

[This page should be substituted for pages 26 and 27.]

with respect to His creation or the consequences (*khawātim*) of His acts except a number of the prophets, for that is His sign of the truth of their prophethood. The Messenger of God related that ten of his companions were among the people of Paradise (*ahl al-jannah*) as a favor and grace from God to him.²⁹

Know that the pivot on which the assurance of the necessity of reward (*thawāb*) and punishment (*'iqāb*) [turns] is in the heart, but that the execution [of reward or punishment] falls upon the self (*nafs*) as a consequence. God said: *He will take you to task for that which your hearts have garnered.*³⁰ This, however, has to do with the judgments (*aḥkām*) of the Hereafter, since as regards the judgment of this world, it is the self which is taken to task for its deeds. As for that which is between the servant and his Lord, judgment is made according to what is in the heart. God said concerning the matter of 'Ammār ibn Yāsir:³¹ *Save him who is forced thereto and whose heart is still tranquil in the faith.*³² God thus made clear that 'Ammār's excuse [58] was that [his apostacy] did him no harm because of his heart's tranquility (*ṭuma'nīnah*) through sincerity of faith.

The servant of God is rewarded for the action of his limbs if the intention (*nīyah*) of his heart is genuine through the light of faith (*nūr al-īmān*). The Messenger of God said: "People are rewarded according to their intentions,"³³ and: "Deeds are only according to intentions,"³⁴ and: "No deed is attributed to one who has no intention."³⁵

The breast (*ṣadr*) is the place into which enters expressible knowledge (*'ilm al-'ibārah*). The heart (*qalb*), on the other hand, is the abode of that knowledge [lying] beneath expressible knowledge which is the knowledge of wisdom and allusion (*'ilm al-ḥikmah wa-al-ishārah*). Expressible knowledge is the argument of God (*ḥujjat Allāh*) to his creatures. God says to them: What have you accomplished with what you have learned? The knowledge of allusion, however, is the path of the servant to God by means of God's guidance of him, for God grants to him the uncovering of his heart to contemplate His unseen [world] (*ghayb*) and to view what is behind His veils as if he were seeing all that with his own eyes, so that even if the covering were removed for him,³⁶ he would not increase [in knowledge] within himself. The heart, then, is the seat of the knowledge of allusion (*'ilm al-ishārah*). The meaning of expressible knowledge (*'ilm al-'ibārah*) is [that knowledge] which the servant expresses with the tongue, whereas the meaning of the knowledge of allusion is that he alludes with his heart to God's lordship, His oneness, grandeur, majesty, power, and all His attributes, as well as the realities of His creation and action.

The abode of the light of faith (*nūr al-īmān*) and of the light of the Qur'an (*nūr al-Qur'ān*) is the same, and it is the heart, for both of these