

**THE WISE QUR'ĀN
AND
THE WORLD OF HUMANITY
VOLUME 2**

**ʿAllāmah
Naṣīr al-Dīn Naṣīr Hunzai**



**THE WISE QUR'AN AND
THE WORLD OF HUMANITY
VOLUME 2**



Nasir al-Din Nasir Hunzai S.I.
Institute for Spiritual Wisdom

Translated from Urdu into English by
Faquir Muhammad Hunzai
Rashida Noormohamed-Hunzai

Graphics/Layout
Zahir Lalani

Published by
Dānishgāh-i Khānah-i Hikmat
© 2004
www.monoreality.org

Table of Contents

Introduction.....	1
Dedication.....	2
Expression of Gratitude	5
Acknowledgements.....	6
Meaning of <i>Ajrun ghayru mamnūn</i>	7
Part 1 The Divine Shadow	9
Part 2 “Death before death” and Spiritual Resurrection	11
Part 3 The Human Soul and the Lord’s Providence	12
Part 4 Human Personality and the Universe	13
Part 5 God’s Treasures and Human beings.....	14
Part 6 Prostration of Angels to Adam and his Children.....	15
Part 7 Covenant of “Am I not?”.....	16
Part 8 The World of Creation and the World of Command.....	17
Part 9 All People are in Every Individual (potentially)	18
Part 10 The Law of Enfolding (<i>qāmūn-i lafif</i>).....	19
Part 11 The <i>Sūrah</i> of <i>Raḥmān</i> and Human Beings	20
Part 12 The <i>Sūrah</i> of <i>Raḥmān</i> and Human Beings	21
Part 13 The <i>Sūrah</i> of <i>Raḥmān</i> and Human Beings	22
Part 14 The <i>Sūrah</i> of <i>Raḥmān</i> and Human Beings	23
Part 15 The <i>Sūrah</i> of <i>Raḥmān</i> and Human Beings	24
Part 16 The <i>Sūrah</i> of <i>Raḥmān</i> and Human Beings	25
Part 17 The <i>Sūrah</i> of <i>Raḥmān</i> and Human Beings	26
Part 18 The <i>Sūrah</i> of <i>Raḥmān</i> and Human Beings	27
Part 19 The <i>Sūrah</i> of <i>Raḥmān</i> and Human Beings	28
Part 20 The <i>Sūrah</i> of <i>Raḥmān</i> and Human Beings	29
Part 21 The Children of Adam.....	30
Part 22 The Children of Adam.....	31
Part 23 The Children of Adam.....	32
Part 24 The Children of Adam.....	33
Part 25 The Angel of Death	34
Part 26 The Single Soul	35
Part 27 The Souls (<i>al-arwāḥ</i>).....	36
Part 28 Spiritual Resurrection.....	37
Part 29 Miracles of Subjugation	38
Part 30 The Equality of <i>Raḥmān</i> (<i>musāwāt-i Raḥmāni</i>).....	40
Part 31 The Excellence of the World of Humanity.....	41

Part 32 Imam of Humankind (<i>Imāmu 'n-nās</i>).....	42
Part 33 Imam of Humankind (<i>Imāmu 'n-nās</i>).....	44
Part 34 Imam of Humankind (<i>Imāmu 'n-nās</i>).....	45
Part 35 Imam of Humankind (<i>Imāmu 'n-nās</i>).....	46
Part 36 The People are Allah's Household.....	47
Part 37 The Divine <i>Sunnat</i> and the System of <i>Ism-i A'zam</i>	48
Part 38 The Divine <i>Sunnat</i> and the System of <i>Ism-i A'zam</i>	49
Part 39 Perfect Man.....	50
Part 40 Minor Resurrection.....	51
Part 41 The World of Particles (<i>'ālam-i dharr</i>).....	53
Part 42 The Universal Treasure.....	56
Part 43 Treasures of <i>Ahādith</i>	57
Part 44 Soul After Death.....	60
Part 45 Conscious Merging and Unconscious Merging.....	63
Part 46 <i>Ghafūru 'r-Rahīm</i> (Forgiving and Merciful).....	66
Part 47 The Attributive Names.....	67
Part 48 Blessings of the Spiritual Resurrection.....	68
Part 49 Telepathy.....	69
Part 50 A Highly Blessed <i>'tikāf = Chillah</i>	70
Part 51 Seventy Thousand Paradisal Universes.....	72
Part 52 The Miracle of Quake.....	73
Part 53 Divine Treasures and the World of Humanity.....	74
Part 54 Renewal of Spiritual Resurrection.....	75
Part 55 Willingly or Unwillingly.....	76
Part 56 The Concept of the Waves of Light.....	77
Part 57 The Concept of the Waves of Light.....	81
Part 58 Practical <i>Şūfism</i> : Excellence of Knowledge and Action.....	84
Part 59 Practical <i>Şūfism</i> : Diverse Attributes of a Human Being.....	86
Part 60 The Wise Qur'an and the Human Soul.....	88
Part 61 The Wise Qur'an and the Human Soul.....	89
Part 62 The Wise Qur'an and the Human Soul.....	90
Part 63 The Wise Qur'an and the Human Soul.....	91
Part 64 Allah's Household (<i>'Iyālu'llāh</i>).....	92
Part 65 Practical <i>Şūfism</i> : A New World.....	93
Part 66 Spiritual Resurrection and the Descent of Angels.....	94
Part 67 Wonders and Marvels of Spiritual Science.....	95
Part 68 Wonders and Marvels of Spiritual Science.....	98
Part 69 Wonders and Marvels of Spiritual Science.....	101
Part 70 Wonders and Marvels of Spiritual Science.....	104

Part 71 Practical <i>Ṣūfism</i> : Secret of Love.....	106
Part 72 Practical <i>Ṣūfism</i> : The Law of Paradise	107
Part 73 Practical <i>Ṣūfism</i> : Universal Beauty	108
Part 74 Practical <i>Ṣūfism</i> : Love for You!	109
Part 75 The Proof of Spiritual Resurrection	111
Part 76 The Proof of Spiritual Resurrection	112
Part 77 Allah is the Light of Lights	113
Part 78 Allah is the Light of Lights	114
Part 79 Service to Humankind	115
Part 80 Service to Humankind	117
Part 81 The Greatest Secret of <i>Imām-i mubin</i>	120
Part 82 The Greatest Secret of <i>Imām-i mubin</i>	122
Part 83 Two Archangels	123
Part 84 Two Archangels	124
Part 85 Two Archangels	125
Part 86 Two Archangels	126
Part 87 Diversity of Light	127
Part 88 The Sacred Sanctuary and Human Beings	130
Part 89 The Sacred Sanctuary and Human Beings	132
Part 90 The Sacred Sanctuary and Human Beings	133
Part 91 The Sacred Sanctuary and Human Beings	134
Part 92 The Sacred Sanctuary and Human Beings	135
Part 93 The Sacred Sanctuary and Human Beings	136
Part 94 The Sacred Sanctuary and Human Beings	137
Part 95 The Sacred Sanctuary and Human Beings	138
Part 96 The Status of the Forehead in the Personal World	139
Part 97 Soul is only One	141
Part 98 Treasured (<i>makhzūn</i>) Knowledge.....	142
Part 99 Treasured (<i>makhzūn</i>) Knowledge.....	143
Part 100 Practical <i>Ṣūfism</i> : Praise of the Holy Qur'an and Reflection Upon It.....	144
Glossary	146
Index of Qur'anic References.....	152
Index of <i>Aḥādīth</i>	154
Index of Sayings	155
Index of Verses of Poetry	156
Index of Proper Names	157
Bibliography	158
Notes	161

Introduction

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (21:107): “*Wa-mā arsalnāka illā raḥmata’l-li’l-‘ālamīn.*”

First translation: “And We sent you not but as a mercy unto the worlds.”

Second translation: “And We sent you not but as a mercy for the people of the entire world.”

It is written in *Sarā’ir*¹ that the holy Prophet, peace be upon him and his progeny, was the *qā’im* of the cycle of *Ismā‘īl*, peace be upon him, that is, by the command of God, he caused the spiritual resurrection in which he was actually made the mercy for the sake of all the human souls. The resurrection of the holy Prophet is mentioned in verses (48:1; 110:1-2; 3:55). Indeed God sent His beloved Prophet as an actual mercy for the sake of the world of humanity. It has been repeatedly mentioned that *‘ālamīn* (sing. *‘ālam*) means human beings.

The above explanation makes the idea of a spiritual resurrection absolutely clear. We also firmly believe that the Imam from the progeny of the holy Prophet, who is the vicegerent of God as well as that of the Prophet, pours luminous grace on the household of God or the world of humanity through the spiritual resurrection in his position as the Imam of humankind.

Dedication

The printing of the English translation of “*The Wise Qur’ān and the World of Humanity*”, Volume 2 counts among the good deeds and voluntary contributions of three fortunate brothers and their respective families. The first brother is Shams Sultan Ali Momin, ILG, whose voluntary service record goes back to when he was a Boy Scout in Karimabad Jamatkhana, Karachi, Pakistan for seven years. He also served the light committee of the same Jamatkhana for five years. He was in the Fidai emergency clinic for the community where he served for five years. His wife, Shamim was a Girl Guide for ten years in Aminabad Jamatkhana, Hyderabad, Pakistan. Their two children Hasanayn LA and Sarosh LA will *inshā’a’llāh* follow their parents’ example to serve the Jamat and humanity.

The second brother is Salman Sultan Ali Momin, ILG, who has served as the Kamadia of Paanch Baar Saal Mandli in Austin. He is also a volunteer in Austin, USA Jamat. His wife, Anila, ILG is a Registered Nurse. In addition to serving as Kamadiani of Paanch Baar Saal Mandli, she has been the Co-ordinator of the Austin Health Board for two years. Their first child, Arifa is a LA.

The third brother is Nizar Sultan Ali Momin, ILG, who has been a religious education centre teacher for one year. His wife, Anis, ILG served the Houston Jamatkhana as a volunteer for four years and as a facilitator for two years. She too has taught as a religious education teacher for one year. Their first child Mah Jabeen is a LA.

The enthusiasm for and devotion to service, particularly the service of the knowledge of certainty, is the great good fortune of these three brothers and their family members. Their joint sponsorship of this book reminds us of the *mubārak farmān*

that Mawlānā Ḥāzīr Imam, Shāh Karīm al-Ḥusaynī made in Houston, USA in June 2002:

“It is important, ... that as you look ahead to your lives in the United States, everyday, every hour, in your actions in what you do, you should show a different face of Islam, that you should show the face of Islam which is of peace, which is of generosity, which is of care for society. This is a message, which my Jamat in the United States can convey, by each and every one of you in your personal lives being the ambassador of our faith and our *ṭarīqah*. This is an opportunity to convey a new image, to explain, to help people who are not Muslim understand the meaning of Islam. This country, unfortunately, is still far from having within its general knowledge, its general culture, a complete and thorough understanding of Islam and the Islamic world. And this causes in countries such as this - where public opinion is very important indeed - this causes misperceptions, misunderstandings. It causes tensions and this is something which all the Muslims in the United States, including the Ismaili Jamat, must take upon themselves to correct through what they do, through what they say, what they communicate.”

With all humility and deep gratitude we can say that Shams, Salman and Nizar Momin and their families have taken the above guidance to their hearts and have not only shown the generosity demanded by our faith, but they have made possible the publication of a book, the central message of which is that all human beings are the household of God and to serve His household brings one closer to Him. Such a book can but convey the correct understanding of our faith and our *ṭarīqah*, which is the aspiration of the Imam of the time.

empty



**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity

Expression of Gratitude

In the name of Allah, the Compassionate, the Merciful

Abundant gratitude to God, may He be purified from every creaturely attribute and may His glory be exalted, that the second volume of *The Wise Qur'ān and the World of Humanity*, which is very dear to our students who are seeking spirituality and knowledge [of certainty], has also been completed. God willing, this book will be very useful.

