

Aqa Muhammad Bidabadi (d. 1198 AH)

NI'MATULLAH FORUGHI

Translated by Mohammad Reza Farajian Shoushtari

His Birth

Muhammad was born to Mulla Muhammad-Rafi' Gilani's family in Isfahan at about the fall of the Safavid empire (c. 1135 AH).

His Father

There is little information about Mulla Muhamamd Rafi' Gilani, but the evidence shows that he was a pious scholar: "Mawlana Muhammad Rafi' al-Isfahani al-Bidabadi was a knowledgeable researcher, an erudite scholar and a righteous person. In sum, he was of the people of success, salvation, worship, and righteousness" (Qazwini 1407 AH, 162). He went to Isfahan and lived in Bidabad locality and thus was called Bidabadi.

His Education and Teachers

Due to the great attention of his father and his own talent, Muhammad learned rational and transmitted knowledge under the great scholars of Isfahan Seminary at a young age. He soon became a

teacher himself and many students attended his classes. About him, the great Allamah Sayyid Muhsin Amin writes, “His class was a gathering of probity and guidance and a gathering of theosophers, theologians, and jurists” (Amin 1406, 9:405).

Mulla Muhammad learned hadith sciences under Mulla Muhammad Taqi Almasi (d. 1159 AH), who was a grandchild of Allamah Majlisi. He received the permission for narrating hadith from Mulla Muhammad Taqi Almasi. Bidabadi learned philosophy and theosophy from Mulla Muhammad Isma’il Khwaju’i (d. 1172 AH) and Mulla ‘Abd Allah Hakim (d. 1162 AH). Mulla Muhammad Isma’il Khwaju’i was the teacher of many of his contemporary scholars and following his efforts, Isfahan Seminary was revived after the rule of the Afghans. He probably learned rational and transmitted sciences under Fadil Hindi, the author of *Talkhis al-Shifa’* in philosophy and the great book *Kashf al-litham* in *fiqh*.

About Bidabadi’s serious studying, Sayyid Jalal Ashtiyani says,

He [i.e., Aqa Muhammad Bidabadi] had scholarly classes on transmitted sciences and reached high levels in both rational and transmitted sciences. He met Sayyid Qutb al-Din Nayrizi, a true-hearted mystic, and embarked spiritual way-faring under his guidance. (Furughi 1387 Sh, 8:98)

In a letter to his pupil ‘Abd Allah Bidguli Kashani, Bidabadi writes about his spiritual conversion:

After a total disappointment with everything, I implored the Lord and then I learned that “if one studied the book of seven nations, he would still be a layman,” and “formal science is nothing but a babble.” One must hold tongue and act, since “faith is all action, and some of it is acquired by some

others.” I reached certainty that “whatever knowledge I learned at school would harm me in the grave and would not benefit me,”⁷ and that the path to salvation is obeying [God] in speech, act, and state. (Sadrayi Khu'i 1390 Sh, 56-7)

Scholarly Services

Bidabadi was contemporary with the fall of the Safavids and the Afghan invasion which entailed the destruction of Isfahan; however, he and his teachers, such as Mulla Isma'il Khwaju'i strived to preserve philosophy and theosophy after those disasters. They educated many talented pupils, such as Mulla Ali Nuri, Mulla Mahdi Naraq'i, Mirza Abu al-Qasim Mudarris Isfahani, and Mulla Mihrab Gilani, in their seminary classes.

About self-sacrifice of these scholars, Sayyid Jalal al-Din Ashtiyani writes,

In those difficult situations, there were scholars who resisted and tolerated all the difficulties and promoted the knowledge of *tawhid* (unity of God). Had it not been for their resistance and great efforts, theosophy and Irfan would have been extinguished. (Ashtiyani 1378 Sh, 4:298-9)

In Theosophy

Many scholars have regarded him as the reviver of Mulla Sadra's philosophy. In this regard, Mutahhari writes, “Sadra's ideas were gradually known and become famous. Apparently, the spring from which this underground water flew from was Aqa Muhammad Bidabadi” (Mutahhari 2008, 14:519). Mulla Muhammad's efforts were

⁷ The knowledge that is meant here is that which is not accompanied by action.

accomplished mostly through educating great scholars, such as Mulla Ali Nuri who taught Sadra's philosophy for 70 years. In this regard, Sayyid Jalal al-Din Ashtiyani writes,

Although Aqa Muhammad Bidabadi was very knowledgeable in mysticism, he taught Peripatetic and Illuminationist philosophies too. Although he wrote marginal notes on *al-Asfar al-Arba'ah*, it appears from his works that he was not very dedicated to Mulla Sadra's Transcendental philosophy ... Mulla Sadra's philosophy did not achieve its high position before Akhund-i Nuri. (Ashtiyani 1378 Sh, 4:298)

It can be said that Mulla Muhammad Bidabadi and his students were pioneers of the movement of reviving Transcendental philosophy, with Mulla Muhammad being "the spring from which this underground water flew from" (Mutahhari 2008, 14:519).

