

An Introduction to Mysticism

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ABSTRACT: Mysticism, a science of various dimensions the most important of which being that of knowledge and wayfaring, has generated a variety of sciences. The major scholarly branch of mysticism in the Islamic tradition is theoretical as well as practical mysticism. The present essay serves as an introduction to such discussions, chiefly the theoretical mysticism. Presenting different definitions of mysticism while expounding common principles of mystical systems firstly and explaining major discussions of theoretical mysticism secondly, we would refer to differences of that science from other Islamic sciences. In the end, the source of theoretical mysticism in the holy Qur'an and Sunnah is surveyed.

KEYWORDS: Mysticism, theoretical, practical, knowledge, wayfaring, Qur'an, Sunnah, mystical systems, Islamic tradition, Islamic sciences.

Introduction

Mysticism (*Irfan* in Arabic), which etymologically means a kind of knowledge and perception, can be defined technically as a kind of immediate knowledge and an understanding beyond the senses or reason which facilitates the process of overcoming the obstacles and lifting the veils of the heart through a kind of spiritual wayfaring or attraction, and in this way the mystic understands the inner truth, the hidden, the Unseen and the true unity that is hidden behind appearances and diversities. This process follows a spiritual journey and demands the perfection of the soul and is accomplished through self-knowledge and the enlightenment of the

interior. However, to explain further the meaning of mysticism and its different dimensions and aspects we should look at it in its various connotations:

As a kind of “knowledge”, that is, an immediate and direct knowledge of the nature of intuitive knowledge, which leads the mystic to experience directly the very truth and the world of unity or the interior and the hidden part of the world.

1. As a kind of “attitude”. In this sense it is a kind of cryptic or intrinsic reading based on the interpretation of the holy texts or literary works and offered as a “mystical reading”. Therefore, it stands in parallel to other readings, such as philosophical, jurisprudential and theological readings.
2. As a “method”. This meaning which is usually modified by the epithet “practical” indicates a kind of conduct and a way of living that is marked by going beyond theoretical and practical conventions and manners and acting against routine customs and internal desires to reach an ultimate truth that is hidden behind appearances.
3. As “a set of instructions”, which comes in the form of the mystics’ writings and speeches (in both theoretical and practical dimensions) and is compiled to illustrate the mystical worldview and also the way of wayfaring and its achievements.
4. As “a historical institution”. The external and social manifestation of this institution in Islam is the different Sufi sects and Sufis, which had both some conflicts and transactions with other social and religion institutions.

Historically speaking that which has been called mysticism (*irfan*) and expressed in terms of “the owners of knowledge” and “people of Sufism” is the third meaning and then the second, fourth, fifth and finally the first meanings. But in this present work, the theoretical dimension of the fourth meaning (gnosis as a set of instructions and teaching) is mainly considered. In the light of this connotation, the theoretical mysticism has been known as the intellectual legacy of Islamic tradition which has widely been discussed in diverse perspectives and expressed in prose and verse and in symbolic words and concepts with their technical terms.

The Common Principles of Mystical Orders

In order to affirm a certain kind of knowledge mystical, we should carefully look into its definition and dimensions of mysticism in which some principles are pivotal:

1. Believing in the degrees of the world of existence. Mysticism claims that its mystical perception goes beyond appearances and the common trend of the universe; yet, it penetrates the inner order of reality.
2. Believing in the degrees of man's understanding. Mysticism recognizes the extrinsic sensible knowledge and even rational knowledge mystical. They are considerably superficial due to the incapability of reason to grasp the higher truth. In this regard, the only way of perceiving the ultimate truth is by means of presential or intuitive knowledge, which primarily comprises different degrees and stages.
3. Believing in the degrees of man. Mysticism has a stance that there is a correspondence between man and the world implying that man's knowledge is a bridge between these realities. Consequently, like the world, man is subject to this hierarchy or degrees. On the basis this viewpoint, to undergo the mystical path and to acquire mystical knowledge become mode of attaining higher degrees of virtues and stations.
4. The degrees, states and knowledge are real. All the mystical orders hold the truth of their experiences. They deeply constitute the Reality instead of the mystics' mere fancy figments or imaginations.