O Allah! By Your infinite mercy make this book helpful and beneficial for the world of humanity! O the Lord of honour! Grant us success and courage to perform again and again, the prostration of gratitude for Your countless bounties and favours! O our Holy Lord! *Yā wahhāb, yā wahhāb, yā wahhāb!* (O Bestower!) *Yā wadūd, yā wadūd, yā wadūd!* (O our Supreme Beloved!) May the miraculous sweetness of Your blessed remembrance ever continue in our hearts! *Āmin!*

O *ʿazizān* of Dānishgāh-i Khānah-i Hikmat, B.R.A. and the Institute for Spiritual Wisdom, even though my Mawlā has sacrificed me for the sake of the world of humanity, including my *ʿazizān*, I would like to say: may I be sacrificed for my *ʿazizān*! My *ʿazizān* should read the details of this sacrifice again and again in my works. Indeed, they contain the spiritual story of every *ʿaziz*. [Perhaps] you are fearful for some reason or you do not strive. In future, study these books with greater responsibility and care and do the *mihmāni* of progress in the knowledge of certainty to Mawlānā Ḥāẓir Imam and attain his pleasure and spiritual blessing. Is my story not your story? Am I not a representative particle of the countless particles of your soul? Have we forgotten the great idea of Monoreality?

11th October, 2003.

Acknowledgements

In the name of Allah, the Compassionate, the Merciful

On the one hand we are ashamed of not being able to express adequately our gratitude for the bounties and favours of the munificent God and on the other we are ashamed at not being able to record each and every name of our benefactors. “*Tāqat-i mihmān na-dāsht khānah ba-mihmān guzāshī*” = He, the host was unable to entertain the guest, therefore he left the house to the guest.

It is true that this book also belongs to my *‘azizān* if they believe in the concept of Monoreality, and God willing they will accept this.

It is also true according to the *farmān*: “Soul is one”, that we are indeed one soul. In order to understand this unique and magnificent reality, it is necessary to have more and more knowledge and recognition. According to this *farmān*, Mawlā has made each one of us a paradise of manifestations. Praise belongs to Allah for His kindness and favours!

The earthly angels of *Markaz-i ‘ilm-u hikmat* are always in my heart and they are the soul of all these books, namely, Dr. Faquir Muhammad Hunzai, *Baḥru’l-‘ulūm*, *Muḥtarimah* Rashida Noormohamed-Hunzai and Zahir Lalani.

13th October, 2003.

Meaning of *Ajrun ghayru mamnūn*

In the name of Allah, the Compassionate, the Merciful

This phrase means ‘unbounded recompense’. Study verses (84:25; 95:6) and also *Qāmusu’l-Qur’ān*, p. 547. The service of knowledge is a sovereign service, therefore, God willing you will be very pleased and content tomorrow when you will be given tremendous reward for it. It is also possible that a great honour may be conferred upon you. *Āmīn!*

I am suffering from a heart complaint, I am given medicines regularly every morning and evening and my blood pressure is checked! Despite all these diseases, I do not know how I planned to accomplish such a big task and how it was completed! There are several reasons for this:

The first is that there was the luminous *ta’yīd* (spiritual help) of the Imam of humankind. The second is that all my *‘azizān*, including Hubb-i ‘Alī Aminuddin and Durr-i ‘Alawī Aminuddin have been constantly doing *i’tikāf*, *giryah-u zārī* and special prayers for my health and the completion of the book. The third is that Chairperson Yasmin Noor ‘Alī Mamji, Rahim Faṭṭ ‘Alī, Nasrin Rahim all co-operated with me in every respect and my very dear children Aminuddin Hunzai, Irfat Ruhi Aminuddin, Hubb-i ‘Alī, Durr-i ‘Alawī and Durr-i Fāṭimah took special care of my health. My very dear granddaughter, Ruhi Aminuddin, Chief Record Officer, Dānishgāh-i Khānah-i Ḥikmat, very skilfully and efficiently rendered the service of typing on the computer. Zahra Ja‘far Sunderani also rendered this service sometimes.

Two physical angels, Zahir °Ali and Sara Zahir °Ali rendered unprecedented services. Together with them, Nizar Momin, Anis Nizar, Salman Momin and Anila Salman also participated wholeheartedly in the services for knowledge. Dr. Karima Jooma and Shamsuddin Jooma gave us their useful suggestions.



Institute for Spiritual Wisdom and Luminous Science

Knowledge for a united humanity

Part 1

The Divine Shadow

In the name of Allah, the Compassionate, the Merciful

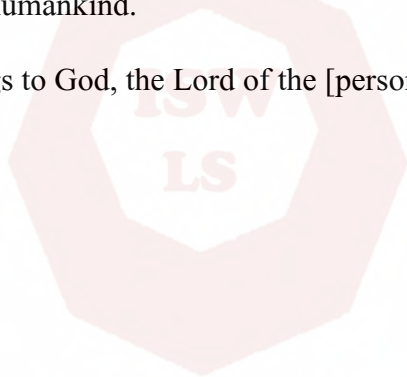
In verses (25:45-46), it is mentioned: “Have you not seen your Lord, how He has spread the shadow? If He willed He would certainly have made it still. Then We made the sun a guide to it. Then We seized it easily in Our hand.”

For the possessors of knowledge and wisdom it is mentioned in the verses above that the Divine shadow = the revealed Light (5:15) = the Imam of the time (may our souls be sacrificed for him). Indeed, the Imam of the time, *ṣalawātu'llāhi ʿalayhi*, who is from the progeny of the holy Prophet and Imam ʿAlī, is the Divine shadow in his luminosity. Allah is the light and His shadow is [also] light in the inner mirror = blessed forehead of the Imam of the time. The shadow of every worldly thing, except that of the sun, is dark. It is because of this that in pellucid things like a mirror its shadow is called a reflection, and not a dark shadow. Thus, the question is whether these verses mention the reflection of the light or the dark shadow? Further, dark shadows are in the lower world only, whereas these verses are related to the sacred Sanctuary, which is in the higher world.

It should be remembered well that in the sacred Sanctuary, the Imam of the time is Allah's *khalīfah* or vicegerent. This means that whatever has to be done there, it is the Imam who does it by the command of God. Thus, God in the Imam's luminosity = the sacred Sanctuary, becomes his (Imam's) hand, by which he acts as *al-qābiḻ* (the Enfolder) and *al-bāsiṻ* (the Unfolder). And everything, including the spiritual resurrection, takes place within these two names. Thus, Allah's hand, the Imam of the time, unfolds all human souls from the place of *azal* to this world and then during the spiritual resurrection, enfolds them

back to that place. This is the meaning of enfolding and unfolding the shadow in the above-mentioned verses (25:45-46), for he is not only the Imam of the righteous, but also the Imam of all humankind.

Praise belongs to God, the Lord of the [personal] worlds!



Institute for Spiritual Wisdom and Luminous Science

Knowledge for a united humanity

Part 2

“Death before death” and Spiritual Resurrection

In the name of Allah, the Compassionate, the Merciful

It is said in a noble *ḥadīth*: “Die before you die”.²

Ta’wīlī purport: Die spiritually before you die physically, so that you may attain the treasure of recognition = the universal treasure, through spiritual resurrection. Study verses (2:54, 94, 243; 4:66; 84:9) in the wise Qur’ān.

It is my happiness to invite the scholars among my *‘azizān* of knowledge, each according to their status, to teach the wisdom of these noble verses to their fellow students. Nevertheless, I myself, God willing, will try to explain the wisdom of the last verse (84:9) of how our *‘arifis* in the past died during this very life and returned to their people happily with every kind of success and the everlasting wealth of knowledge and recognition. For this reason, Ḥazrat Imam Mawlānā Sulṭān Muḥammad Shāh, *ṣalawātu’llāhi ‘alayhi wa-salāmuhu*, used to tell his *murīds* of *kār-i buzurg* to die the *‘arifānah* death (i.e. death in the light of *mā’rifat*) again and again.

Part 3

The Human Soul and the Lord's Providence

In the name of Allah, the Compassionate, the Merciful

Ḥazrat Mawlānā Sultān Muḥammad Shāh, *ṣalawātu'llāhi ʿalayhi*, says: “The human soul is very dear to the Benevolent Lord”.³ God be purified from every attribute! How wonderful and great are the secrets of the recognition of the soul in the sacred *farmān* of the exalted Imam from the progeny of the holy Prophet and Imam ʿAlī. There is a silent universal revolution in this sublime *farmān* of the *ḥujjat* of the *qā'im*, the bearer of the light of Imamāt, the heir to the crown of *walāyat*, the lord of the cycle of *qiyāmat*.

There is a treasure of spiritual knowledge in this *farmān* for the people of the inner eye. If someone with the inner eye or *maʿrif* comprehends the all-reaching and all-embracing allusions of this treasure, he will certainly realise that the human soul was in the *miʿrāj* of every Prophet. This is because the perfection of every perfect man is in ascending the ladder of spiritual resurrection and entering the *ʿirfānī* paradise where there are all the human souls together.

Allāhumma ṣalli ʿalā Muḥammadin wa-āli Muḥammad (O Allah send blessings and peace through Muḥammad and his progeny)!

Part 4

Human Personality and the Universe

In the name of Allah, the Compassionate, the Merciful

It is mentioned in the very beginning of the *sūrah* of *Fātiḥah* (1:1): “The praise belongs to Allah, the Lord of the worlds (*‘ālamīn*)!” ‘Worlds’ mean all individual human beings, because each one of them is an independent universe, and the providence of the Lord is specific to these personal worlds. The *sūrah* of *Fātiḥah* is the mother of the Book therefore it is the essence of the Qur’ān. To consider a human being an independent world in the very beginning of the Qur’ān and to mention the special arrangement for his spiritual and intellectual upbringing is a greatly amazing and wisdom-filled declaration of the fact that “the human soul is very dear to the Benevolent Lord”.⁴

The word *‘ālamīn* is mentioned in the wise Qur’ān 73 times. The word *rabb* is mentioned 82 times and the word *Allāh* approximately a thousand times. There is no name of God and no verse in the wise Qur’ān in which human beings are not mentioned. Human welfare can be expressed in many ways, but the sense in which the human soul is dear to the Benevolent Lord is [implied] in the meaning of *rabb* and *rubūbiyyat*, i.e. the Lord and His providence. A mother loves her suckling child very much. This love is natural, heavenly and divine. That is, it comes down from the treasure of the attribute of providence of the Benevolent Lord.

It is said in verse (11:90): “Verily my Lord is merciful, loving.” It is also mentioned in verses (7:151; 12:64, 92; 21:83): “Allah is the most merciful of the merciful ones.”

Part 5

God's Treasures and Human beings

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (15:21): “And there is not a thing but its treasures are with Us, and We do not send it down but according to a known measure.”

These treasures of God are His eternal names. It is generally considered that these names are 99. However, Qāzī Sulaymān Maṣṣūr-pūrī has given a list of 158 names. According to some they are 300 and according to some others 1,000. Some *‘ulamā’* and companions of the Prophet consider that there are as many names of God as there are Prophets, because every Prophet was given a name through which he used to seek help from the Divine court.⁵

This means that there are 124,000 names of Allah, according to the law that every Prophet was the supreme Name for the *mu'mins* of his time. Similarly, every Imam is the supreme Name for the people of his time. Thus, at present the Imam of the time is certainly working for us as the supreme Name. *Al-ḥamdu li'llāh!* Had it not been so, nobody would have been able to find the path of the one God in the multiplicity of God's names.

Thus, the Imam of the time, who is Allah's *khalīfah* and His luminous supreme Name in his position as the *maẓhar* of Divine attributes, is extremely kind to all human beings.

The attributive name *rabb* is frequently used in the Qur'ān. It means the one who constantly nourishes, the best nourisher, the one who elevates and causes to reach perfection, the one who nourishes all creatures and guards their nourishment.⁶

Part 6

Prostration of Angels to Adam and his Children

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (7:11): “And verily We created you, then We formed you, then We said to the angels: Prostrate yourselves to Adam. They all prostrated themselves except Iblīs; he was not of those who prostrate themselves”.

Ta’wīlī purport: And indeed We created you physically, then We caused you to reach the paradise of the sacred Sanctuary by attaching you to the spiritual resurrection of the Single Soul = Adam or Adam’s heir, where you were created according to the *ṣūrat-i Raḥmān*, i.e. the image of the Compassionate and the angels prostrated themselves to you with Adam.

In the above-mentioned verse “We created you” implies the complete physical creation, from “then” starts the spiritual creation, and in “We formed you” is mentioned the raising up to the sacred Sanctuary and creating according to the *ṣūrat-i Raḥmān*. Finally, the prostration of the angels to Adam and his children is mentioned. Read also Part 84 of “*The Wise Qur’ān and the World of Humanity Volume 1*”. This event took place consciously for Adam, whereas for his children it took place unconsciously. However, what is established on the basis of Qur’ānic evidence is [absolutely] reliable.