In the Field of Irfan

Aqa Muhammad Bidabadi wrote few books on Irfan, but his remaining works show his high position. He left several moral and spiritual writings which have become sources of guidance and inspiration for mystics. About this issue, Sayyid Jalal al-Din Ashtiyani wrote,

Aqa Muhammad was the spiritual guide of some of his greatest contemporary scholars and faqihs, not in the manner of the seat-holding leaders of [Sufi] orders, who curse one another. This great man [i.e., Aqa Muhammad] is considered among the greatest teachers of ethics and educators of the special among the knowledgeable of his time. Awe-inspiring and instructive stories have been reported about him, and many of the leaders of spirituality are his direct or indirect students, such as Sayyid Murtada Kashmiri,

Sayyid Ahmad Karbala'i, Akhund Mulla Husayn Quli Hamadani, Mulla Fathali Sultanabadi 'Iraqi (Araki), Sayyid Ali Shushtari, Shaykh al-Ansari, Sayyid Bahr al-'Ulum, and many others. The written works of Akhund Mulla Husayn Quli, Aqa Sayyid Ahmad Karbala'i and the late Shaykh Muhammad Bahari in ethics and mysticism are so similar to the works of Aqa Muhammad Bidabadi that if the reader did not know the author, he would think that they all are written by one person. This similarity shows the facts that these noble scholars have strictly followed the methods of Aqa Muhammad. The mystical path of Aqa Muhammad can be known through his mystical works. One of the features of his mystical path is to combine Irfan, the Qur'an, and philosophy. In this spiritual path, the wayfarer combines the appearance and the heart [of actions] and regards each incomplete without the other. Strictly observing religious rulings and appealing to the Ahl al-Bayt (a) are among other principles of this mystical school. He was a good writer of mystical issues and a master in Persian writing. He was a brilliant light that guided talented students in their spiritual journey to gnosis and tawhid. He taught Sharh misbah al-uns, Tamhid al-qawa'id and other mystical texts in Isfahan. (Ashtiyani 1378 Sh, 4:298)

Other Fields of Knowledge

Aqa Muhammad also had a high position and an important scholarly circle in *fiqh*. His opinions in *fiqh* included the obligation of Friday prayer even during the Occultation of Imam Mahdi (a). Bidabadi was an expert in *tafsir* (Qur'anic exegesis) and held classes at Hakim Isfahani Seminary. It is reported that he also had the knowledge of alchemy.

Educating Pupils

Aqa Muhammad Bidabadi was among mystics who combined knowledge with practice, and this made many talented pupils come to him and benefit from his genuine wisdom and spirituality. He was very successful in educating pupils. An exemplar of his great pupils was Mulla Ali Nuri, whose great personality reflected the grandeur of his teacher. Some of his great pupils are briefly introduced below:

1. Mulla Ali Nuri was Bidabadi's most famous pupil. He later became the greatest teacher of Mulla Sadra's Transcendental philosophy, peerless among the interpreters and promoters of Sadra's thought. He taught philosophy from the age of twenty-five until when he was one hundred years old. His efforts were dedicated to explaining and defending Mulla Sadra's philosophy. He had an incredible competence in speech and teaching, and trained many notable scholars of Mulla Sadra's philosophy. For some years, he had about five hundred students. One of his wise policies was that he treated the critics of philosophy kindly; therefore, the most influential scholars of his time respected him, and, through this wise policy, he could survive many conspiracies.
2. Hajj Muhammad Ibrahim Kalbasi (1180 – 1261 AH) was the author of *Isyarat al-usul* (Ashtiyani 1378 Sh, 4:539-41). Like a passionate father, Bidabadi educated him for many years and following the will of Muhammad Ibrahim's father, Bidabadi became his guardian when his father passed away. Although Kalbasi later became a great scholar, he continued preaching to laymen.
3. Mirza Abu l-Qasim Husayni Isfahani, known as Mudarris Khatunabadi (d. 1103 AH). was among the most famous teachers of Islamic studies in Isfahan and taught in Chahar Bagh seminary school. He studied theology and philosophy under Mulla Isma'il Khwaju'i and Aqa Muhammad Bidabadi and learned *fiqh*, *usul al-fiqh* and hadith studies under Sayyid Mahdi Bahr al-'Ulum. He was the leader of the congregational

