11</sup>The Qur'ân (1).

<sup>12</sup> It is purity of heart. The Qur'ân (112). In *ikhġlâġ* Figure *Ųhâm* in relation with *ġamd*.

*SĒrah "Mâ'idah"*<sup>13</sup> easier for my grandson than the *SĒrah "Quraish."*<sup>14</sup> The Almighty Giver has given him such a melody in his voice that when he starts reciting the Qur'ân.

Verse (Arabic):

The birds of Paradise swarm around him  
Like bees around the hive of pure honey.

His recitation of the Qur'ân is so intense that it can set the heart aflame. But this does not call for any bragging. If my grandson wants a testimonial of light from the world of Light, let his tongue taste the light of the lamp of the Qur'ân every night. Let us hope that he gets some illuminating flame from it.

Verse:

For this everlasting flame  
Thou shall light a lamp on the grave of thy father.

How can I thank God who has given my grandson melody, made him devote his voice, and made him favorite, who recites the Qur'ân regularly:

Hemistich:

Thou shall read the Qur'ân in a way to make the Qur'ân invite thee (to read it).

My grandson's recitation of the Qur'ân such be of such melody and magnitude that the angels carrying of the Throne of God cry out into the heavens: "Listen and be silent,"<sup>15</sup> while Christ and Gabriel may recite prayer for warding off the effects of an evil eye, the angels, standing suspended in air like loving pigeons:

Hemistich:

May fall down from the vault of the heaven

My grandson shall have such expertise in reading the Qur'ân be it alone or in a company that the devil may turn into an angel and his harsh voice be transformed.

---

<sup>13</sup>The Qur'ân (5).

<sup>14</sup>The Qur'ân (106).

<sup>15</sup> The Qur'ân (7:204). In the text after *fa'stami 'Ē, lahĒis* missing.

Hemistich:

Into that of one breathing a new life in the inner world.

For one who has imbibed<sup>16</sup> the Qur'ân into his existence, the believers who conduct him obtaining blessings shall observe the principle:<sup>17</sup> "Let no one touch him except those who are clean." To be worthy of such reverence, one shall come out of the shell of ones appearance like the Qur'ân emerging from its covering cloth. For if one keeps himself shut up in the shell of the body it is like keeping the Sacred Book (Qur'ân) shut up, which is sinful. Touching the Qur'ân without first performing ablution is equally sinful.

Verse:

If thou art not respectable whilst thou art in thy skin  
Thou shall get nothing but pain if thy skin is peeled out.

Had a single word of the Qur'ân been revealed on a mountain it shall have broken into fragments<sup>18</sup> - "Had We sent down this Qur'ân on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of God."

If the Qur'ân does not touch a man's heart surely it is harder than a stone. The heart of a believer is but certainly it shall be a heart made of an unusually hard stone, if it does not have access to the Qur'ânic discourses if such sublime discourse as the Qur'ân finds no ingress into his heart.

Verse:

To tell you the truth, it's not a heart;  
It is a stone, nay it is a granite rock.

It is no secret that for human sight a collyrium has been provided from the blue casket of the heaven in order that his eyes may see full the heavenly secrets. With faith in this light he shall remove the veil on the beauty of the Qur'ân with a humble hand.

Verse (Arabic):

And sink into the ocean of light

---

<sup>16</sup> In this paragraph all the terms have been taken from the profession of book binding. These terms are: *shîrÉzah*, *jâmi'*, *sÉdan*, *jild*, hence the Figure is *Murâ'ât al-Naðîr*.

<sup>17</sup> The Qur'ân (56:79).

<sup>18</sup> Without any disease and allows it be fused with the light of the Qur'ân (59:21).

Like a pebble sinking into the deep.

He shall not be the one who turns every page of the Qur'ân into a screen and screens himself from the dazzling brightness, emanating from each page for the true seeker.

Hemistich (Arabic):

Like a bat blinded by the brightness of the sun.

Let every page of the Qur'ân , which is virtually a cloud of mercy shower curses on such a graceless person who remains dry like a field with no cloud over it. There are many who read the Qur'ân yet on whom God's Book sends reproaches.

In case by the Grace of God my grandson shall become a *Īâfið* (one who has memorized the Qur'ân<sup>19</sup>) he shall regard it his duty to follow the *Imâms* of *qirÉ'ah*, (masters of the art of the recitation of the Qur'ân) with faith and steadfastness. With full deference he must submit himself to *tafĪir-i-taĪir* as one submits respectfully to the ritual of saying *takbĪr* (raising hands and saying *Allahu Akbar*) in the beginning of prayer (*namâz*). He shall respect the style of Kasai (name of an *ImÉm* artist of Qur'ânic recitation) as one respects the place of *×ajj*. He shall also respect Abû 'Umar's style of the recitation of the Qur'ân, which emitted the fragrance of the eternal life, which can lead one to the mansions of Paradise.

Verse:

May the breeze of Paradise bring to thee the showers of flowers  
When thy flower-like body is laid under the earth, in burial.

If my grandson could get a copy of *Ghayât* of IbnMehran to go through it, it will benefit him a lot, for it is the light of two suns (*mehr* means sun, also love), one that of the Qur'ân while the other is,

Hemistich:

Like the light of love of both parents.