“O Allah! Make a light for me in my heart, and a light in my ear and a light in my eye and a light in my tongue”.⁷

Part 7

Covenant of “Am I not?”⁸

In the name of Allah, the Compassionate, the Merciful

The children of Adam, namely the Perfect Men were not in a particular time, rather their chain always continues in this world. Thus the extremely great miracle of “Am I not?” continues to take place in every age, according to the “Renewal of Similitudes”. And it is a fact that God always and continuously creates personal worlds. Thus, it is evident that the covenant of “Am I not?” is renewed in the personal world of every Perfect Man.

Question: In verse (7:172) the children of Adam are mentioned but not Adam himself. What is the secret in this? Is Adam exempt from this rule or is there any other wisdom hidden in not mentioning his name?

Answer: In the verse under discussion, the Adam of the cycle is also mentioned, because with respect to the previous cycle, he is a son of Adam and with respect to the present he is Adam and the father of human beings.

Part 8

The World of Creation and the World of Command

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (7:54): “*Alā lahu’l-khalqu wa’l-amru. Tabāraka ’llāhu rabbu’l-‘ālamīn*”.

Translation 1: Beware, His is the creation and the command. Blessed be Allah, the Lord of the [personal] worlds.

Translation 2: Beware, the world of creation and the world of command belong to Him. Allah is the Lord of the personal worlds and the Master of beginningless and endless blessings.

The world of creation is the physical world, which is under space and time. The world of command is the spiritual world, which is the non-spatial and higher world. In the world of command things happen, not as a result of causes but because of Divine will. The example of Divine will is the word “Be”, which you will find in the wise Qur’ān and in the works of the dignitaries of religion. Since the holy Qur’ān is in the Arabic language, the word “Be” in Arabic is [*kun*], and by which is meant the Divine will. Imam Sulṭān Muḥammad Shāh has explained it in the concept of creation.⁹ God makes within a personal world, which by His grace is a universal paradise, seventy thousand angels and each of them is a luminous universe.

For details of the word “Be”, refer to “*A Thousand Wisdoms*”, Wisdoms 747-51.

Mu’jizē hī mu’jizē Qur’ān-i nāṭiq sē suno!

Āj mawlā-yi zamānah rūz-i maḥshar hē kitāb.

Listen to the speaking Qur’ān, he speaks of miracles only
Today he is the lord of the time, on the day of
resurrection he is the Book [of deeds].

Part 9

All People are in Every Individual (potentially)

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (5:32):”For this reason We prescribed for the children of Israel that he who slays a human being for other than murder or for spreading corruption in the land, it shall be as though he has slain all humankind; and he who saves a human life, it shall be as though he has saved the entire humankind.” This Qur’ānic law reflects the fact that all people are potentially in every individual, for whom it is possible to be an actual reality in the future. That is, by the command of God, every individual can be a complete universe, in which all people can exist.

When the light of the Imam of the time (may our souls be sacrificed for him) rises in the personal world of a *sālik*, the spiritual resurrection takes place, due to which all the people become spiritually present.

There are endless favours of the Imam of the time upon Allah’s household in the spiritual resurrection. Indeed, he is the Imam of the righteous as well as the Imam of humankind. It is necessary to mention it time and again that all people go to paradise by means of the spiritual resurrection. To go to paradise is indeed salvation, nonetheless there are ranks in salvation too.

Allāhumma ṣalli ʿalā Muḥammadin wa-āli Muḥammad.

Part 10

The Law of Enfolding (*qānūn-i laḥif*)

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (17:104): “And after this We said to the children of Israel: Dwell peacefully in the land, but when the promise of the hereafter (spiritual resurrection) comes, We shall bring you all enfolded [in one].” This means that the spiritual resurrection of the people of the entire world takes place in the Single Soul and they all unconsciously become merged in it and go to God. This is God’s great favour to human beings. In short, the law of enfolding is the law of the spiritual resurrection. All the different examples, which are in the wise Qur’ān, are related to it. That is, all the stories and parables of the wise Qur’ān contain the *ta’wīl* of the spiritual resurrection. It is thus necessary to mention it again and again, because people have forgotten it, whereas it has countless benefits for them. The following Burushaski verse is relevant here:

ŽŪn lē qiyāmat manī zikrē dishar gatī maneen
Zākirē iltumalu lo burghuwē ghar but uyam¹⁰

O people, the resurrection has taken place come to the assembly of *dhikr*!

The inspiring melody of the *ṣūr* of Isrāfil in the *dhākir*’s (i.e. *‘arif*’s) ear is extremely sweet.

God willing! When you and the rest of the people will go to paradise you will experience miracles only.

Part 11

The *Sūrah* of *Raḥmān* and Human Beings

In the name of Allah, the Compassionate, the Merciful

The external and internal favours of God, may He be exalted, are beautifully mentioned throughout the wise Qur'ān and the same are also mentioned in one place in the *sūrah* of *Raḥmān*. There can be numerous wisdoms in this.

Another name of the *sūrah* of *Raḥmān* is *ʿurūsu'l-Qur'ān* (Bride of the Qur'ān). This *sūrah* has been the paragon of perfection in its spiritual beauty and elegance. If viewed with the inner eye, one can have complete certainty that God has always kept the world of humanity in paradise. If *jinn* are also mentioned here, they are the subtle bodies of human beings. It is necessary here to reflect on the fact that if the *jinn* were not as beautiful as the houris and the youths [of paradise], they would not have been mentioned in the Bride of the Qur'ān. It logically follows that this wisdom-filled *sūrah* mentions the extraordinary and beautiful favours that God has [specially] granted humankind. Although at present the *jinn* or subtle body is separate, when the time comes it becomes the elegant and subtle attire of humankind. Wherever *jinn* are mentioned, angels are also [automatically] mentioned, because the righteous *jinn* are angels.

It is evident from the *sūrah* of *Raḥmān* that all the special and magnificent bounties of God are for the world of humanity, because human beings are His household.

Praise belongs to Allah, the Lord of the personal worlds!

Part 12

The *Sūrah* of *Raḥmān* and Human Beings

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verses (55:1-5): “The *Raḥmān* taught the Qur’ān. He created humankind, He taught him explanation. The sun and the moon follow a reckoning.”

Ta’wīlī purport:

Ar-raḥmānu ^c*allama* *’l-Qur’ān*: *Raḥmān* taught His Prophet, the *nāṭiq*, the Qur’ān in the luminosity of the supreme Name. (Similarly, He taught the *asās* and the Imam).

Khalaqa *’l-insān*: He created the Perfect Man in the progressive ranks of the spiritual resurrection.

^c*Allamahu* *’l-bayān*: He taught him the science of *bayān*, i.e. *ta’wīl*.

This is followed by the mention of the system of the circulation of the sun and the moon, which is in the three worlds: The external or physical world, the world of religion and the world of oneness. The world of oneness is the sacred Sanctuary in the personal world, where due to the spiritual resurrection, light upon light and oneness, the light of the sun, the moon and the stars is the same one light. The *ta’wīlī* wisdom of this is that in the Qur’ān there are five lights or five manifestations of the same one light, but in the sacred Sanctuary there is only one light. It has therefore been said that *fanā’ fi’l-Qur’ān* is also a special technical term. This is in the sense that *fanā’ fi’l-Imām* is itself *fanā’ fi’l-Qur’ān*, as spiritually the Qur’ān is with the Imam and the Imam with the Qur’ān.

Praise belongs to Allah for His favours and munificence!

Part 13

The *Sūrah* of *Rahmān* and Human Beings

In the name of Allah, the Compassionate, the Merciful

The *sūrah* of *Rahmān* has 78 verses, 3 *rukūʿs* and 31 Divine treasures. That is, there are 31 parts of the great bounties of God mentioned in this wisdom-filled and magnificent *sūrah*. After the mention of the bounties of each treasure, the *jinn* and humankind are asked: Which of the bounties of your Lord will both of you belie? The question is posed in an emphatic imperative [form] in order to [make people] recognise the inner bounties of God, because not to recognise a bounty is tantamount to belying it.

Human creation started from tinkling clay (*ṣalṣāl*). The *taʿwīl* of this is that the spiritual creation and the spiritual resurrection of a human being start simultaneously. The sign of this is the ringing of the ear, which is the same ‘tinkling clay’, and the gnat (*baʿūzah*) mentioned in the Qurʾān.

Jinn are created from the flame of a fire. The *taʿwīl* of this is that the subtle creature is created from the cold fire. The cold fire is mentioned in verse (21:69) and it is also among *Hazrat-i Mawlā’s* miracles.

Question: What bounty is there for humankind in the fact that *jinn* are created from the cold fire?

Answer: The *jinn* that are also angels are the luminous bodies of humankind, by wearing which humankind will fly, not only within the enclosure of paradise, but also outside it. *Jinn* have their own “I” and are also the attires of righteous people. This bounty is extremely amazing for them.

Part 14

The *Sūrah* of *Raḥmān* and Human Beings

In the name of Allah, the Compassionate, the Merciful

Question: Which are the five lights in the wise Qur'ān that you have mentioned in Part 12?

Answer: They are the light of Allah (24:35), the light of the Prophet (33:46), the light of the Qur'ān (42:52), the light of the Imam (57:28) and the light of the male and female *mu'mins* (57:12). The great secret that the Imam of the time is the *khalīfah* of Allah, the *khalīfah* of His Prophet, the *khalīfah* of the Book of Allah, i.e. the speaking Book with God (23:62; 45:29) and also the *khalīfah* of the Qur'ān, should be borne in mind and remembered carefully. Thus, the Imam of the time is the light of Allah as His representative, he is the light of the Prophet in his position as his successor, he is the light of the Qur'ān in the sense of *ta'wil* or *ma'rifat* and he is the light of the male and female *mu'mins* in the sense of being their guide.

Question: What are the two 'east' and two 'west' mentioned in this *sūrah*?

Answer: They are the Universal Intellect, the Universal Soul, *nāṭiq* and *asās*. These are the two 'east' and the two 'west' of the light of *tawhīd*.

Question: What is the *ta'wil* of the parable of *maraja'l-baḥrayn* (He let loose the two rivers)?

Answer: When the light of the Imam of the time rises in the personal world of a *sālik*, the spiritual resurrection takes place, in which the two rivers of the act of Isrāfil and the act of 'Izrā'il flow. Human beings receive countless pearls and corals from these two rivers. They have been repeatedly mentioned. Read Parts 67 to 70 of this book carefully!

Part 15

The *Sūrah* of *Raḥmān* and Human Beings

In the name of Allah, the Compassionate, the Merciful

The travellers of the personal world are called *sālikīn* (sing. *sālik*). If Divine providence is granted, they advance and become *‘arīfīn* (sing. *‘arīf*). In due time, every *‘arīf* sees the miracle of the manifestation of the throne on water and then the throne turns into the ark of salvation. In the ark the Imam of the time becomes its lord and in *ta’wīlī* sense he becomes the laden ark (36:41), so that all people may merge in him. This is because of the fact that on the one hand he is Allah’s *khalīfah* and on the other, the Imam of humankind. Since Allah is the most merciful of the merciful ones, therefore in order to elevate them to the rank of *fanā’ fi’llāh*, He has provided this means, otherwise on their own they cannot ascend the throne and merge in the lord of the throne.

It is said in verses (55:26-27): “All those who are in the ark are perishing, but the glorious and gracious Face of Allah (Allah’s *khalīfah*, the Imam of the time) remains forever.”

Question: In what sense is the Imam of the time Allah’s Face?

Answer: [The Imam is Allah’s Face] in the sense that His recognition is attainable only through the recognition of the Imam.

See also “*A Thousand Wisdoms*”, *Wisdoms* 568-71.

Part 16

The *Sūrah* of *Raḥmān* and Human Beings

In the name of Allah, the Compassionate, the Merciful

It is said in verse (55:29): “All those who are in the heavens and the earth ask Him. Every day He is in a (new) splendour.”

Ta’wīlī purport: All those who are in the heavens and in the earth ask Him. Every day, i.e. in minor and major cycles, for instance in the cycles of Adam, Noah, Abraham, Moses, Jesus, Muḥammad, and *qā’im* (may peace be upon them all) with respect to His *mazhar* He has a new splendour while in His eternal essence and attributes, He is in the same state; and in it there are great bounties for human beings, as a sacred *ḥadīth* says: “O the child of Adam! Obey Me, I will make you like Myself”.¹¹

In another *ḥadīth* it is said: “O the son of Adam! I have created you for eternity. I am ever living and I do not die. Obey Me in what I have commanded you and refrain from what I have forbidden you. I will make you ever living and you will never die. O son of Adam! I am all-powerful that if I say to a thing “Be”, it becomes; obey Me in what I have commanded you and refrain from what I have forbidden you so that I may make you all-powerful that if you say to a thing “Be”, it becomes”.¹²

Part 17

The *Sūrah* of *Raḥmān* and Human Beings

In the name of Allah, the Compassionate, the Merciful

It is said in verse (55:33): “O the assembly of *jinn* and humankind! If you can penetrate the horizons of the heavens and the earth, do so, but you cannot except by the *sultān*.”