prayer in Imam Mosque in Isfahan for about 30 years and was famously called Mudarris (teacher) due to his great position in teaching. His works include a commentary on *Nahj al-balagha*, some glosses on the Four Books⁸, a gloss on *Tafsir al-safi*, and a commentary on the Qur'an in Persian.

4. Sayyid Sadr al-Din Kashf Dezfuli (1174 – 1258 AH) was born in Dezful. He travelled to different cities, such as Borujerd, Kermanshah, Hamadan, Dolat Abad, Isfahan, Yazd, Mashhad, Shiraz, Qazvin, Tabriz, Tehran, Nahavand, Tuyserkan, and Iraq, to study. He is the author of different works in Persian and Arabic.
5. Akhund Mulla Mehrab Gilani was originally from Gilan province, just like his teacher. He benefitted from Sayyid Qutb al-Din Neyrizi in mysticism and Sufism. According to Zanuzi, Mulla Mehrab was among the ascetics of his time and had a great position in mysticism.
6. Mulla Nazar Ali b. Muhsin Gilani (d. 1217 AH)
7. Ahmad Hamedani Ardestani
8. Shaykh al-Islam Shaykh Ja'far Lahiji
9. Mulla Husayn Sarawi Mazandarani
10. Mulla Abd al-Karim Ishraq Birjandi
11. Sayyid Abdullah Da'i Dezfuli
12. Mir Sayyid Ali Mir Muhammad Sadeqi

Apart from these, great scholars such as Mirza Abu al-Qasim Gilani (Mirza-yi Qummi), Sayyid Ja'far and Sayyid Muhammad Tehrani Kashani, Abdullah Bidgoli Kashani and others received moral instructions from him and greatly benefitted from his teachings.

His Works

Those godly scholars who are occupied in spirituality have little chance of producing written works; this is why only few written spiritual instructions are left from great mystics such as Mulla Husayn

⁸ The four major Shi'i hadith collections, which are *al-Kafi*, *Man la yahduruh al-faqih*, *Tabdhib al-ahkam*, and *al-Istibsar*.

Quli Hamedani, Sayyid Ali Shoushtari, Sayyid Murtada Kashmiri, Sayyid Ahmad Karbala'i, and Sayyid Ali Qadi. Bidabadi also left few letters and instructions, which he wrote due to his pupils' requests.

Most of his works are in Persian. He did not attempt to decorate his writing, but his prose is rhythmic and at the same time easily comprehensible. A list of his works are as follows:

1. *Mabda' wa ma'ad*, also known as *Tawhidiyya* treatise, is published by Sayyid Jalal al-din Ashtyani in *Muntakhabati az athari hukama-yi Ilahi-yi Iran*. This book has three chapters and an ending.
2. *Husn-i dil*, a treatise on the manners of spiritual wayfaring. It is very well-written and has an assonant style. He wrote this treatise to one of his friends who was a spiritual wayfarer. At the beginning of each discussion, he mentions some Qur'anic verses, hadiths, and proverbs to enrich the content.
3. Marginal notes on *Asfar*, *Masha'ir*, and other books, which were kept and used by Mulla Ali Nuri. Also in his *Luma'at al-ilahiyyah*, Mulla Abdullah Zanuzi quotes some of those notes.
4. A commentary on the Qur'an, which is in Arabic and its only available copy is in the central library of Tehran University. About this work, the late Sayyid Jalal al-Din Ashtyani writes, "Reading it is very difficult, and although I am skilled in reading difficult [handwriting] styles, I could not transcribe more than some pages of it. However, the author's great knowledge and his great skills in explaining scholarly discussions are wonderful" (Ashtiyani 1378 Sh, 4:297).
5. An Arabic treatise on spiritual wayfaring, in response to Mirza-yi Qummi, the author of *Qawanin al-usul*.
6. A treatise on spiritual wayfaring, in response to Sayyid Husayn Qazwini.
7. A chapter on the manners of cleansing and adorning the heart.

The above spiritual letters have been collected in a book called *Tadhkirat al-muttaqin* by Ali Sadra'i Khu'i and published by Nur al-Sajjad Publications.