Besides the aforementioned principles which belong to all mystical orders (religious or non-religious), specifically, religious mysticism has some other principles as followed:

5. Mystical attainments are sacred and divine. The mystical degrees and states find their meaning in their attribution to the Exalted Allah as the highest object of knowledge, love, fear and hope.
6. Mysticism is founded on the knowledge of the Names. The beginning and the end of Islamic mysticism is its ontology, epistemology and practice in the sense of adopting the precepts of Allah which are manifested in the

Divine Names.

7. Acknowledging the degrees of meaning of the Qur'anic verses, the Islamic mysticism announces the representation of the interior and the inner layers of the divine verses revealed in the Qur'an. To have access to this inner aspects entails the travelling on the existential degrees and human degrees in accordance to the inner sides of the Qur'an.

Islamic mysticism, hence, is distinctively characterized by this hierarchal correspondence between the written book (the Qur'an), the book of creation (the world of being), and the book of the soul (the existence of man). Within this framework, the path of Sainthood (*Wilayah*) of Islamic mysticism mainly conveys the attainment of the highest station of gnosis by passing through-out the degrees of reality. It is the spiritual journey of a mystic by relying on the vessel of affection, love, asceticism and self-control on which he travels through the divine Names, then annihilates himself in Allah's most Beautiful Names and finally subsists in their truth.

Practical and Theoretical Mysticism

Theoretical mysticism is a set of mystical thoughts whose subject is the essence of the Real and His manifestations, namely His Names, attributes and acts; that is to say, one of its determinations is His essence. In addition, Qaysari defines mysticism (both both practical and theoretical) as a science which consists of its subject matter, questions, functions and practices. He writes:

It is the knowledge of the Glorified Allah, in regard to His Names and attributes and manifestations, the states of the origin and resurrection, and the realities of the world and how they return to One Reality, which is the Unique Essence. It is also the knowledge of the spiritual wayfaring and the struggle to deliver the soul of the confinement of the shackles of particularity and its union with its Origin and its accepting the attributes of absoluteness and universality.¹

Accordingly, the questions of mysticism could be described as followed:

1. Explaining the emergence of multiplicity and diversity related to the Real and the descending process of the world.
2. Explaining the manifestations of the Names and attributes.
3. Explaining the way diversity returns to unity (the process of the world's ascension).
4. Explaining the mystical wayfaring which is mainly related to practical mysticism.

In the general sense, mysticism centralizes itself in the discussion of the manifestations, theophanies, and precepts of the Essence of the Real; so called His Names, attribute and acts. Or we may notify them into two essential questions: 1) What is monotheism? (it is the question about the unity of existence and its related issues), and 2) who is a monotheist? (it is the question of the Perfect Man and its related issues). The former closely deals with two important arguments:

1. Proving the existence of unity and
2. Explaining the multiplicity and the diversity between that illusory and the real which leads to final attainment of the knowledge of the Real; discovering the methods based on the experiences of the mystics, the texts of divine revelation, the teachings of the infallible figures; demonstrating the intellectual arguments that verify and validate the intuitive and experiential findings; systematizing and incorporating the mystical worldview as well as answering challenges and refutations addressed to it.

The subject matter and query of the theoretical mysticism consists of five essential parts:

1. Epistemology (preliminary issues)
2. Ontology
3. Theology
4. Cosmology

5. Anthropology

On the other hand, the gist of practical mysticism is a movement towards the stages of human perfection by means of certain method in the purpose of approaching Allah and attaining the Divine knowledge and the highest rank of Sainthood (*Wilayat*) or the final stage of arriving at the real certainty and union of union (*jam²-u al-jam²*).

During the earliest two centuries of Islam, Islamic mysticism was indicated by this view of practices in the forms of asceticism and love. Only after the compilations of mystical experiences of the mystics have been systematically written in numerous compendiums, Islamic mystical thoughts has rapidly grown intention and become more well-known.

Specifically, the practical mysticism encompasses pure heart of the mystics and it is the purification of the heart that is essentially the core of mystical deeds and actions through which mystics travel from the gate to the peak of mystical attainment. Theoretical mysticism, on the other hand, ultimately is a study of several subjects ranging from logic, philosophy, theology, till the linguistic interpretation of mystical experiences and findings. In this respect, theoretical mysticism has shown commonalities with theoretical wisdom despite of some essential differences between these two. Mutahhari states:

Mysticism, in this part, like divine philosophy attempts to interpret and explain existence. Of course, philosophy in its demonstrations depends only on intellectual principles, but mysticism employs, technically speaking, intuitive principles in its argument and only then explains them in the language of the intellect. Rational philosophical arguments are like questions which are written and studied in the same language, whereas mystical arguments are like issues translated from another language. That is, the mystic, at least as he claims, explains whatever he sees by the eyes of his heart and all his being in the language of the intellect.²