Ta’wīlī purport: O the assembly of *jinn* and humankind! Do you think that the journey from space to spacelessness is easy? Try to experiment, but you will not be able to do so without the *sultān*. *Sultān* means the *ḥujjat* of *qā’im*, spiritual resurrection, the supreme Name, overpowering, the heavenly proof.

In short, the *sūrah* of *Raḥmān* contains forty less nine (31) treasures, in which there are great and everlasting bounties and there is nothing in them other than bounties. Even if hell is mentioned here (55:43-44), it is also the source of real bounties, which some people out of ignorance consider to be hell [in a negative sense].

As Mawlānā Rūmī says about his perfect *murshid*:

Masjid-i man kunisht-i man dūzakh-i man bihisht-i man
*Rāst bigūyam in sukhan Shams-i man-u Khudā-yi man*¹³
My *masjid*, my temple, my hell, my paradise
I say rightly that all this is my Shams and my God

Part 18

The *Sūrah* of *Raḥmān* and Human Beings

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (31:20): “Did you not see [with the inner eye] that Allah has subjugated to you whatsoever is in the heavens and whatsoever is in the earth, and has completed His favours both apparent and hidden”. This verse directly confirms all the bounties in the *sūrah* of *Raḥmān*.

All the exhortations of the wise Qur’ān are in the veil of *ta’wīlī* wisdom. For our last cycle there is a bright and guiding *farmān* of Allah and His Prophet, which is “People are Allah’s household”.¹⁴ Therefore, for the sake of wishing Allah’s household well, we would like to reflect upon the secrets of the Qur’ān so that our well-wishing may be according to Allah’s pleasure. *Āmin!*

Spiritual Wisdom
and
Luminous Science
Knowledge for a united humanity

Part 19

The *Sūrah* of *Raḥmān* and Human Beings

In the name of Allah, the Compassionate, the Merciful

At the end of this blessed *sūrah* of *Raḥmān*, there is an allusion to the holy supreme Name of the glorious and gracious lord (i.e. the Imam of the time), because the recognition of the great secrets of the *sūrah* of *Raḥmān* is possible only through *fanā' fi'l-Imām* and the spiritual resurrection. The *Imām-i mubīn* is the living supreme Name of Allah, whose enclosure of luminosity is called the sacred Sanctuary where the secrets of recognition appear in the form of numerous kinds of manifestations.

By God! The Imam of the time is that living Name of God, which is mentioned in numerous places of the Qur'ān. It is the Imam who is appointed by God to make all human beings embark in the ark of salvation through the spiritual resurrection. The spiritual particles of the human beings of the entire world are in the laden ark mentioned in verse (36:41).

It is reported from Ḥaẓrat Ibn ʿAbbās that he said *ʿālamīn* mean only angels, *jinn* and human beings. It is reported from Imam Jaʿfar bin Muḥammad that he said *ʿālamīn* mean human beings only, of whom each individual is an independent world.¹⁵ This reference is extremely important.

Part 20

The *Sūrah* of *Raḥmān* and Human Beings

In the name of Allah, the Compassionate, the Merciful

There is in the *sūrah* of *Raḥmān* a guarantee of the endless bounties of God for the world of humanity, which He has declared in such verses as (2:243; 10:62): “Verily, Allah is gracious to the people, but most people are not grateful.”

Reflect also upon the tremendous wisdom in verse (3:83): “When to Him submits whatsoever is in the heavens and in the earth, willingly or unwillingly.”

Also it is mentioned in verse (13:15): “And it is Allah to Whom prostrate all those who are in the heavens and the earth, willingly or unwillingly.”

Spiritual Wisdom
and
Luminous Science
Knowledge for a united humanity



Part 21 The Children of Adam¹⁶

In the name of Allah, the Compassionate, the Merciful

It is said in a *ḥadīth*: “Allah created Adam in His Image”.¹⁷ There is also another *ḥadīth*: “Whoever enters paradise will be in the image of Adam”.¹⁸

Question: When and where did God create Adam in His Compassionate Image (*Raḥmānī ṣūrat*)?

Answer: When he entered the sacred Sanctuary or paradise. Two images of Adam are conceived here: One is the image that he had prior to entering the sacred Sanctuary and *fanā' fi'llāh* and the other is the one granted to him after entering the sacred Sanctuary, i.e. the *ṣūrat-i Raḥmān*.

Question: If whoever enters paradise does so in the image of Adam or *ṣūrat-i Ādam*, the question is: Is it the human image (*basharī ṣūrat*) or the Compassionate Image (*Raḥmānī ṣūrat*)? If it is the latter, what is its Qur'ānic proof?

Answer: Whoever enters paradise will be in the *ṣūrat-i Raḥmān* and the Qur'ānic proof is verse (7:11): “And We created you (physically, spiritually and intellectually in the oneness of the Single Soul, Adam), then We made your form (i.e. the *ṣūrat-i Raḥmān* in the sacred Sanctuary) then We said to the angels: Prostrate yourselves to Adam”. The angels prostrated to Adam at two places: the first prostration was at the beginning of the stage of Isrāfil, and the second was in the sacred Sanctuary. In both places, you were among the angels as well as in Adam. Another Qur'ānic evidence is verse (31:28): “Your creation and resurrection is but like a Single Soul.”

Part 22

The Children of Adam

In the name of Allah, the Compassionate, the Merciful

It is said in verse (17:70): “And We have indeed honoured the children of Adam and We carry them in the land and the sea, and We provide them with good things, and We have duly exalted them over most of those whom We have created”.

All the allusions of the greatness and excellence of the children of Adam that we have already mentioned are in the above noble and comprehensive verse. That is, becoming angels with angels and prostrating to Allah’s *khalifah*, Adam, and becoming the face and looking into the mirror and vice versa. In other words, the children of Adam had become angels as well as Adam. When all the souls entered the ark of salvation, this was the light of the Imam of the time and the greatest miracle of the manifestation of the throne on water. When all the children of Adam were aboard the ark, an archangel was reciting *al-akram, al-akram, al-akram*. Numerous wisdoms are hidden in this, including the wisdom of the honour of the children of Adam. It is due to this wisdom that now the hidden secret of their honour is manifesting.



Part 23

The Children of Adam

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (7:31): “O children of Adam! Take your adornment at every place of worship (*masjid*), and eat and drink.” Prior to the explanation of the *ta’wili* wisdom of this, it is important to mention that the exalted *farmān* “The people are Allah’s household” is about the children of Adam.

The creation of the children of Adam, according to what the Qur’ān says in verse (39:6): “He created you from a Single Soul. Then from it created its pair”, may certainly surprise you. The *ta’wil* of it is that the souls of the children of Adam were created instantly from the Divine spirit that was breathed into him. In this world the children of Adam are in different ranks. Whether it is this [physical] world or the [world of] religion, people work together and co-operate with one another. The Divine spirit that was breathed into Adam means the Divine light. Thus the spark of the light of Adam of the time can be hidden in all his children or [members of] Allah’s household. It must be remembered that by the command of God, there is an heir of Adam, a *khalifah* of Allah in every age, who is called the Imam of the time.

In verse (7:31) mentioned above, those who practise the luminous *‘ibādat* are commanded to illumine their heart (*bāṭin*) during every such *‘ibādat* and to eat and drink from the bounties of knowledge and wisdom.

Is jahān mēn jab-ki Qur’ān kanz-i Raḥmān ā gayā
Raḥmat Ūdāwr barkat Ūkā ayk tūfān ā gayā

Ever since the Qur’ān was revealed in this world as the
Divine treasure
It unleashed a torrent of mercies and blessings.

Part 24

The Children of Adam

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (49:13): “O people! Verily We have created you from a male and a female (Adam and Eve), and made you nations and tribes, so that you may recognise each other. Verily, the most honoured of you with Allah is the most righteous of you. Verily Allah is all-knowing, all-aware.”

The above universal and comprehensive blessed verse states clearly the Qur’ānic reality that Allah considers all people the children of Adam or His household, who are equal in the beginning and in the end, as it is said in verse (67:3): “You will never see a difference in the creation of *Raḥmān*”. Here I am reminded of a verse in Burushaski:

*Uyum dishan yē Ǫ bā elē sis uy Ǫ babar bān
Azalē babar bam juwan abadē babar but uyam*¹⁹

I have seen a sublime place where all people are equal,
How sweet! They will be equal in *abad* as they were in
azal.

Part 25 The Angel of Death

In the name of Allah, the Compassionate, the Merciful

It is said in verse (32:11): “Say: the angel of death appointed over you will cause you to die, then you shall be brought to your Lord.”

Death is both partial and complete. Partial in the sense that one dies everyday [in the form of sleep] and complete in the sense that once during a lifetime one has to die; it is voluntary as well as involuntary. Therefore, the angel of death is appointed over every individual. This means that in every personal world there are countless powers, of which four are the most powerful and revolutionary. They are: Jibrīlī power, Mikā’īlī power, Isrāfilī power and ‘Izrā’īlī power.

Ḥazrat Imam Ja’far aṣ-Ṣādiq said: “Were the devils not hovering around the hearts of the children of Adam, they would have seen the kingdom of the heavens and the earth”.²⁰ This *farmān* of the Imam shows that sincere servants of God can see the spiritual kingdom of the universe and this great miracle happens in the personal world.

Part 26

The Single Soul

In the name of Allah, the Compassionate, the Merciful

The Single Soul represents the rank of Adam and its renewal in the wise Qur'ān. It also contains the secret of spiritual resurrection and the renewal of the creation of souls. You must remember the key wisdom that Allah, may He be exalted, always creates.

I have been receiving the charity of knowledge from Ḥaẓrat Imam Mawlānā Sulṭān Muḥammad Shāh, the *ḥujjat* of *qā'im*, peace be upon them both, and Nūr Mawlānā Shāh Karīmu'l-Ḥusaynī Ḥāẓir Imam (may my soul be sacrificed for him). Their luminous miracles have continued to take place. I have mentioned these miracles to some extent [in my writings and lectures] as a testimony and a trust. As an act of good intention I have termed these miracles 'spiritual science'. What I have written on the subject of the world of humanity is in the light of the bright evidences of the Qur'ān and the *ḥadīth*.

*Lā ḥawla wa-lā quwwata illā bi'llāhi'l-^caliyyi'l-^caẓīm.*²¹ (There is no power and strength except by Allah, the high, the great).

Part 27

The Souls (*al-arwāh*)

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (17:85): “And they ask you about the spirit. Say: The spirit is from the command of my Lord (i.e. it belongs to the world of command and the Word ‘Be’), and you have been given of knowledge but a little.”

Those who asked this question wanted to test the holy Prophet. It is mentioned in a *ḥadīth*: “The souls were/are/will be [in the form of] assembled armies”.²² This *ḥadīth* is a bright exegesis of verse (48:4): “Allah’s are the armies of the heavens and the earth.” Where there is the war of resurrection and true *da‘wat* (*da‘wat-i ḥaqq*) in spirituality, there are also the armies of souls and their chief.²³

The Imam of the cycle of *qiyāmat* or the cycle of *ta‘wīl* has said: “There is only one soul”.²⁴ That is, there is only one soul of all human beings. How wisdom-filled and magnificent is this *ta‘wīl* of the exalted Imam.

Part 28

Spiritual Resurrection

In the name of Allah, the Compassionate, the Merciful

Ḥazrat Ḥakīm Pīr Nāṣir-i Khusraw says:

Huwa 'l-awwal, huwa 'l-ākhir, huwa 'z-zāhir, huwa 'l-bāṭin
Munazzah māliki 'l-mulki ki bi-pāyān ḥashr dārad²⁵

He is the first, He is the last, He is the manifest, He is the hidden

He is the pure sovereign of a kingdom that has countless resurrections

Spiritual resurrection is the Divine *sunnat* (law), which continues without any alteration.