His Moral Virtues

1. **Asceticism and piety.** Bidabadi associated with people humbly. Like them, he would ride a donkey, go to the farm, and work for a living. He had a very simple life. About his life, the late Muhammad Asif writes,

He would sit on a mat of straw in the special room where many people of knowledge and wisdom gathered as his pupils. They would sit around the room on sheepskin. Aqa Muhammad Bidabadi would go himself to bakery, grocery, and meat market to get what he needed for his family and would not accept anyone's help in that. He wore cheap woolen and canvas clothes. He made *Shikastah* calligraphy very well. He had some hair-weaving machines and did some farming as well. (Furughi 1387 Sh, 8:103-4)

In his treatise *Husn-i dil*, he addresses one of his pupils saying, "Be cautious that no harm reaches anyone from your side; do not burden anyone; do not cause problems for anyone; do not distress anyone; be well-mannered and patient; and do not miss the golden opportunity of well-wishing and caring for the poor and fulfilling their needs." (Furughi 1387 Sh, 8:104)

2. **Nobility and Dignity.** Although many rich and noble men wished to associate with Aqa Mohammad and regarded it as an honor for themselves, he did not even accept their donations for the poor. *Rustam al-tawarikh* narrates that,

Ali Murad Khan Zand [a high-ranking government official] came to visit him [i.e., Aqa Mohammad] having too much respect for him and in a very humble manner. Aqa Muhammad let the official come and sit in his

gathering with poor people. Ali Murad Khan gave him seven thousand tomans in cash as the pure legitimate money that he had earned from farming—this was equal to the price of twenty-eight thousand governmental kharwars⁹ of crops—and told Aqa Muhammad, ‘Take this cash and share it among the poor and the needy.’ Aqa Muhammad said, out of self-sufficiency, ‘I do not know any needy person; One who knows the needy is God [alone]. Give this money to peasants!’ Ali Murad Khan said, ‘I made farming contract with peasants and gave them their shares justly and took my own share.’ Aqa Muhammad said, “If so—O ruling servant of God!—I will search and find the needy gradually and send them to you with introduction letters in their hand, and you give them with your own hand the amount I write in their letter; since according to authentic hadiths, if you spent one dinar with your hand, it would be better than me giving with your permission one thousand dinars of your money in charity. (Furughi 1387 Sh, 104)

Also, a similar story happened between him and Mirza Muhammad Ali Walad Mirza Muzaffar, the king’s representative. (Ibid.)

3. **Following the footsteps of the Infallibles (a).** Aqa Muhamamd believed that following the Infallibles (a) and having recourse to them were the way to salvation and reaching God. He wrote in the treatise *Husn-i dil*,

After purifying the heart and adorning the soul, one needs to follow the Progeny of the Prophet (s) and not abandon the guardianship of the Prophet (s), his Progeny (a), and their heirs in knowledge and followers in practice until the irascible faculty, savage soul, concupiscible

⁹ An old unit of measurement for weight equal to about 1,000 lbs. (454.5 kilograms).

faculty, bestial soul, and the faculty of estimation and the evil intention are controlled by the rational faculty and the soul becomes angelic and changes from being lower and commanding to being self-admonishing and then to being inspired and then becomes serene and virtuous.

When the rose is gone and the garden faded,
From what will I smell the scent of the rose but from the
rose water? (Forughi 1387 Sh, 8:104-5)

His Literary Sense

From his works, it can be understood that he was knowledgeable in poetry and prose, and his literary sense enriched his works. Although he refused to compose poems, he quoted select poems from great poets, such as Shaykh Mahmud Shabistari, Shaykh Baha'i, Sa'di, Hafiz, and Rumi, in his works.

Bidabadi was also skilled in prose and frequently benefitted from beautiful rhythmic assonance.

Sayyid Jalal al-Din Ashtiyani writes, "Aqa Muhammad, one the wonders of recent century in knowledge and spiritual wayfaring had a high status. In explaining mystical issues, he wrote very well and his skillful Persian prose would astonish people".

His Demise

He passed away in 1198 AH. He was buried in the east side of Takyah Aqa Husayn Khwansari located in Takht-i Fulad Cemetery near the grave of his father. According to his will, for many years no tomb or shrine was built over his grave until 120 years later, when Mirza Sulayman Rukn al-Mulk built a tomb over it.

