THE SIXTH RAY

 (This consists of only two subtle points.)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

[This consists of two answers to the two questions asked about the two points concerningاَلتَّحِيَّاتُ اَلْمُبَارَكَاتُ اَلصَّلَوَاتُ اَلطَّيِّبَاتُ لِلّٰهِ to the end thereof… contained in the *tashahhud* of the salâh. Postponing to another time the explanation of the other haqiqahs of the *tashahhud*, in this Sixth Ray only two subtle points out of hundreds will be declared in a brief form.]

**First Question:** Although the blessed words of the tashahhud are a conversation between Janâb-i Haqq and His Rasûl (asm) on the night of Mi’raj, what is the hikmah for them being recited in the salâh?

**The Answer:** Each mu’min’s salâh is a sort of Mi’raj of his. And as for the words worthy of such presence, they are the words that were spoken at the great Mi’raj of Muhammad (‘Alayhissalâtu Wassalâm). By reciting them, that sacred conversation is recalled. With that recollection, the meanings of those blessed words raise from particularity to universality and those sacred and comprehensive meanings are or can be formed in the mind. And through forming in the mind in such a way, their value and nûr become elevated and expand.

For example, that night instead of *salâm*, Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm said to Janâb-i Haqq: اَلتَّحِيَّاتُ لِلّٰهِ. That is, “O my Rabb! All the tasbîhât of life, which living beings display through their lives, and the fitrî gifts they offer to their Sâni’ are Yours alone. Through forming them in my mind and through my îmân, I, too, offer all of them to You.”

Yes, just as with the word اَلتَّحِيَّاتُ Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm intends all the living creatures’ ‘ibâdah of their fitrah and offers them to Allah, so too, through the word اَلْمُبَارَكَاتُ[[1]](#footnote-2) which is the summary of *tahîyyah*, representing the fitrî blessedness, barakah and ‘ubûdiyyah of creatures, especially seeds, grains and eggs, which are the source of barakah and cause one to exclaim: “Congratulations and Bârakallah[[2]](#footnote-3)”, which are called *mubârak* and are the essences of life and living beings, he says with this extensive meaning. And, through the word اَلصَّلَوَاتُ, which is a summary of *al-mubarakât*, forming in his mind the ‘ibâdah peculiar to all the beings with rûhs, who are the essences of living beings, he offers to the Court of Allah with its comprehensive meaning. Also, with the word اَلطَّيِّبَاتُ, the summary of *as-salawât*, through intending the luminous and elevated ‘ibâdah of perfected men and the malâikah al-muqarrabîn[[3]](#footnote-4), who are the essences of beings with rûhs, he especially endows and offers them to his Ma’bûd.

Janâb-i Haqq saying that night [[4]](#footnote-5)اَلسَّلاَمُ عَلَيْكَ يَا اَيُّهَا النَّبِىُّ makes known commandingly that in the future, each of the hundreds of millions of people saying [[5]](#footnote-6)اَلسَّلاَمُ عَلَيْكَ يَا اَيُّهَا النَّبِىُّ every day at least ten times. And that salâm of Allah gives to that phrase an extensive nûr and elevated meaning. In the same way, as a reply to that salâm, Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm saying اَلسَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللّٰهِ الصَّالِحِينَ[[6]](#footnote-7) expresses and warns that he asked from his Khâliq hopefully and beseechingly that in the future his great ummah and the sâlihs among them would manifest Islam, which represents the salâm of Allah, and that all his ummah would say اَلسَّلاَمُ عَلَيْكَ وَ عَلَيْكَ السَّلاَمُ[[7]](#footnote-8), which is a general shiâ’r of Islam between mu’mins.

And Hazrat Jabrâil ‘Alayhissalâm, who was a partaker in that conversation, saying that night by the command of Allah اَشْهَدُ اَنْ لاَ اِلهَ اِلاَّ اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ[[8]](#footnote-9), brings the glad tidings that all the ummah will say and testify in that way until the qiyâmah. Through recalling this sacred conversation, the meanings of the words shine and broaden.