Each one of the one hundred and twenty-four thousand Prophets had received *ism-i a^czam* or the supreme Name from the *Imām-i mubīn* and each one had attained *mī^crāj* by climbing the ladder of spiritual resurrection and with each of them all human souls had also attained *mī^crāj*. Thus, each Prophet was a heavenly ladder for the world of humanity and in this sense, one of the names of Allah is *Dhi 'l-mā^cārij* (the Lord of ladders, 70:3). That is, He is the Lord of living ladders, so that all human beings may be elevated to the presence of God, as mentioned in verse (40:15): “The exalter of ranks, the Lord of the throne.” The truly amazing wisdom in this is that Allah exalts human ranks up to the throne. *Subḥāna 'llāh! Subḥāna 'llāh!* Allah is free from all attributes! Allah is free from all attributes!

Part 29

Miracles of Subjugation

In the name of Allah, the Compassionate, the Merciful

The subjugation of the universe or parts of it is mentioned in numerous verses of the mighty Qur'an. If they have an esoteric and *ta'wili* aspect as well, in what stage of the journey of the personal world do subjugatory (*taskhiri*) miracles take place for the *sāliks* and *'arifs*?

Answer: The above question is extremely great and difficult and my knowledge is very limited. Let us supplicate to Mawlā for his spiritual help. The complete story of the spiritual journey is not only very long, but also extremely delicate and difficult. We therefore only allude to those great Isrāfilī and 'Izrā'ilī miracles, which take place in the beginning of the hidden spiritual resurrection. All the miracles of these two archangels are subjugatory. One *ta'wil* of all those verses related to subjugation becomes complete in this stage. If you become merged in the *hujjat* of *qā'im*, and the *qā'im*, then the ultimate purpose of the subjugation of the universe can be achieved. However, the ultimate subjugation of everything takes place in the sacred Sanctuary when you enter it.

Study my other books carefully, particularly "*Wonders and Marvels of Spiritual Science*",²⁶ and the verses of subjugation, especially 31:20 for more details of this answer. Prior to Isrāfilī and 'Izrā'ilī miracles there are the miracles of the world of dreams and the world of imagination. The greatest subjugatory miracles of *haqqu'l-yaqīn* take place only in the sacred Sanctuary, because it is the sublime paradise.

Subhāna'llāh, wa'l-ḥamdu li'llāh, wa-lā ilāha illa'llāh, wa'llāhu akbar,²⁷ wa lā ḥawla wa-lā quwwata illā bi'llāhi'l-^caliyyi'l-^caẓīm.²⁸ (God is free from all attributes, Praise belongs to Allah, there is no God except Allah, Allah is great and there is no power and strength except by Allah, the high, the great).



**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity



Part 30

The Equality of *Raḥmān* (*musāwāt-i Raḥmānī*)

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (10:3): “Verily, your Lord is Allah Who created the heavens and the earth [of the world of religion] in six days (i.e. cycles), then He established His equality (i.e. equality of *Raḥmān*) on the throne (i.e. in the sacred Sanctuary, the light of *qā'im*). He repeats His command of ‘Be’ (*kun*) whenever He wills.”

The one hundred and twenty four thousand bright proofs are more than enough for the reality of *musāwāt-i Raḥmānī*. That is, all human souls were together with every Prophet during his spiritual resurrection and *mī'rāj*. This is because all human beings, the earlier ones, the present ones and the later ones become spiritually present in the spiritual resurrection of every Perfect Man, without which there is neither the spiritual resurrection nor *mī'rāj*.

In short, there are ranks (*darajāt*) as well as equality (*musāwāt*) for people in God's kingdom. It depends on the knowledge and recognition of people to understand where there are ranks and where there is equality.

There is no soul beyond the law of this *ḥadīth*: “The souls were/are/will be [in the form of] assembled armies”.²⁹ Thus, Allah granted the title of *'iyālu'llāh* or Allah's household to human beings, so that we may wish them well and serve them. God willing!

Part 31

The Excellence of the World of Humanity

In the name of Allah, the Compassionate, the Merciful

The first and foremost excellence of the world of humanity is that God has selected all His Prophets from among human beings, so that the children of Adam may benefit from heavenly guidance and attain the bliss of both the world of religion and the physical world. In this great work of the Benevolent Lord there is endless mercy for human souls, as we have already mentioned that Allah has created every human being as an independent world. Allah considers all human beings as independent worlds as mentioned in the very beginning of the holy Qur'ān. Thus, whoever studies the *sūrah* of *Fātiḥah* should understand that the praise of Allah is in the sense that He is the Lord or Sustainer of each and every human world. In this lies a great wisdom that since Allah praises Himself by virtue of being the Sustainer of the world of humanity, it is a sure guarantee that sooner or later, He is going to make every human world *firdaws-i barīn* or the sublime paradise. *Āmin!*

The houris and youths whose unique and exquisite beauty is mentioned in the wise Qur'ān itself are all from the world of humanity. The angelic world, which is the world of angels and souls, is also from the world of humanity and the extremely beautiful and subtle men and women of *parīs (jinn)*, who are in the spiritual mount *Qāf*, are also from among human beings. In this connection, the most fundamental and significant wisdom is what Mawlānā °Alī, peace be upon him, says:

Wa-taḥṣabu annaka jirmun ṣaghirun

*Wa-fika 'ntawa 'l-°ālamu 'l-akbaru*³⁰

And you think that you are a small body,

While the great universe is contained within you?

Part 32

Imam of Humankind (*Imāmu'n-nās*)

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (2:124) that God appointed Ḥaẓrat Abraham as the Imam for all human beings. The central words are: “*Innī jā'iluka li'n-nāsi imāmā* (Verily, I appoint you an Imam for humankind)”.

The sages of religion, *kāmils* and *‘arifs* say that the Divine *sunnat* has continued from eternity. According to this *sunnat* God has appointed an Imam for the people of every age. The Imam is present with every Prophet and is also there after the last Prophet, because in every time the Imam is Allah’s *khalifah* and His living, supreme Name. It is through the Imam that the spiritual resurrection takes place, in which there are countless benefits for all human beings, as is said in verse (17:71): “The day We will invite people through their Imam.” Allah’s *khalifah* is both *Imāmu'n-nās* (the Imam of humankind) and the *Imāmu'l-muttaqin* (the Imam of the righteous).

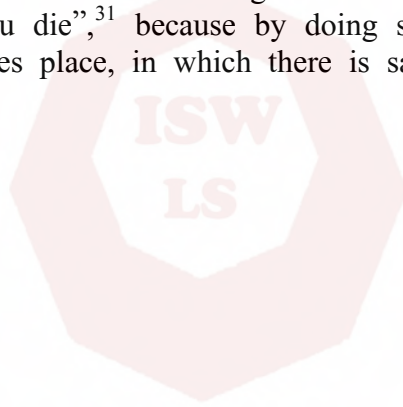
Ḥaẓrat Abraham, by God’s command had resolved to sacrifice his beloved son. Allah by His infinite mercy, not only accepted this sacrifice, but also ransomed him with a great sacrifice (37:107).

Here the question arises: What was the main and supreme purpose of this unprecedented sacrifice?

Answer: Its supreme purpose was to deliver all human souls through the spiritual resurrection.

Second question: What does the great sacrifice (37:107) mean?

Answer: It means to act according to the Prophetic *farmān* “Die before you die”,³¹ because by doing so the spiritual resurrection takes place, in which there is salvation for all human souls.



**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity



Part 33

Imam of Humankind (*Imāmu'n-nās*)

In the name of Allah, the Compassionate, the Merciful

In Volume 1 of this book, it is mentioned with reference to verse (5:32): “And he who saves a human life, it shall be as though he has saved the entire humankind.” The question is: How can one individual revive another? The main answer and secret lies in “Die before you die”. Thus, if you act according to this *farmān*, not only your own dead soul, but all of Allah’s household will be revived by the blessings of the spiritual resurrection, which you have borne in all its stages. This is the law of God according to which by reviving one single soul all souls of all the people of the universe are revived.

Another example is as though you sell your soul to God and He, the Benevolent and Merciful Lord, in His infinite mercy gives you the souls of the entire universe in return. To strike a bargain with God out of love has endless benefits. Everybody knows that Allah transcends all needs, nonetheless He is very kind and benevolent to the people.

If I am a true lover of the Imam, I should sacrifice [everything] for the world of humanity by acting according to “Die before you die”, because my *Mawlā* and master is the Imam of humankind and he wills that the ransom of the great sacrifice for the salvation of all people be given. God willing! If our intention is good and we have the luminous guidance, this great bliss is not impossible. *Āmīn!*

Part 34

Imam of Humankind (*Imāmu'n-nās*)

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (6:122): “Is he who was dead and We have raised him unto life, and appointed for him a light with which he walks among human beings, as him whose similitude is in utter darkness whence he cannot emerge?”

Ta'wīlī wisdom: Indeed in the beginning every *sālik* can be described as the living-like dead. That is, the soul, which he is going to attain later on, does not [currently] exist in him. When a fortunate *sālik* in the light of the guidance of the *Imāmu'n-nās*, Allah's *khalīfah*, acts according to the blessed *farmān* of “Die before you die”, the light of the Imam of the time rises [in his personal world] and his resurrection takes place. Thus, Allah revives him through His *khalīfah* and makes him the ransom for the salvation of the world of humanity by granting him the rank of the great sacrifice (37:137). If a ram can be the ransom for Ḥaẓrat Ismā'īl, why should a *sālik* not be the ransom for Allah's household? Thus, the *Imāmu'n-nās* causes the spiritual resurrection to take place in a *sālik* in whose personal world the souls of the heavens and the earth are gathered, while other than him, nobody is aware of it, nor can they hear the universal voice of the *ṣūr-i Isrāfīl*. The wise Qur'ān describes the unconsciousness of the people and their insensitivity to the tumultuous commotion of the spiritual resurrection as fainting or stupefaction (39:68), in which there is a great wisdom of God.

Part 35

Imam of Humankind (*Imāmu'n-nās*)

In the name of Allah, the Compassionate, the Merciful

It is mentioned in the wisdom-filled verse (7:11): “And verily We created you, then formed you, then We said to the angels: Prostrate yourselves to Adam.”

The above blessed and wisdom-filled address of Allah is to the people of every age, because His *khalīfah* or *Imāmu'n-nās* is present in every age. The spiritual resurrection is renewed through him and all people spiritually enter the sacred Sanctuary together with the Single Soul and are transformed into the image of their father Adam, i.e. the *ṣūrat-i Raḥmān*. This is mentioned in “We formed you”. At this stage all human souls are Adam, the *masjūd-i malā'ik* (the one to whom the angels prostrated) as well as the angels themselves; *fanā' fi'l-imām* as well as *fanā' fi'llāh*. Indeed, the knowledge of certainty of [the oneness of] the *‘irfānī* paradise of the sacred Sanctuary may indeed amaze you. Yes! The sacred Sanctuary, which is the *‘irfānī* paradise, is also the world of oneness, therefore all bounties there are found together.

By the spiritual help of *Imāmu'n-nās*, this opportunity of serving the wise Qur'ān and the world of humanity is not less than the sublime paradise full of bounties. However, it is true that we cannot duly thank Him. We lack in this service.

Part 36

The People are Allah's Household

In the name of Allah, the Compassionate, the Merciful

Verse (14:34) contains a truly amazing treasure full of mercies, blessings and wisdoms for the lovers of the revealed light: “And He gave you of all you asked of Him, and if you would count the bounty of Allah you cannot reckon it.”

Question: It is obvious that Allah addresses all people in the above. This verse clearly states that people asked their Lord for every bounty. Therefore, it is useful for a wise person to query when, where and on what occasion was this asked for, whereas it appears that almost all of them are unaware of His bounties?

Answer: Certainly people can be negligent of His bounties, but the *Imāmu'n-nās* never neglects to benefit them spiritually. It is written in *Wajh-i Din*: “Whether human beings are asleep or awake, their noses continue to breathe and keep them alive”.³² The meaning of this example is that whether people are aware of the truth or not, the Imam is constantly and continuously doing his work to benefit the people and keep them alive. Through the spiritual resurrection, the Imam makes Allah's household reach the sacred Sanctuary spiritually. They ask for these bounties in their circumstantial language (i.e. mutely). Also Allah has made the Imam the advocate for the people and His *khalifah*, so that he may make Allah's household reach the paradise of the sacred Sanctuary by the hidden spiritual resurrection. That is, the most important work of the hereafter [i.e. reaching paradise], which the world of humanity could not fulfil, is fulfilled by the spiritual resurrection.