The differences between theoretical mysticism and other Islamic sciences could be elucidated in the following manner:

- In regard to the subject: the subject matter of philosophy is the reality of existence; of theology is the religious dogmas and of mysticism is the Essence of the Real and one of its determinations.
- Concerning the methodology: the method of philosophy is rational and demonstrative; of theology is rational, traditional (*naqli*), and sometimes experimental, etc. The method of mysticism, however, is rational, intuitive and sometimes traditional.
- Lastly, in respect to the objective, the objective of philosophy is the realization of knowledge of precepts, necessities, and divisions of existence; of theology is to give proofs for the religious dogmas; while of mysticism is the accomplishment of the knowledge of the Names, the attributes of the Real and the inward dimension as well as the secret of the reality.

Following Mulla Hadi Sabzawari, Mulla Abd al-Razzaq al-Lahiji³ divides the owners of the knowledge of the realities into four groups. The first is the theologians who concern on the exoteric dimension of religion and adjust their view to the exterior part of religious law. The second and the third groups who generally are inattention on the discrepancy of the religious laws. Instead, the former, so called the sufis, highly deal with purifying their inwardness and fighting against their desires, ego, and sentiments; whereas the latter, the Peripatetics, confine themselves in intellectual endeavors, rational thinking and demonstrations. Finally, the fourth group is those who entail both ways. Sabzawari referred this last one as the illuminationists in whom he believes that they are entitled to the favor of the Real. The transcendence philosophy of Mulla Sadra together with his own school of philosophy belongs to this illuminationist group.⁴

Theoretical mysticism began to be recorded and written in the third century AH and highly cultivated in the seventh century by the vast treatises of Muhyi al-Din ibn al-Arabi. We view that the reasons behind this fact are:

1. Epistemological reason

It is inherently inclined in human, a need to put his faculties of perception in harmony and balance due to his different dimensions of his existence. These faculties of senses, reason and heart demand the justification of each

which in turn would lead a man to pursue rational, inclusive and consistent explanation about his experiential knowledge and intuitive truths.

2. Illusion of contradiction

The expressions of the mystics on their mystical experiences are paradoxical. The paradox of mystical languages in illustrating their different stations and existential capacities yields to the apparent contradictions and inconsistencies between the mystics. Even some view those paradoxical expressions are considerably irrational.

3. The accusation of disbelief

There are occasions in where the expressions or illustrations of mystical experiences fall into properly misunderstood due to inadequate interpretation or erroneous explanations of this intuitive knowledge in the domain of speculative knowledge. Considered in its appearance as violation of formal religious law, the mystical writings are viewed incompatible to the exterior form of religion which sometimes become the cause of the accusation of heresy and disbelief.

4. The suspicion of being meaningless and baseless

The peculiarity of mystical experiences implies the difficulty of finding appropriate mental concepts and linguistic articulation apt to this intuitive truth. In turn, it raises the suspicion that the intuitive findings are meaningless and its rational argument cannot justify the basis or foundation of the expositions. Usually, this skeptical attitude has shared among the assertions of some philosophers, theologians and scholars of *hadith*.

Qaysari in his responds to the doubt, persists the necessity of gnosis and submits the reason why he composed his treatise on this subject. He writes:

This science is essentially experiential and only the people of rapture and intuition can know. Yet, since I found the people of exoteric sciences think it has no solid foundation and is useless as they suspect it is made only of poetic imaginings and idle talks with no evidence or it is a claim of spiritual revelation that cannot be understood, I stand

that it is always necessary that I have explained the subject, questions and principles of this science in this treatise.⁵

Then, he adds:

If in this treatise we offer a proof or evidence, it is only to convince them (the people of exoteric sciences) by referring them to their own science, for they do not accept the revelation of the people of intuition and, more, misinterpret those verses and traditions which have mystical implications.⁶

5. An instructional necessity

At the view that there have number of disciples of the mysticism necessitates an indispensable guidance for them in comprehending the attainment they reach on the path and the experiences they admit; likewise, it is important to have the explanation and the learning of religious dogmas as prevention from failure and misunderstanding. Commenting to the use of theoretical writing on mysticism, Sai'n al-Din ibn al-Turkah does not repudiate it in condition that it assists the disciples in increasing his perceptive ability and not to misconstrue that the wayfaring depending on this theoretical writing. However, if it is intended as preparation without being an obstacle in the mystical journey, accessing the theoretical material is favorably accepted.