**It is a strange state of rûh that assisted me in the unfolding of the aforementioned haqiqah:** One time in a dark exile, on a dark night and amid a ghaflah with darkness, the present state of the huge universe seemed to my imagination lifeless, dead, empty, desolate, terrific corpse without rûh. The past, too, was imagined to be lifeless, empty, dead and terrific entirely. That boundless place and limitless time took the form of a dark wilderness. I refuged in the salâh to be saved from that state. When I said اَلتَّحِيَّاتُ in the tashahhud, suddenly the universe revived, took a living and luminous form and came to life. It became a shining mirror of Al-Hayy, Who is Qayyûm. Through ‘ilm al-yaqîn, rather haqq al-yaqîn, I saw and knew that with all its living parts, they continually offer the tahîyyahs and gifts of their lives to The One Who is Al-Hayy and Al-Qayyûm.

Then, when I said [[9]](#footnote-10)اَلسَّلاَمُ عَلَيْكَ يَا اَيُّهَا النَّبِىُّ, that limitless desolate time transformed from the form of the wilderness into a familiar sightseeing place under the leadership of Ar-Rasûl Al-Akram ‘Alayhissalâtu Wassalâm with living rûhs.

**Second Question:** The comparison at the end of the tashahhud اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيمَ وَعَلَى آلِ اِبْرَاهِيمَ[[10]](#footnote-11) is not appropriate to the rules of comparisons. Because Muhammad ‘Alayhissalâtu Wassalâm is a place of manifestation for more rahmah than Ibrâhîm ‘Alayhissalâm and is greater than him. What is the mystery of it? And, what is the hikmah for the salawât of this sort being appropriated to the tashahhud?

Since early times the whole ummah repeats the same du'â in each salâh… Whereas if a du'â is accepted once, that is enough. Millions of people, whose du'âs are accepted, offering du'â persistently and especially if that thing has attained the promise of Allah... For example, although Janâb-i Haqq has promised عَسَى اَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا[[11]](#footnote-12), in the du'â handed down as a tradition, وَابَعَثْهُ مَقَامًا مَحْمُودًا الَّذِى وَعَدْتَهُ [[12]](#footnote-13) is said after every adhan and iqâmah; the whole ummah offers du'â for that promise to be fulfilled. What is the mystery of its hikmah?

**The Answer:** There are three aspects and three questions within this question.

**First Aspect:** Hazrat Ibrâhîm ‘Alayhissalâm, indeed, cannot reach Hazrat Muhammad ‘Alayhissalâtu Wassalâm. But his descendants (Âl) were prophets. Muhammad ‘Alayhissalâtu Wassalâm’s descendants (Âl) are awliyâ. As for the awliyâ, they cannot reach the prophets. The evidence of the du'â for the Âl is accepted in a shining manner is this:

Among three hundred and fifty million, the masters and guides (Murshid) of the tarîqah and the paths of haqiqahs — in the great majority — being from among the awliyâ those who are from the descendants of only two of the Âl of Muhammad ‘Alayhissalâtu Wassalâm, that is, Hasan (ra) and Husayn (ra), and their being the place of manifestation for the hadith عُلَمَاءُ اُمَّتِى كَاَنْبِيَاءِ بَنِى اِسْرَائِيلَ [[13]](#footnote-14). Foremost Ja'far as-Sâdiq (ra), Ghawth al-A'dham (ra) and Shâh Naqshband (ra), each of who guides the majority of the ummah to the way of haqiqah and haqiqah of Islam, are the fruits of the acceptance of such du'â for Âl.

**Second Aspect:** The hikmah for salawât of this sort being appropriated to the salâh is to recall one’s joining and accompanying to the great caravan of the prophets and awliyâ, who are perfect, most luminous and mustaqîm of the eminent members of mankind, to such great jamâ’ah, who are as powerful as the hundredfold ijma’[[14]](#footnote-15) and hundredfold tawâtur and whose being confused is not possible on the way opened up and taken by them, on as-sirât al-mustaqîm. And with that recollection, being saved from doubts of shaytan and evil wahm. Evidence that this caravan is the friends and accepted creatures with the art of the universe's Owner, and their opponents and enemies are the rejected creatures of His is the arrival of aid from the ghayb always to the caravan while the calamities consistently falling from the samawât to its opponents from the time of Âdam.