Part 37

The Divine *Sunnat* and the System of *Ism-i A'zam* *In the name of Allah, the Compassionate, the Merciful*

It is mentioned in verse (7:180): “And to Allah belong the beautiful Names (i.e. the supreme Names), so invoke Him by them.”

Ism-i a'zam is mentioned in numerous *farmāns* of Ḥazrat Mawlānā Sulṭān Muḥammad Shāh, *ṣalawātu'llāhi 'alayhi*. Thus, we are not only certain [about its miracles], but we have continued to write about its spiritual and *'irfānī* miracles as evidence for it,³³ and God willing we will continue to write more. However, this is not an easy subject therefore, I request all our companions to supplicate in the Divine court and to pray humbly and sincerely for spiritual help. *Āmin!*

Spiritual Wisdom
and
Luminous Science
Knowledge for a united humanity

Part 38

The Divine *Sunnat* and the System of *Ism-i A'zam* *In the name of Allah, the Compassionate, the Merciful*

The holy Prophet says: “Allah said: He who shows enmity to a *wali* (friend) of Mine, I declare war against him. My servant does not draw near to Me through anything loved most by Me of what I have enjoined upon him. My servant continues to seek My closeness through *nawāfil* (additional prayers) until I love him. When I love him, I become his ear with which he hears and I become his eye with which he sees and I become his hand with which he grasps and I become his foot by which he walks”.³⁴

Institute for
Spiritual Wisdom
and
Luminous Science
Knowledge for a united humanity



Part 39 Perfect Man³⁵

In the name of Allah, the Compassionate, the Merciful

An example of the definition of the Perfect Man, which Nasafi has made, is: “If you have heard about the Perfect Man, then know! he has many names, which are given to him with respect to relations and aspects, and they are all correct. O *darwish!* The Perfect Man is called *shaykh* (chief), *pīshwā* (leader), *hādī* (guide), *mahdī* (guided), *dānā* (wise), *bāligh* (mature), *kāmil* (perfect), *mukammal* (complete), *imām*, *khalīfah* (vicegerent), *qutb* (pole), *ṣāhib-i zamān* (lord of the time), *jām-i jahān-numā* (the cup showing the universe), *āyīnah-yi gīti-numā* (the mirror showing the universe), *tiryāq-i buzurg* (supreme theriaca), *iksīr-i a^czam* (supreme elixir). He is called ^oĪsā, because he brings the dead (ignorant) to life; he is called Khizr, because he has drunk the water of life; he is called Sulaymān, because he has knowledge of the language of the birds. And this Perfect Man is always in this world and is not more than one, because all existents are like one person and the Perfect Man is the heart of that person. Thus the Perfect Man in this world is not more than one. When that unique one of the world passes away from it, another one succeeds to his rank and occupies his place so that the world may not remain without the heart”.³⁶

Part 40

Minor Resurrection³⁷

In the name of Allah, the Compassionate, the Merciful

The holy Prophet says: “He who dies, his resurrection takes place”.³⁸ Death is of two kinds, spiritual and physical. Therefore, the minor or personal resurrection occurs to the chosen servants of God before physical death, whereas the common people experience it after physical death. It happens so because it is not possible to observe the treasures of the secrets of *maʿrifat* with the eye of certainty without dying before death. This dying before death is called the minor resurrection, and is discussed here.

In the sacred verses of the *sūratu'l-Baqarah*, in which the slaughtering of an ox is mentioned, in addition to an external miracle, there is also a wisdom-filled example of how a *mu'min* can attain the pure life, by sacrificing his ox-like carnal soul, through knowledge, *ibādat* and discipline. That is, how a *mu'min* can be eternal by dying during his lifetime. Mawlawī-yi Maʿnawī in his renowned book *Mathnawī*, has explained this wisdom as follows:

“Consider me the ox of Ḥaẓrat Mūsā which was granted a special life. Every particle of mine is a resurrection of every free human”. (By the ox of Ḥaẓrat Mūsā was meant a sacrificed living martyr, whose smallest particle (subtle particle) was the source of life for a slain one).

At its stroke the murdered man sprang up from his place - at the words spoken (by God), ‘Strike him with part of it’ (2:68). O my noble ones! Slaughter this ox, if you desire the resurrection of the souls of insight.

I died to the inorganic state and became endowed with growth, and (then) I died to (vegetable) growth and attained to the animal. I died from animality and became Adam (man): why, then, should I fear? When have I become less by dying? At the next remove I shall die to man, that I may soar and lift up my head amongst the angels; And I must escape even from (the state of) the angel: 'Everything is perishing except His Face' (28:88). Once more I shall be sacrificed and die to the angel: I shall become that which enters not into the imagination. Then I shall become non-existence: non-existence will say to me, (in tones loud) as an organ, 'Verily, unto Him shall we return' (2:156)".³⁹

**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity

Part 41

The World of Particles (*‘ālam-i dharr*)⁴⁰


In the name of Allah, the Compassionate, the Merciful

The esoteric wisdom of the world of particles started from the time of Ḥaẓrat Adam, the vicegerent of God, because by the command of God, the angels who prostrated to him in the beginning, were together the world of particles. Since the prostration of angels in the form of subtle particles was in the sense of obedience and subjugation of the universe, and they were the key powers of the macrocosm and microcosm, therefore in this there was not only an allusion to, but also an actual prophecy that the universe will be subjugated to Ḥaẓrat Adam and his children. This feat could be achieved through physical and spiritual science.

With respect to the definition of the world of particles, it can be said that there is in it the representative soul of every creature, including stone and iron, and there is nothing whose soul is not there. The world of particles has numerous names from which you may estimate its numerous actions and also be amazed that it has so many wisdoms. God is free from all attributes!

The subtle particles that constitute subtle matter and soul are the spiritual army therefore one of their names is *junūd* (armies; sing. *jund*), which have destroyed many disobedient people in the past. They have many names, such as Gog and Magog, who destroy the personal world in order to reconstruct it; *hijārah* (pl. of *hajar*, stones, 11:82; 105:4), the stars which have fallen from the heaven (56:75); the mountain of soul which has shattered into pieces (59:21); the fruits of everything (28:57), the ants mentioned in verse (27:18), the armies of Ḥaẓrat Solomon, which consist of *jinn*, men and birds (27:17), and so on and so forth. In short, they have many other names.





Dharr (in Arabic) is a collective noun, which means small ants and tiny particles scattered in the air. The term *‘alam-i dharr* or the world of particles is coined from the word *dharr*. These ants or particles mean the particles of soul. The world of particles continues to work for the *sālik*, from the time he starts to experience the inner resurrection. This is a great revolution of spiritual science.

Since these particles are the essence of the universe and the extract of the existents, therefore they represent not one, but everything. Therefore, one of their names is “everything (*kullu shay’*)”. Thus, wherever in the wise Qur’ān the word “everything” is mentioned, it is this compendium of the universe that is in the form of the world of particles. “Everything” is also applicable to the sacred Sanctuary, which is the rank of the unity of things, as mentioned in verse (13:8): “And everything with Him is in a (fixed) measure”. That is, even though the worlds may be more than one, but in the personal world there is only one world of particles and one sacred Sanctuary.

The wall of the personal world that Gog and Magog lick and destroy is the veil of the animal soul, which stands between the external world and the internal world. During the span of time in which this wall does not exist, the external and the internal senses work together. The eyes see the subtle particles, the ears hear spiritual voices, the nose smells spiritual fragrances and thus such wonders and marvels and great miracles take place.

It is mentioned in verse (3:37) that Ḥazrat Maryam used to receive food by the command of God. I believe that it was spiritual food, which is in the form of fragrances, which the friends of God experience. In view of the possibility of receiving this kind of food, it can be said that in the future this food will be granted to all, because God has promised to show His miracles (41:53).

How terse and most comprehensive is “He who recognises himself/herself recognises his/her Lord”,⁴¹ as said by Mawlā ʿAlī (a.s.)! Does a human being truly contain within his small body a miraculous world in which the macrocosm is contained? Is it possible to see God and every spiritual thing in it? If not, how can recognition be possible? Can we call the recognition of our own self and the universe spiritual science? If “everything” is the name of the world of particles and the sacred Sanctuary, does it also contain within itself the secrets of the Qurʿān?

According to one example, the quintessence of the universe and existents is a human being and his quintessence is the world of particles and that of the latter is the sacred Sanctuary, where there are extremely great secrets with extreme comprehensiveness. It is also at this blessed place where there is the unique and everlasting rank of *fanāʾ fi llāh*, merging in God.

Spiritual Wisdom
and
Luminous Science
Knowledge for a united humanity



Part 42

The Universal Treasure

In the name of Allah, the Compassionate, the Merciful

Since the *Imām-i mubīn*, the Imam of the time, is the living supreme Name of God, therefore he is the Universal Treasure. Today the *Imām-i mubīn* is a treasure of miracles full of *ta'wīl* wisdom for all of us.

In February 1949, we had already reached Tashghurghan. This humble *darwish* used to practise rising in the night and doing special *‘ibādat*. The blessed chain of the observation of the wonders and marvels in [the state of] dream and imagination used to continue. However, one extremely amazing dream, which I saw one night was not only baffling, but also full of the great secrets of *ta'wīl*. All of a sudden I observed the extraordinary and incomparable scene that I had been sacrificed. The corpse of my body was lying on the ground and the head was hanging on a nearby wall. I (i.e. my soul or consciousness) was among numerous shining particles at some height in the direction of the west. I was observing the scene [of my sacrifice] from this height and from among these particles. Who slaughtered me in the dream? It was my beloved spiritual father, the Imam of the time.

Note that in the wise Qur’ān (37:102-10) the ransom for this sacrifice is the great sacrifice (37:107) and that is to be continuously sacrificed for seven nights and eight days in the stage of Isrāfil and ‘Izrā’īl of the spiritual resurrection, acting according to the exalted *farmān* of “Die before you die” in accordance with the command of God. For, my Mawlā is both *Imāmu’n-nās* as well as *Imāmu’l-muttaqīn*.

Praise belongs to Allah, the Lord of the [personal] worlds!

Part 43

Treasures of *Aḥādīth*⁴²

In the name of Allah, the Compassionate, the Merciful


The above title means that each single *ḥadīth per se* is a unique and everlasting treasure of knowledge and wisdom. The blessed people always yearn to know the hidden secrets of such treasures and such sublime yearning is a grace and help granted by God. When a *mu'min* receives such grace and help from God, he always thanks Him, lest there be ingratitude for His favours.

1. The secret of secrets of the Compassionate's Image (*ṣūrat-i Raḥmān*): “Indeed, Allah created Adam according to His Image. O man! Recognise your soul so that you may recognise your Lord”.⁴³

The bright and unique teaching of this *ḥadīth* is extremely pleasing. That is, when the *sālik* in his personal journey progresses and enters the sacred Sanctuary, he is transformed into the image of his father Adam, who was created in the Image of the Compassionate. This is an allusion to the rank of the perfection of recognition.

2. Remedy, refuge: Almighty God revealed to Ḥaẓrat David and said: “I am your necessary remedy (refuge), so adhere to your remedy”.⁴⁴

3. Wonders and marvels of wisdom: The wonders and marvels of wisdom are hidden in the Qur'ān and the *ḥadīth*, therefore, the holy Prophet has said: “Revive your souls with the wonders and marvels of wisdom, because they become complete just as the bodies become complete”.⁴⁵ That is, the happiness which knowledge and wisdom provide the intellect and soul is also the cause of their completion.



4. **Luminous or subtle body:** The holy Prophet says: “The soul of a *mu'min* after death is in a body like his body in this world”.⁴⁶ By this body is meant the subtle body, which is a luminous human being and lives in paradise. He is a living and rational paradisaal attire for the *mu'min*. He has many other names.

5. **Hidden treasure - treasure of recognition:** Ḥazrat David asked Almighty God: “O my Lord! Why did You create creation? God said: I was a hidden treasure, and I wanted to be recognised, I created creation so that I may be recognised”.⁴⁷ The unique and everlasting treasure of *azal*, which is kept secret in the sacred Sanctuary of the personal world of the Perfect Man, is mentioned in this sacred *ḥadith*. Here by creation is meant the spiritual and intellectual creation, because without it nobody can attain the recognition of God, nor can that precious treasure be available to anyone.