---

<sup>19</sup>In the reign of caliph Mâ'mĒn al -RashĪd, a controversy regarding the nature of the Qur'ân was raised. *Imâm* *×ambul* remained uncommitted due to the absence of any explicit injunction on the issue, while the Mutazillites emphasized on purely rational grounds that the Qur'Ēn is the created Word of God and that those who do not subscribe to this view are guilty of professing faith in plurality of eternals., the Mu'tazillâ sect regard to as created.

My grandson shall steadily go through the *Qaîdah* of ShÉlibî,<sup>20</sup> *Uarf-i-ShÉlibiyah*, which shall be like walking over a sword's edge for one, not properly initiated,

Hemistich (Arabic):

Like the walking of a virgin stripped of clothes.

He shall also thoroughly study other books on *qir'at* (the art of reciting the Qur'ân), studied by all those who learn the art of *qirÉ'at*. He shall revive the seven modes of *qirÉ'at* as identified by the masters<sup>21</sup> of this art, in such excellence that one shall say.

Verse:

Thy excellence cannot be contained in ten volumes,  
just as the blessings of *SÉrah "FatiÍa"*<sup>22</sup> cannot be contained by the seven heavens.

After acquainting himself with the text of the Qur'ân he must ponder into its meanings as meanings go into words. He shall extract wealth from the treasure-house of every word of the Qur'ân and enrich himself with this wealth by continued research.

Verse (Arabic):<sup>23</sup>

For those who have attained perfection, richness does not imply material wealth; it implies spiritual values

My grandson, who is loved by people, has a creative temperament and it is necessary<sup>24</sup> that he shall sit respectfully before some affectionate fatherly teacher, and take lessons till he completes the book *Umm al-Ma'ânî*,<sup>25</sup> which is as closely related

---

<sup>20</sup>ShÉlibahor Chativais a town in Spain. It was an important center of Islamic learning during the time of Muslim ascendancy. And in the Persian dictionary of M.Moin, Vol. V, pp 869-870, seven scholars of this place have been notified briefly. Of them 4<sup>th</sup> one is Qâsim b. Firât, AbûMuÍammad and Abu al-Qâsim known as *Imâm al-QurrÉ'* born in ShâtibîA.H. 538 and died A.H. 590 of his compositions two *qasîdas*, one *lamiât* and the other *rayiâ* dealing with Ilm-i-Qirat are so well known.

<sup>21</sup> The term is *Aimma-i-QurrÉ'*, *Imâm-i-Qurrâ* as the title of above mentioned Shâtibî.

<sup>22</sup> The term is Sab'Mathânî, meaning *SÉrah "FatiÍa"*.

<sup>23</sup> The first hemistich is borrowed from Sa'dî's *Kuliyât-i-Sa'dî*, page 730: "To men of excellence wealth does not depend on riches."

<sup>24</sup> The word is *zfhÉr* meaning take care.

<sup>25</sup> In *umm, qimÉi, bint, riÉÉ, raÍÉ'*, the Figure is *Murâ'ât al-NaÛir*.

to *UmmulKitâb* (the Mother of Books), i.e., the Qur'ân , as a daughter is to her mother. Once he start learning, or say sucking it, he shall not wean till he has attained mental maturity.

Verse:

He who has not fed himself on the milk of learning till his old age is immature like a milk-sucking child, though his hair get turned milk-white (he has grown old).

May the All-knowing God make my grandson son conversant with the knowledge<sup>26</sup> of Qur'ânic verses, and make him the exponent<sup>27</sup> of Zamakhsharî's<sup>28</sup> *Tafsîr* & commentary of Qur'ânic *tafîr al-KashshÉf'an* *×aqÉ'iqGhawamiÏ al-TanzÉl*, and an interpreter of Râzî's<sup>29</sup> works.

Verse (Arabic):

No wonder that God who can accord eloquence to a stone turns an illiterate into a sage.

On the other hand if he likes idleness, that tastes sweeter than honey, and is immune to the sweetness of Qur'ânic discourses; if his courage fails to grasp the sublime Arabic text of the Qur'ân, and like a game-loving child playing marbles all the time he remains engaged in some childish pastime, then he shall at least make an earnest study of *Tafsîr-i-Zâhid*. He shall let his soul feast on it earnestly, for like the *Íalwah* (sweet) of the ØÉfis, it is rich in the subtleties of the poppy seeds and the kernel of walnuts, in knowledge.

Verse (Arabic):

May the Benevolent Lord bestow on thee  
All the sweetness of his gifts, and may thy soul remain thankful to Him.

A scholars who know the truth that "There is anything fresh or dry left unmentionable in the Qur'ân" <sup>30</sup> is the master of all lands and seas. Therefore the one -

---

<sup>26</sup> It is a book on rhetoric by SakkÉkî.

<sup>27</sup> In *kashshafîn* relation with Zamakhsharî's *KashshÉf*, the Figure is *Øhâm*.

<sup>28</sup> The celebrated commentator of the Qur'ân, whose name was MaÍmûdJarûllâh, and who belonged to Zamakhsharî in Central Asia (died in A.H. 538).