Moreover, he states:

“preparing the holy place by enthusiastic intellectual act is not a hinder; rather, it is useful in bringing onto the surface what is hidden of knowledge and wisdom, when the sanctified power prevails over the physical power and continues dominating the faculties of fancy and imagination ...”⁷

One of the commentators of *Tambid al-Qawa'id* holds that acquisition of such theoretical sciences is pivotal and, in complement to it, he adds: “Because of the difficulty and complexity of mystical way as well as in order to prevent delusion and errors, it is always beneficial that the wayfarers in their journey, have been instructed

by the rational laws that discern the truth and falsehood and that distinguish the road and the station. In this light, the way of purification is not independent from the way of demonstration.⁸

The abovementioned factors are the reason of making mysticism composed by the mystics and men of wisdom; that is to converse and to communicate this intuitive knowledge in the language that is discursive and speculative.

However, Muhyi al-Din ibn al-Arabi (d. AH 638) shifted the overall picture of mystical intellectual landscape. He was a pioneer of transforming mysticism into a coherent and complete system of mystical apprehensions. Following the scheme developed by Ibn al-Arabi, mysticism has cultivated in a resilient worldview and scientific system which in succession becomes a weighty contribution to philosophical and theological endeavors in discovering the truth and understanding various Islamic sciences. By the same token, the impact of theoretical mysticism has influenced the successors of Islamic intellectual legacy in the vast areas of mysticism including its mystics, sufi orders and methods of training; as it has affected philosophy, theology and exegesis of the Qur'an. The technically linguistic terminologies and underlining principles originated by Ibn al-Arabi, his method of interpretation of the sacred texts and the mystical apprehension have been widely employed in those above mentioned sciences. This impact of progressive creativity of mysticism subsequently reached its peak four centuries after Ibn al-Arabi indicated by the coming of Sadr al-Muta'allihin al-Shirazi (d. AH 1050) into Islamic philosophical tradition, specifically by the emergence of his school of Transcendence philosophy. This latest mainstream of Islamic philosophical schools has the most perfect philosophical system in the sense that it is the fruit of fusion of ratiocination, mysticism and Qur'an which is characterized by enduringly rational and discursive arguments even for the issues were not rationally explained by Ibn al-Arabi. Still, theoretical mysticism is pervasive, especially in the books of Ibn al-Arabi and his successors such as Qunawi, abd al-Razzaq Kashani, Qaysari, Ibn Fanari, Ibn Turkah, Jami, Shabistari, Lahiji, and Sayyid Haydar Amuli. These writings are the original sources of mystical worldview rooted in the classical, educational and research system of theoretical mysticism.

The Root and Origin of Theoretical Mysticism in Islam

Although some Orientalists speak about the influence of Eastern religions and sects and the Indian mysterious cults in India or the impact of Neo-platonic mysticism as some of the important sources of Sufism, the question remains whether with all the existing sources (such as the Qur'an, tradition, and Islamic supplications), it is necessary to look for outer sources. As the Christian George Jurdaq states, it is much astonishing to see a man standing beside the river or sea and then to ask from which pond or pool the man has vessel ignoring the river or the sea. In our discussion, it is also more logical first to consider the claims of the people of knowledge [= the mystics] who claim they have taken their sciences from the holy Qur'an, the outer and inner sides of its verses, the narrations of the sources of infallibility and also their invaluable spiritual experiences, though naturally and logically enough there are some general similarities among various mystical traditions mainly because mysticism in itself depends on divine inspiration carried by all religions – Christianity, Brahmanism, Judaism and Islam, and they share the common source of divine emanation. In short, Muslim mystics, besides their mystical experience, mention the Qur'an and tradition as the buttresses of their mystical insight and support and evidence for their worldview, their life and conduct. In what follows, we shall highlight some citations of mystical inspiration as indicated by al-Qur'an and the prophetic tradition.