6. **The four pillars of *Ṣūfism*:** In some works on *Ṣūfism*, this *ḥadith* is mentioned in the following way: “*Shari'at* is my words, *ṭariqat* is my actions, *ḥaqīqat* is my states and *ma'rifat* is my secret”.⁴⁸

7. **The holy Prophet was asked by the people:** “Where does God dwell, in the earth or the heaven? He replied: In the heart of His believing servant”.⁴⁹ It is also mentioned in a sacred *ḥadith*: “Neither My earth, nor My heaven contains Me, it is only the heart of My believing servant that is tender and peaceful, which can contain Me”.⁵⁰

8. **The *mufarrids* excelled:** The holy Prophet said: “The *mufarrids* excelled. How blessed are the *mufarrids*.” He was asked: “Who are the *mufarrids*? He said: Those who sway in the remembrance of God. How blessed are those who sway in the remembrance of God”.⁵¹ (According to *Ṣūfis*, *mufarrids* are those who love God and have nothing to do with other than Him.)

9. **God's Household:** “The people are God's household and the most beloved to God is the one who helps His household and makes them happy”.⁵²

10. **The person most beloved to God:** The holy Prophet was asked about the person most beloved to God. He said: “The one most helpful to humankind”.⁵³



**Institute for
Spiritual Wisdom
and
Luminous Science**
Knowledge for a united humanity

Part 44

Soul After Death⁵⁴

In the name of Allah, the Compassionate, the Merciful

The holy Prophet says: “The soul of the *mu'min* after death is in a body like his body in this world”.⁵⁵ The only difference is that the worldly body was dense and the one after death is subtle and luminous.

1. The soul of a *mu'min*, by the command of God, has come to this world from the world of command like a luminous rope. Its upper end is merged in its origin and the lower end is linked with the elemental body. The second example of the soul is like a ladder, which stretches from the higher world to the lower world. The third example is that of a bridge which is stretched between the hereafter and this world. The fourth example is that the soul is like a stream that flows, from its fountainhead in paradise, to your body. The fifth example is that the Universal Soul is like the sun and the particular souls are like rays. The sixth example is that the fountainhead of the soul is like a powerhouse and the individual soul is like a bulb in a house. The seventh example is that the higher world is like the capital city of a country from where the soul has come to this world commissioned to accomplish important services, with a wireless set to communicate with the higher world, but unfortunately it is not functioning fully.


2. Since the subtle soul has come into the dense body, its carnal impurities hinder communication with the higher world. However, a *mu'min* with high ambition never becomes despondent. He always struggles on the path of obligatory and supererogatory prayers and good deeds, until one day Divine mercy comes to help him and he recognises himself and his Lord and sees his luminous body (*ibda'ī* body). This is a very great miracle.

3. By the perfect power of God and His infinite mercy, it is not impossible for a *mu'min* to see his successful *‘irfānī* death and the subtle body in this very life, and to know the secret of how his soul is kept in a luminous body. Since his soul is a complete copy of its origin, the Single Soul, therefore the recognition of everything lies in his own recognition.

4. The body to which the soul of a *mu'min* is transferred after death is called the body of similitude (*jism-i mithālī*), because even though it is luminous and subtle, it is like the physical body in shape, and therefore, it is called the body of similitude. For Qur'ānic references see verses (17:99; 36:81; 38:43), in which the word “*mithl* (like)” is used for the body of similitude.

5. Another name for the body of similitude is “a new creation (*khalq-i jadīd*)”, which is mentioned in eight places in the Qur'ān. The new creation or the body of similitude is older than even Ḥaẓrat Adam's time, yet it is the newest, because it is the *ibdā‘ī* body in which the chain of renewal continues like the flame of a lamp. It is a great secret to know that its appearance and disappearance depends on its will. Nothing is an obstacle for it, whether a door, a wall or anything else.

6. It is mentioned in the collections of *ḥadīth*: “The souls are/were/will be [in the form of] assembled armies”.⁵⁶ They are always like that, because according to the unchangeable law (*sunnat*) of God, in every age the Perfect Man is the example of the Single Soul and the specimen of recognition, and in whose personal world is the demonstration of all examples of the past, so that the treasure of recognition may be available in every time. Further, there is the demonstration of the battle of two opposite groups in his personal world, the purpose of which is to establish the religious kingdom in it (personal world).



7. Although it is very difficult for a beginner to know the secrets of soul, no difficulty remains a difficulty forever. If you remember God sincerely and honestly, aim high and advance on the path of self-recognition, God willing, you will succeed. Your soul is extremely miraculous. Its upper end is linked to the Origin. This means that it is in the Universal Soul also, through which it has reached every sublime place. Just as when your telephone is linked to a satellite, your voice can travel throughout the world, similarly, if one of your pure and sincere prayers is merged in the command of “Be!” of the Lord of the Throne (35:10), it can spread in His entire kingdom. This is because merging in God, survival by God, and moving in God cannot be ordinary matters.

Institute for Spiritual Wisdom and Luminous Science

Knowledge for a united humanity

Part 45

Conscious Merging and Unconscious Merging⁵⁷


In the name of Allah, the Compassionate, the Merciful

It should be known that potentially each individual is an exact copy of the universe and what it contains. Therefore, we believe that “All are in one”. Thus, if a *sālik* fortunately becomes *fanā' fi'l-murshid* (merging in the *murshid*, spiritual guide), *fanā' fi'r-rasūl* and *fanā' fi'llāh*, such a merging for him is conscious and with recognition, but for the rest of the people, who are in him in the form of particles, it is in an unconscious state. Thus, this shows that with respect to consciousness there are two kinds of merging: the conscious and the unconscious.

1. The first example of unconscious merging is soil (mineral), which becomes transformed into plant, the second is the plant which becomes merged in animal and the third is the animal which becomes merged in human beings. All these have no consciousness at all and therefore, neither are they aware of their own progress, nor can they have any happiness from it. The reason for this is that they become merged unconsciously and they do not have even an iota of the light of intellect and knowledge.

2. Note in the mighty Qur'ān why many people, despite apparently being human beings, are counted among cattle (7:179; 25:44). The reason for this is that they do not pay attention to the realities and recognitions and do not use the greatest favour of the intellect, they do not recognise the Prophets and the *awliyā'*, they do not know the law of merging and therefore they do not have any real happiness.

3. The entire noble Qur'ān praises intellect, knowledge and wisdom. To mention just one example, the magnificent title granted to the possessors of intellect by God is *ulu'l-albāb*,



which is mentioned in sixteen places of the wise Qur'ān. What the attributes of the possessors of intellect are can be seen throughout the Qur'ān. Relevant to the subject matter here, their greatest virtue is that they know the secrets of merging.

4. Both tongue and pen fall short of praising the conscious merging. The benefits of this unprecedented and everlasting kingdom are unending. Now, let us discuss how to benefit through the knowledge of certainty of the unconscious merging. It is an extremely faith illumining and soul nourishing concept that the representative particles of all human beings have continued to be in the personal world of every Prophet and *walī*, and by comprehending it again and again, it becomes part of one's knowledge of certainty. Let us see some of its examples in the wise Qur'ān.

5. It is mentioned in verse (7:11): “And verily We created you, then made your form, then We said to the angels: Prostrate yourselves to Adam. They all prostrated themselves except Iblīs.” That is, God created you, us together with the rest of the human beings in the form of particles in the world of particles of Ḥazrat Adam. In this state all of us were angels in the form of particles, then all of us by the command of God prostrated ourselves to Adam in his world of particles, due to which we progressed. Thereafter we became merged in Adam, the vicegerent of God, and God gave us the intellectual form and said to us for the second time to prostrate to Adam and we prostrated ourselves to him except Iblīs.

6. O my *'azizān*! It is necessary to read and understand the subject of the wisdoms of the Divine *sunnat* (habit, law) in the holy Qur'ān and it must be noted that with respect to spiritual matters there is no change in the *sunnat* of Allah, and this means there is renewal of the spiritual aspect of the story of Adam in the spirituality of every Prophet and *walī*, so that the

fountainhead of knowledge and wisdom may always continue without any shortfall.

7. It is mentioned in a *ḥadīth*: “Indeed, the Qur’ān has an exoteric aspect and an esoteric aspect and each esoteric aspect has another esoteric aspect till seven esoteric aspects”.⁵⁸

Ḥazrat Noah’s physical ark was a symbol (*mithāl*) and the spiritual ark was the meaning or reality of the symbol (*mamthūl*). Thus, just as we were with every Prophet in the form of particles, so we were borne in Ḥazrat Noah’s ark too, as mentioned in verse (36:41): “And a sign unto them is that We bore their (spiritual) particles in the laden ark.” A point of wisdom here is that if the ark was already laden, how was place made for any additional embarkers? The fact is that all these representative particles had become merged in the Lord of the ark. This is the fact alluded to here.

8. At the end of the spiritual journey of the personal world, the *sālik* has to become merged in God. In such a case where will the place of merging be: heavenly throne, earthly throne, the true *Ka’bah*, *baytu’l-ma’mūr* (Prosperous House), sacred Sanctuary, or the throne that is on the water of knowledge? It is not surprising for there to be more than one merging, and it is also possible that the laden ark is another name of the Divine Throne on the water, because the essence of God is *ṣamad*, i.e. free from and above any possibility that one may enter His essence. *Ṣamad* also means solid, which alludes that nothing can enter His essence. Thus after *fanā’ fi’l-walī* and *fanā’ fi’r-rasūl*, it is the vision of God that is the rank of *fanā’ fi’llāh*.

Part 46

Ghafūru 'r-Raḥīm (Forgiving and Merciful)

In the name of Allah, the Compassionate, the Merciful

In verse (14:36) it is said: “But whoso follows me, he verily is of me (i.e. he is my spiritual child). And whoso disobeys me, You are forgiving, merciful.” This is Ḥaẓrat Abraham’s wisdom-filled statement. Study it with the heart’s eye. In this verse one can see how Ḥaẓrat Abraham, who was the *Imāmu 'n-nās* of his time, intercedes for those who disobeyed him and said: “You (Allah) are forgiving, merciful”. It is clear to the people of intellect that Allah has appointed the *Imāmu 'n-nās* to cause the spiritual resurrection to take place and thereby deliver Allah’s household.

Reflect upon this verse again and again so that you may receive a cogent answer to the question of how Allah’s *khalīfah* can be both *Imāmu 'l-muttaqīn* and *Imāmu 'n-nās* simultaneously.

Part 47

The Attributive Names⁵⁹

In the name of Allah, the Compassionate, the Merciful

The blessed attributive names of God are always the unbounded and everlasting heavenly treasures for the world of humanity. Thus, the treasure of every attributive name pours the incessant rain of its bounties on the world of humanity. Just as the fountainhead of the world-illuminating sun continues to pour its bright and hot rays unceasingly, similarly the Divine names are constantly active in His kingdom.

First of all, note in the very beginning of the noble Qur'ān where the sustainer God praises Himself with wisdom that He specifically sustains each and every personal world, namely every human being. His system of sustaining is extremely marvellous and wonderful. It is more and more general as well as more and more specific. Thus, the sustenance of the mineral, vegetal, animal and human kingdoms is by degrees. Indeed, every human being is a microcosm, rather the macrocosm, because the macrocosm is enfolded in him.

O possessor of intellect and wisdom, observe and reflect deeply on the fact that the knowledge of all heavenly Books is gathered in the wise Qur'ān and that of the latter in the *ummu 'l-kitāb* (the mother of the Book, namely, *al-Fātiḥah*), and in the beginning of the *ummu 'l-kitāb* is mentioned the most specific sustenance of the world of humanity. Is there not an extremely great wisdom in this? God willing!

Part 48

Blessings of the Spiritual Resurrection

In the name of Allah, the Compassionate, the Merciful

All the secrets, miracles and countless blessings of the spiritual resurrection are in the enclosure of the light of the living Name of God, the *Imām-i mubīn* (may our souls be sacrificed for him). It is because of this that in every spiritual resurrection all people are delivered and many human souls become angels and the promise that Allah has made to the people becomes fulfilled.

If, according to a *ḥadīth*, you have accepted that the wise Qur'ān has a *zāhir* (exoteric aspect) and a *bāṭin* (esoteric aspect), it certainly means that its *zāhir* is a veil and the *bāṭin* is the veiled, as Allah speaks from behind the veil (42:51) and as the Qur'ān says that the bounties of God are both apparent and hidden (31:20).

“The people are Allah’s household”⁶⁰ is the most wisdom-filled and decisive *farmān*, in whose presence the people of intellect do not need any other proof. However, it can be useful to explain the realities and recognitions by using this golden opportunity.

Praise belongs to Allah, the Lord of the [personal] worlds!