Elevate Your Ambition!¹⁰

Translated by Mahdi Rastani

O dear friend and brother of mine! If you see yourself as a servant of God, then elevate your ambition and leave to Him your affairs, for man only ascends by his ambition, the same way a bird ascends with the help of its wings.¹¹

¹⁰ This is the translation of the most well-known spiritual correspondence of Aqa Muhammad Bidabadi, addressed to his student Sayyid Husayn Qazwini. Some parts of this letter, such as poetic passages, have not been translated. For the original Persian text, see Sadrayi Khu'i (1390 Sh, 90-9).

¹¹ Concerns and aspirations are the things that keep man engaged and busy and are related to his goals. One who is busy with things other than God is not able to take the first step in this path. The first step in the path of spiritual wayfaring is to free oneself from his engagements with worldly matters and affairs so that he can achieve the blessings of the everlasting world.

Some lofty meanings have been mentioned pertaining to this issue in the traditions and prayers of the Infallibles (a). We will present examples of these sayings below:

One hadith indicates that great determination stems from a lofty soul and intellect; those with little determination will forever be caught up in their imagination and wishes: "The value of a man is assessed by his determination" (Tamimi Amadi 1366 Sh, 447) and "it is great determination that elevates a person" (Ibid., 305), whereas low determination leads to the destruction of virtues (Ibid., 448).

Socializing and friendship with those who possess little determination lowers one's soul. This is why it has been recommended in Islamic teachings to stay away from such individuals: "Do not accompany those with low determination" (Tamimi Amadi 1366 Sh, 418).

The correct form of determination has been taught by the Infallibles (a). According to their teachings, one whose knowledge and maturity is complete will turn his determination away from the mortal world. The determination

I am the servant of the one who, under the blue
sphere,
is free from whatever has the color of attachment.

One should empty his heart from others through correct thoughts and the constant remembrance of death. You only have one heart, and so, you only have room for one beloved: “Does not Allah suffice His servant?” (Qur’an 39:36) and “Allah has not put two hearts within any man” (33:4).

O God! The ascetic¹² asks you houris. Behold his failure!
He flees to Paradise from your door. Behold his understanding!

“I do not worship you out of desire for your Paradise, nor because of fear for your Hellfire, but because I found you deserving worship, so I worshipped you (Majlisi 1403AH, 69:278).

And achieving this goal is not compatible with one’s worldly desires. You must disregard your desires in order to achieve this goal.¹³

of a believer turns towards what is with his Lord, the greatest of which His satisfaction and pleasure. “Yet Allah's pleasure is greater [than all these]” (Qur’an 9:72).

A believer always desires to do great and lofty actions and intends the best of every act: “And make my fate the best of fates, my return the best of returns, my life the most blessed life, my guidance the greatest guidance, my benefitting the best of benefitting, and my share the greatest of shares” (Majlisi 1403AH, 99:168). This is because his Lord intends and wills the greatest and loftiest of things: “And surely God wills the greatest of things and dislikes the lowest of them” (Majlisi 1403AH, 47:323).

¹² In this context, the term “ascetic” refers to those who obey God and disregard the pleasures of this world only to reach those of the hereafter. Whereas these ascetics worship God to be saved from hellfire and go to Paradise, the sincere servants of God do not ask God anything but Himself; they do not worship God to go to Paradise, but to get close to their Lord.

“God refuses to let things happen but through causes” (Kulayni 1407AH, 1:183), and any cause must be connected to its result. Great things cannot be achieved simply by wishing or desiring them; rather, in each event, you must take the assistance of the masters of that path: “And enter the houses from their doors” (Qur’an 2:189), and merely wishing is for those perishing.

Become a mirror, then seek reaching the angelic.
 Swipe the home, then seek guests.
 Do not seek reaching [the Beloved] if you are not
 capable of seeing
 for the goblet of Jamshid¹⁴ will do no good when one
 has no sight.

First you must ask the ultimate master and guide, express your devotion to following the path of the Leaders of guidance (a), disregard your worldly desires, and acquire the love (of the Master): “Say, ‘Allah!’ Then leave them” (Qur’an 6:91).

Therefore, one must focus and unify his determinations, and with all his strength and ability take the first step in the path of the Sharia to attain the attribute of *taqwa* (God-wariness); he must try not to come close to anything forbidden, questionable, or neutral in terms of his sayings, actions, states, thoughts, or beliefs. This way, he will attain outward and inward purity, which is the condition of worship. When

¹³ This is a criticism of those who do not strive or make effort, but seek reaching high levels of spirituality. This is while the first and most difficult step in spiritual wayfaring is disregarding one’s desires. Spiritual progress is not gifted to anyone without striving and making effort. Being elevated from the lowness requires one to take on the difficulty of performing acts of worship.