1. The holy Qur'an

There are a number of verses that induce and inspire the mystical inquiry:

- The verses which describe Allah as the first and the last and the exterior and the interior and indicate the divine absolute unity.⁹
- The verses which describe Allah as light¹⁰ and speak of His manifestation.¹¹
- The verses which emphasize the closeness and companionship of the Real.¹²
- Verses which indicate the actual perishing of all things¹³ and the essential self-sufficiency of Allah and the continuous dependence of

beings on Allah.¹⁴

- Verses which indicate that Allah encompasses everywhere and everybody.¹⁵
- Verses that indicate somehow the combination of divine transcendence and anthropomorphism.¹⁶
- Verses that speak of the heart's vision¹⁷ and meeting Allah¹⁸ and seeing the heavenly kingdom¹⁹.
- Verses that mention the superiority of man over angels for receiving the divine Names.²⁰
- Verses which clearly speak of the unity of the divine acts.²¹
- Verses that indicate that the other world in relation to this world is the interior one²² and emphasize the importance of the knowledge of certitude.²³
- Verses that indicate intuitive knowledge.²⁴
- Verses that explain the role of God-fearing in acquiring knowledge and awareness.²⁵
- Verses that discuss the different external and internal degrees of the believers.²⁶

2. Tradition

It includes certain *hadiths* that indicate the following points:

- Existence exclusively belongs to Allah.
- The Real is seen by the heart.
- There are different degrees of the companions of the Prophet, the saints and the believers.
- The closeness is due to supererogatory acts.
- The purgatorial and celestial vision of some believers.

- Describing knowledge as divine light that is reflected in the heart.
- Uncover the veils for the infallible or their companions.
- Describing the infallible as the Perfect Men and the medium of divine emanation (they are the hand of Allah, the face of Allah).
- The exterior and interior(s) of the Qur'an and the importance of the interiors of the divine Book.
- The firm connection between self-knowledge and the knowledge of God.
- The impact of sincere devotion on gaining knowledge and the flowing of wisdom on man's tongue.
- The *hadith* of *Ihsan* [Arabic for "righteousness"] as a rank higher than Islam and faith and defining it on the basis of the vision of God.
- Some holy *hadiths*, such as "the hidden treasure" and "the creation of Adam on the face of the Real" and many other cases which are given as evidence in the books of the people of knowledge; i.e. mystics.
- Some transmitted prayers, especially those dealing with divine Names, as the effective pillar of all the worlds.
- Some *hadiths* that emphasize the necessity of secrecy and that some sciences must be kept hidden.

Although there may be some divergences of the interpretation of some verses and variances of the transmitting chains and the narrations, what is important here is the mystics' dependence on the sacred Book and tradition rather than judging the truth or falsehood of this dependence. As researchers have asserted that the spirit existing in Islamic mysticism or Sufism has essentially an Islamic tinge and color which differs it from the so-called mysticism in the East and West in terms of language, notions, form; and in some cases, content and essence. The adequate discussion on the issue will have its proper time.

The relationship between Religion and Mysticism

Regardless the root and origin of Islamic mysticism and Sufism, one may ask what kind of relationship is there between a religion and its mysticism. Is it one of difference and separation, opposition and disagreement, absolute correspondence, supplementation, etc.? In this essay, besides discussing this subject in general and explaining its various aspects, we mainly give emphasis to the relationship between Islam and Islamic mysticism.

We need to state the question precisely in order to have a suitable answer. We view religion consists of three domains; certainty, verification, and historical realization; or this division can be understood in the hierarchal scheme as followed; holy texts of religion in the first degree, the scholars' diverse interpretation of religion in the second one, and lastly, the historical realization of religion in society, history including their institutions. If our consideration brings those above definitions in comparison with five aspects of mysticism we have previously mentioned, we would arrive at incompatible question-answer association due to our assessment of three domains of religion and five aspects of mysticism. Concerning this difficulty, we, therefore, shall address this matter into commonly five classifications:

1. The relationship between revelation and intuition (the perceptual aspect of mysticism)

There are two stances of responds to the issue. Firstly, according to some mystics, revelation and intuition are one in their nature despite of their divergence in degree, kind of attachment and basic components. However, some others claim that the quandary between revelation and intuition subsists because the reality of revelation is unknowable and inaccessible. Consequently, the relationship between these two is in the position of difference or at least it is unknown.

Concerning the relationship between the written revelation, namely the text of the Divine Book and the mystical attainments, the mystics believe that intuition and visionary experience – like other empirical and rational apprehension – function as clues to better understanding of the Divine Book and lead to deepen knowledge and comprehension.