Yes, just as all the opponents like the people of Nûh, Thamud, 'Ad, Pharaoh and Nimrod received slaps from the ghayb that will cause us to perceive Allah’s wrath and torture, so did all sacred heroes of the great caravan like Nûh ‘Alayhissalâm, Ibrâhîm ‘Alayhissalâm, Mûsâ ‘Alayhissalâm and Muhammad ‘Alayhissalâtu Wassalâm wondrously and extraordinarily become the place of manifestation for the miracles and Rabbânî favours from the ghayb.

Although a single slap demonstrates anger and a single bestowal demonstrates love, thousands of slaps to opponents and thousands of bestowal and aid arriving at the caravan testify and prove self-evidently as clearly as daylight, the rightfulness of the caravan and its going on as-sirât al-mustaqîm. The âyah صِرَاطَ الَّذِينَ اَنْعَمْتَ عَلَيْهِمْ[[15]](#footnote-16) in Surah al-Fâtiha looks to the caravan and the âyah غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لاَ الضَّالِّينَ[[16]](#footnote-17) looks to their opponents. The subtle point we have explained here is clearer at the end of Surah al-Fâtiha.

**Third Aspect:** The mystery of hikmah of asking for something that will certainly be given, by such repetition is this: The thing sought, for example, the 'Station of Mahmûd' is a tip. It is a branch of an immense haqiqah comprising great and important haqiqahs like thousands of Stations of Mahmûd. And it is a fruit of the most important result of the universe's creation. To ask such a tip, branch and fruit through du'â is to ask implicitly the coming into existence of that immense general haqiqah, and of al-‘âlam al-baqâ, which is the largest branch of that tree of creation, and of the resurrection and qiyâmah, which are the greatest result of the universe, and the opening up of the Abode of Bliss. And, by such asking, it is to participate in the ‘ubûdiyyah and du'âs of mankind, the most important causes of the existence of Jannah and the Abode of Bliss. And for such an infinitely great aim, these infinite du'âs are indeed so few. Also, the Station of Mahmûd being given to Hazrat Muhammad ‘Alayhissalâtu Wassalâm is a sign of his great shafâ’ah for all ummah. Also, he is concerned with the happiness of all his ummah. Therefore, his asking from all ummah for their infinite salawât and du'âs of rahmah is hikmah itself.

سُبْحَانَكَ لاَ عِلْمَ لَنَا اِلاَّ مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيمُ الْحَكِيمُ

1. (Blessings) [↑](#footnote-ref-2)
2. (May Allah bless!) [↑](#footnote-ref-3)
3. (The malâikah who are allowed to approach the presence of Allah) [↑](#footnote-ref-4)
4. (As-Salâm be upon you, O Prophet!) [↑](#footnote-ref-5)
5. (As-Salâm be upon you, O Prophet!) [↑](#footnote-ref-6)
6. (Salâm be upon us and upon all Allah's sâlih ‘abds) [↑](#footnote-ref-7)
7. (As-salâm be upon you!) [↑](#footnote-ref-8)
8. (I testify that there is no Ilah but Allah, and I testify that Muhammad is Allah's rasûl) [↑](#footnote-ref-9)
9. (As-Salâm be upon you, O Prophet!) [↑](#footnote-ref-10)
10. (O Allah! Grant blessings to Muhammad and to the Family of Muhammad, as You granted blessings to Ibrâhîm and to the Family of Ibrâhîm) [↑](#footnote-ref-11)
11. (Soon will your Rabb raise you to the station of Mahmûd!) [↑](#footnote-ref-12)
12. (And raise him up to the station of Mahmûd that You have promised him) [↑](#footnote-ref-13)
13. (‘Ulamâ of my ummah are like the prophets of the Children of Israel.) [↑](#footnote-ref-14)
14. (Consensus of the ‘Ulamâ, The general concurrence and agreement in the opinion and decision of the ‘Ulamâ of Islam) [↑](#footnote-ref-15)
15. (The path of those whom You have given ni’mahs) [↑](#footnote-ref-16)
16. (Not those on whom Your anger has been visited, nor those who have gone dhalâlah) [↑](#footnote-ref-17)