¹⁴ According to myths, the pre-Islamic Iranian King Jamshid had a special goblet which could show the whole world and what was happening in it.

this condition is fulfilled, worship will have a deep effect on one's soul and will no longer solely be an outward act:

Allah accepts only from the God-wary. (Qur'an 5:27)
 It shall never be accepted from you; for you are indeed a transgressing lot. (9:53)
 Nothing stops their charities from being accepted except that they have no faith in Allah and His Apostle. (9:54)

An act that is covered with a haram covering will not be accepted: "Whoever consumes what is forbidden, God will not accept any grant or ransom from him" (Majlisi 1403AH, 10:16); "Refraining from the smallest piece of forbidden food is dearer to God than praying two thousand units of recommended prayers" (Majlisi 1403AH, 90:373); and "Turning away from the smallest amount of forbidden wealth equals seventy accepted Hajjs" (Majlisi 1403AH, 100:12).

And slowly, one's understanding will become broadened: "If you are wary of Allah, He shall appoint a criterion for you" (Qur'an 8:29) and "Be wary of Allah and Allah shall teach you" (2:282).

During this phase, he must not withhold from any of the obligatory or recommended acts of worship so that his *holy soul* is constantly reinforced.

We strengthen and reinforce the holy soul with good deeds, and the different parts of faith are attached to one another.

Through these acts, he will acquire openness in his heart, and the light of his acts of worship and his virtues will strengthen each other. "Light upon Light"¹⁵ will take place and obedience brings along (more) obedience; his states will become stations in a short amount of time; he will acquire virtues and positive attributes; his true beliefs will

¹⁵ Referring to Qur'an 24:35.

become well-rooted in him; the springs of wisdom will begin to flow from his heart to his speech; and he will turn away from everything but God.

At this point, he will have moments of truth taking away his ego and giving him in return a chance to witness what no eye has seen, nor any ear has heard nor has any heart every imagined; he will realize the truth of the verses “certainly you do not guide whoever you wish” (Qur’an 28:56) and “indeed it is the guidance of Allah which is [true] guidance” (6:71). He will witness that “when God intends to do good to a servant, He opens the eyes of his heart” (Muhaddith Nuri 1408AH, 5:297) and become an *attracted wayfarer*.

My Lord! My surveying Your signs delays our meeting. So attract me with an attraction of Yours which will bring me into your close proximity, and place me in the path of those who receive such attractions. And take from me what will make me sincere. (Majlisi 1403AH, 95:225).

One attraction of the attractions of the Lord equals the acts of worship of the jinn and man.

One will never lose when dealing with the generous. One must wait and see in which land that has the capacity of receiving His grace will the breeze of His mercy blow “Certainly, there are breezes from your Lord during your lifetime. Be aware to benefit from them” (Majlisi 1403AH, 68:221).

What is meant by levels are the different stations in one’s wayfaring and struggling towards God: “O man! You are laboring toward your Lord laboriously, until you will encounter Him” (Qur’an 84:6), then “as for those who strive in Us, We shall surely guide them in Our ways” (29:69). What is meant by “our ways” is the journey in God (*al-*

sayr fi Allah), which was not necessary to be mentioned, as mentioning it would have been harmful.

“Certainly faith is of different levels and stations. If one who possesses the second level is forced to take on the third level, he will erupt and perish, the way an egg erupts when placed in direct contact of heat.” (Kulayni 1407AH, 2:45). “May God’s mercy be upon the one who understands his capacity and does not go beyond his limits.” (Tamimi Amadi 1366 Sh, 233). “So, take what I have brought you and be amongst the grateful” (Qur’an 7:144). “If you are grateful, I will surely enhance you [in blessings]” (Qur’an 14:7).

And you should know that whoever initiates the journey of wayfaring, regardless of what level he has reached, when his death comes, he will be amongst the following group:

Whoever migrates in the way of Allah will find many havens and plenitude in the earth. And whoever leaves his home migrating toward Allah and His Apostle, and is then overtaken by death, his reward shall certainly fall on Allah. (Qur’an 4:100)

If you are a man of taking on this task, I have explained the path to you. “But Allah speaks the truth and He guides to the way” (Qur’an 334).

What was in mind was penned, so that it be practiced.

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