2. The reality of religion and mysticism (from a pedagogical perspective)

Pedagogically speaking, religious instruction besides esoteric knowledge and mystical truths has other dimensions, such as jurisprudence and exoteric rules, social laws, ethics and the major dogmas.

3. Religion and mystical readings

Since the sources of Religion (the Quran and tradition) are subject to different interpretations; certainly the second dimension of mysticism (mystical perception) could be considered as one of these readings, and in this respect it is recognized as an approach to religion in general, as the theosophical approaches and even the exoteric understanding of the salafies, Hanbalites and the Traditionists

4. The pious and mystical life

The mystics hold that the third aspect of mysticism (as a method, i.e. practical mysticism) is one of the ways to piety, though they admitted that it is not the only way. For them, ascetic exercises, fear, hope, love and knowledge are some of the ways to piety and they believe the distinctive feature of mysticism is the fusion of the religious law, mystical order and reality. Mysticism, in this sense, is viewed as an acquisition of truths by means of committing to the essence and orders of religion while at the same time preserving and practicing exterior forms of religious law. pertaining to it, it is favorable to mention, of course, that mysticism encompasses numerous paths in the direction to its mystical attainment, some of them are the path of love, ascetic practices of fear, detachment of the worldly life, intoxication, self reproach or a way of compliance of religious dogmas.

5. The institution of religion and the historical institutions of mysticism

Perhaps, the greatest contrast between religion and mysticism is in the respect to their institutional bodies. Mysticism is institutionally known not only by its orders and sects, *khanqah* (sufis' places of worship), but also by its manners and customs. Religion, on the other hand, has established its mature institutions which are embodied in mosques, theologians, judges,

and enforcers of religious law. it is widely noted in throughout the history, the role of these institutions in passing series of accusation of heresy and sentencing punishment to those who violated the religious law. We have no doubt when we state that the conflicts occurred between the religious authorities and the mystics can be traced back to the misconceptions and the bigotry of the former and in some cases, the disputes were raised by the offensively extravagant expressions of some sufi sects in interpreting religious law.

Accordingly, we would like to sum up that to make a justice in understanding the relationship between religion and mysticism, it is always appropriate to set up the discussion within the boundary of their different aspects. However, based on the aforementioned aspects, we primarily suggest the analysis entails mysticism which is associated and attributed to a particular religion, such as “Islamic Mysticism.”

Notes

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6. Ibid
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8. Jawadi Jawadi Amuli, Abdullah, *Tabrir Tambid al-Qawa'id*, Tehran, Azzahra

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9. He is the First and the Last, the Manifest and the Hidden, and He has knowledge of all things (Al-Hadid, 3)
10. Allah is the Light of the heavens and the earth. (Al-Nur; 35)
11. So when his Lord disclosed Himself to the mountain, He levelled it, and Moses fell down swooning. (Al-A'raf, 143)
12. He is with you wherever you may be, and Allah sees best what you do. (Al-Hadid, 4)
13. Everyone on it is ephemeral. (Al-Rahman, 26)
14. You are the ones who stand in need of Allah and Allah He is the All-sufficient, the All-laudable (Al-Fatir,15)
15. To Allah belong the east and the west: so whichever way you turn, there is the face of Allah! Allah is indeed all-bounteous, all-knowing. (Al-Baqarah, 115)
16. Nothing is like Him, and He is the All-hearing, the All-seeing. (Al-Shura, 11)
17. The heart did not deny what it was. (Al-Najm, 11)
18. So whoever expects to encounter his Lord let him act righteously, and not associate anyone with the worship of his Lord. (Al-Kahf, 110)
19. Thus did We show Abraham the dominions of the heavens and the earth, that he might be of those who possess certitude.) (Al-An'am,75)
20. And He taught Adam the Names, all of them; (Al-Baqarah, 31)
21. And you did not throw when you threw, rather it was Allah who threw.(Al-Anfal, 17)
22. They know just an outward aspect of the life of the world, but they are oblivious of the Hereafter. (Al-Rum, 7)
23. No indeed! Were you to know with certain knowledge, you would surely see hell. (Al-Takathur,5- 6)
24. There [they found one of Our servants whom We had granted a mercy from Ourselves, and taught him a knowledge from Our own.(Al-Kahf, 65)

25. Be wary of Allah and Allah shall teach you (Al-Baqarah, 282)
26. They have ranks with Allah, and Allah sees best what they do. ((Ali Imran, 163)