<sup>29</sup> He is most likely referred to as *ImÉmFakhr al-Dîn al-Râzî* (d. A.H. 606). His most important work on *Tafsîr* is entitled as *MafÉtÉf al-Ghaib*, known as *Tafsîr-i-KabÉr*.

<sup>30</sup> The Qur'ân (6:59): "There is not a grain in the darkness of the earth nor anything fresh or dry (green or withered).

who is the sacred drop that has descended from the loins of my son with religious steadfastness, must be purified of the dryness of nature and the wetness of lust like a true man. He shall keep himself away from the dry and the wet of the world (i.e. worldly interests), just as a boat keeps itself away from the desert land and grain of the sea. If it is difficult for him to keep away from the dryness of lands and the wetness of seas, then let him feast his soul on the dry leaves of the tree of the Qur'ân and its wet or juicy fruits, that he may not remain thirsty, for lack of wetness, and hungry, for lack of any edible in the plain of the Doomsday.<sup>31</sup>

Verse:

For he who does not carry with him any food and drink of good deeds acquired from this world shall remain there with a dry mouth and wet eyes.

He shall also know that a rope of God (Qur'ân ) has been let down from the Heaven for the lowly persons so that it may be useful for their uplift as "prayer is the guarantee for a Believer's ascension."<sup>32</sup> This rope is superior both to the intellect and the sky and has been anchored down from the Preserved Tablet. Though it has been dropped from the sublime Heaven, it reaches those made of dust. Nevertheless it is too high for the short-handed human creatures. Hence a chain is added to it to make it possible for men to reach it. Now, if one wishes to attain the high status referred to in: "Man does not attain to the nearness of God except by recitation of the Qur'ân," he shall grasp the chain of Qur'ânic words in order to raise himself to reach the Rope of God. Once he grasps it he can ascend to the crest of the *sîn* of *subĀânalladhîasrE*<sup>33</sup> (Glory to God who did take His servant for a journey by night" (The verse refers to the holy Prophet's ε ascension on the occasion of *Mî'râj*).

Hemistich:

Where even human thought cannot reach.

He can even pull the cord of the curtain of loftiness while he is sitting "in the assembly of the truth in the presence of a Sovereign Omnipotent,"<sup>34</sup> and achieve the close relation:<sup>35</sup> "We are nearer to him than his jugular vein" - whereas many a saints and spiritual chiefs, entangled in the noose of the rope of God wish they had been

---

<sup>31</sup> In this paragraph a large number of words are related with the river and sea; hence the Figure is *Murâ'ât al-Naġir*.

<sup>32</sup> It is reported to be a *×adith* untraceable in reliable collections of *×adit*.

<sup>33</sup> The Qûr'ân (17:1).

<sup>34</sup> The Qur'ân (54:55).

<sup>35</sup> The Qur'ân (50:16).

buried or struck with wonder. In short, if through the rope of God (Qur'ân ) one has got hold of the heavenly curtain he shall not let it go by any slackness of faith till he reaches the lofty place spoken of in the verse: "We raised him to a lofty place."<sup>36</sup>

Verse (Arabic):

Whoever elevates the status of a slave,  
If He wills, He will raise him even to the highest degree

Whoever comprehends knowledge, shall have a sign in the knowledge of religion, and it will stay in following the Qur'ân . The records of his glory are recorded with the verses of the Qur'ân glorified for the sake of his record.

In order to get the date of this writing say twice: Qur'ân - which leads to the figure: two and seven hundred. (Qur'ân + Qur'ân = 351 + 351 = 700 + 2 = the year 702).

Regards are sent from friends on this side; to those who are sincere friends of our dear readers of the Qur'ân , on that side who have recited *SĒrah "IkhlâĪ"* (who are sincere) and who recite these prayers for him (the grandson of Khusrau).

- Or a scholar:            May the verse of the Qur'ân be diverted to Divinity  
                                 May he last in following the Qur'ân.  
                                 May books be written about him in commemoration of his virtue.  
                                 May the time of his life be adorned with rewards and good deeds.  
                                 May he remain protected from the scourge of Heaven.  
                                 May his sword be brightened with *SĒrah "FatĪ a."*
- Or a Dead Scholar: May the contents of his casket remain unharmed by dissipation.  
                                 May his Book of Deeds be given in his right hand.
- Or a Scribe:            May God make his account easier on the Day of Judgment.
- Or a Soldier:            May God raise him with his Faith intact  
                                 May the Mercy of God embrace him like shoulder-belts.
- Or a Reversed Ones:    May God scatter his congregation.  
                                 May he last as long as the Qur'ân lasts.
- Or a Soldier:            May his skin be dug with impressions sleeping on a mat,  
                                 May the keeper of Hell flog him with fire-brands.
- Or a dead Scholar: May his Book of Deeds be given in his left hand.  
                                 May he be punished on account of denying the Qur'ân .
- Or a Scribe:            May the Qur'ân remain unharmed by his writing.

---

<sup>36</sup> The Qur'ân (19:57): refers to Prophet Idrīs.