Part 49 Telepathy⁶¹

In the name of Allah, the Compassionate, the Merciful

Question: What is your belief regarding telepathy or illumination (*ishrāq*)? Is it possible that it will progress in the future? Is it related to religion or to science?

Answer: I have full conviction in telepathy or illumination, for Allah has endowed human beings with many higher qualities. If they are developed and used, human beings can perform many astonishing deeds. In the future, the progress of telepathy is certain. I believe in the mingling of proto-religion and proto-science. Telepathy is common to both. Today the wall, which stands between religion and science, is one of words, terms and language. Alas! If only the scientists had known the language of Qur'ānic wisdom and had understood spirituality! Alas! If we were able to utter what is in our heart! Alas! If all the people knew the secrets of the Perfect Men!

Reflect on this wisdom-filled verse: “He inspired it (soul) with its debauchery and its righteousness” (91:8). But the *ta'wili* wisdom of this verse is that God did not do this work Himself, for He is free from and above teaching someone sinfulness and debauchery. Therefore, this work was done by the *muzill* (misleading Satan) who is the source of evil. Again, God is also free from and above teaching righteousness, standing in opposition to the *muzill* (misleader). Therefore, He, the Absolute King, gave this power to the true Guide, to be the source of good and to inspire the people with righteousness.

Part 50

A Highly Blessed *I'tikāf* = *Chillah*⁶²

In the name of Allah, the Compassionate, the Merciful

A great change occurred in my body after approximately forty days of *i'tikāf* or *chillah* or abstinence from drinking and eating. During that time I was granted spiritual food, which one is made to smell in the form of diverse fragrances. I have mentioned this event to my friends and have also recorded it in my writings. This task is accomplished by the *jinn* of the world of particles. These *jinn* are in the form of extremely tiny particles and the speed of their flight is faster than that of lightning. They can bring fragrances of flowers, fruits, medicinal herbs and fragrant leaves of trees instantly from any corner of the world, which create a kind of subtle body within oneself.

Fragrance is not a soul, but a body that nourishes the body, particularly the one that transforms from dense to subtle. It is for this reason that *jinn* and *paris* inhabit mountains and deserts, where they receive fragrances and oxygen from the fresh air. Prophets and *awliyā'* have already experienced such countless miracles.

Two worlds exist together in God's Godhead: the world of creation and the world of command. The difference between them is that in the world of creation things come into existence in time, whereas in the world of command, they appear instantly in no time by the utterance of the word "Be (*kun*)" or by the mere will of God. This means that in the world of command things appear in an *ibdā'ī* way. Thus, it is possible that all those foods, which the *jinn* used to bring in the form of diverse fragrances in the prison,⁶³ were, in reality, *ibdā'ī* bounties, but it was my weakness that at the time, I could not duly understand that they were *ibdā'ī* miracles.

For forty days I had not seen even the shape of a loaf of wheat bread. One day a strange person brought a beautiful loaf of wheat bread in a plate and disappeared. I did not understand what was happening. I do not remember exactly whether the loaf was already broken into pieces in the plate or I had broken it. When I extended my hand to eat it, a *rūhānī* stopped me. The amazing thing is that I was perplexed; I was between doubt and certainty because of this miracle and wondered whether this was an *ibdāʿī* miracle or worldly bread. However, it must be noted that some miracles take place in incredible things. Even if there is doubt in a miracle, there is wisdom in it, because people are tried by it.

**Institute for
Spiritual Wisdom
and
Luminous Science**
Knowledge for a united humanity



Part 51

Seventy Thousand Paradisal Universes

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (51:47): “And We have built the heaven with (Our) hands and We extend it wide”. That is, Allah expands this universe or He creates universes like this one. In any case, Allah always creates.

Now, let us reflect upon the seventy thousand copies, i.e. universes. The Imam from the progeny of Ḥazrat Muḥammad, peace be upon him and his progeny, who is from the progeny of Abraham, is Allah’s *khalīfah* and the *Imāmu’n-nās*. Therefore when the time comes, he causes the spiritual resurrection to one of his spiritual children and keeps him in the stage of Isrāfil and ‘Izrā’īl for seven nights and eight days continuously, which in *ta’wīl* is called the great sacrifice (37:107) as has already been mentioned.

Seventy thousand universes for Allah’s household are created in this stage from the personal world of the *sālik*. This is not a new act in God’s Godhead, rather it is the same Divine *sunnat* that has always continued in the servants of Allah.

The exalted *farmān* of “Die before you die” is for the sake of the salvation of Allah’s household and there are countless wisdoms in it.

Part 52 The Miracle of Quake⁶⁴

In the name of Allah, the Compassionate, the Merciful

All those great miracles that are related to the spiritual resurrection are mentioned in the mighty Qur'ān. Among these miracles, one is the miracle of quake, which is mentioned in verses (2:214; 22:1; 99:1). Great secrets are hidden in such severe miracles. It is not an external or material quake rather it is an inner and miraculous spiritual quake. It is indeed severe, but eventually it is full of wisdom and full of mercies and blessings. It is a miraculous discipline (*riyāzat*) for a *sālik* and after such trials come the paradise of the sacred Sanctuary, which has been repeatedly mentioned.

Study the above-mentioned verses carefully so that, God willing you may be ready for its *ta'wil*. You must continue to fear the events of the resurrection and simultaneously have good opinion about Allah. To have good opinion about Allah [means that He has] ever-pervading kindness. Nevertheless, you must continue your utmost struggle for the sake of knowledge and wisdom! *Āmin* and again *āmin*!

*Jār jalwah-yi awwal ghanumulo zalzalah dīmī*⁶⁵

When I had *dīdār* the first time
I experienced the [miracle of] quake

Part 53

Divine Treasures and the World of Humanity

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (15:21): “And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure”.

The specific mention in this verse is related to human beings that the Divine treasures are for their sake and the blessings are sent down gradually according to their knowledge and action.

The door of each and every Divine treasure faces the world of humanity. In other words, the endless Divine treasures are specifically for human beings. God, the Benevolent Lord, loves the human soul very much. Therefore He makes all people enter paradise by the force of the spiritual resurrection, as there are only two ways of submission and return, one willingly and the other unwillingly (3:83).

Knowledge for a united humanity

Part 54

Renewal of Spiritual Resurrection

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verses (21:33; 36:40): “And everything rotates on a circle”.

The infinite resurrections that Ḥaẓrat Ḥakīm Pīr Nāṣir-i Khusraw mentions in his *Dīwān*,⁶⁶ is the mention of the renewal of endless spiritual resurrection. The purpose of such a tremendous and unique system is that Allah’s *khalīfah*, the *Imāmu’n-nās*, may make the people of the age enter paradise through the spiritual resurrection. Had it not been so, how would Allah’s household be treated aptly and how would the caliphates and kingdoms of paradise be established? How would people be made duly aware of knowledge and wisdom? How would people recognise the beauties that are in the attributive Names of God, may He be exalted?

It is said in a *ḥadīth*: “The Qur’ān is a tractable thing with many aspects, so interpret it according to the best aspect”.⁶⁷ That is, explain the wisdom of the best aspect.

Part 55

Willingly or Unwillingly

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (13:15): “And it is to Allah to Whom prostrate all those who are in the heavens and the earth willingly or unwillingly, as do their shadows in the mornings and evenings.”

It is said in verse (17:44): “And there is not a thing but does His *tasbīh* (to purify God from every attribute), but you understand not their *tasbīh*.” Also it is said in verse (24:41): “Each one of them indeed knows its *ṣalāt* and *tasbīh*.”

The above references are evidence of the wisdom-strung speech of Allah, may He be exalted. Whenever ‘everything’ is mentioned, first come human beings. There is everything in the world of particles.

In the *ṣūr-i Isrāfil* there is the miracle of the control of the light of the *Imām-i mubīn*, in which the world of particles is doing *nāqūri* supplication together with the praise of God, as Imam ʿAlī says: “I am the *nāqūr*”.⁶⁸ Thus, everything does the silent *tasbīh* of God in the world of particles, whereas they all do *nāqūri* supplication during every spiritual resurrection. The wise Qurʾān also mentions the human being abundantly without mentioning him by name.

Part 56

The Concept of the Waves of Light⁶⁹


In the name of Allah, the Compassionate, the Merciful

It has already been mentioned that belief, namely, the faith of a staunch Muslim, turns into light when it reaches the level of perfection. Thus to imagine light or to conceive the waves of light at any initial stage, is included in faith. It should be remembered that there are many potentialities hidden in the human existence. Among them, the faculty of imagination and conception is extremely important, because of the fact that, it is linked to the observation of light after making certain progress. Thus the conception of the waves of light is an extremely useful *shughl* (contemplation of God). And this highly important *shughl* should be made through a *ma'thūrah* prayer (a prayer which has been transmitted from the Prophet or the Imams) related to seeking light, in the light of knowledge and wisdom. Take for instance, the following prayer, which Imam Ja'far aş-Şādiq, may peace be on him, used to recite after every morning prayer (*ṣalāh*):

Knowledge for a united humanity

*“Allāhumma’ j’al li nūran fi qalbī, wa-nūran fi sam’i, wa-nūran fi baṣari, wa-nūran fi lisāni, wa-nūran fi sha’ri, wa-nūran fi bashari, wa-nūran fi lahmi, wa-nūran fi dami, wa-nūran fi ’izāmi, wa-nūran fi ’aṣabi, wa-nūran bayna yadayya, wa-nūran fi khalfi, wa-nūran ’an yamini, wa-nūran ’an yasari, wa-nūran min fawqi, wa-nūran min tahti”.*⁷⁰

“O Allah! make for me a light in my heart, and a light in my ear, and a light in my eye, and a light in my tongue, and a light in my hair, and a light in my skin, and a light in my flesh, and a light in my blood, and a light in my bones, and a light in my nerve, and a light in front of me, and a light behind me, and a light on my right side, and a light on my left side, and a light above me and a light below me”.



The above-mentioned blessed prayer, on the one hand reveals how great the need of the waves of light is for the health and soundness of the human intellect, soul and body; and on the other hand it can be estimated that this wisdom-filled prayer, although initially it is like a belief, hope and concept, gradually becomes a practical reality for a *mu'min*. As can be seen from verse (57:12), when the light of faith becomes perfect, it runs in front and on the right side of the *mu'min* men and *mu'min* women. In that state, every such *mu'min* becomes a proof of the above prayer. That is to say, he becomes surrounded on six sides by the circle of the waves of light. For, the appearance of light from the front is the sign of perfection. It is the wisdom-filled principle of the wise Qur'ān that it mostly covers lower and subsidiary teachings by speaking about the highest teaching.


When the glorious Qur'ān says: “Allah is the light of the heavens and the earth” (24:35) according to the people of wisdom, by this significant verse the concept of the entire universe wherein humankind is also necessarily included, becomes like a large ball of iron, which has become red in a glowing fire. If this concept can be understood only at the place of the truth of certainty (*ḥaqqu'l-yaqīn*) then let us give you a concept of the vision or eye of certainty (*ʿaynu'l-yaqīn*): Consider the Divine light as an endless and unfathomable ocean in which everything of the heaven and the earth is immersed and humankind swims in it like a fish. There is a great difference between these two examples. In the former, the iron that has become hot and red, in a sense, has become merged in the fire, whereas in the latter, the fish that swims in the water has not become merged in the essence of the water.

Now let us explain the same point in the light of the knowledge of certainty (*ʿilmu'l-yaqīn*) so that it may be easily understood. In this connection, first and foremost, it is extremely necessary to understand the nature and essence of light. For light does not only mean that which is for the inner eye, rather its form and

action are in accordance with the need of each of the external and internal senses. A small example of it can be given from a powerhouse, which does not only provide electricity for a city, but also does many other important and useful tasks. Thus the light of guidance, which is required by the heart and brain is in the states of intellect and understanding, knowledge and wisdom. The light ordained for the external and internal ear is in the different states of the blessed voice. The light of the external eye and internal eye is undoubtedly the light that is related to observation. And the light, which the tongue needs, is in the state of the extraordinary power of speech. This is the description of the waves of light.

There cannot be any doubt and ambiguity in the above-mentioned prayer of light being authentic and wisdom-filled. Certainly, it is extremely coherent and systematic and an excellent example of comprehensiveness and perfection. On the whole, the health and peace of intellect, soul and body is sought in this prayer. Here an important question arises: Is there a need of separate lights for the hair, skin, flesh, blood, bones and nerves of a human being? Yes. Why not, while the structure, action and need of each of the parts of a body are separate and specific. Since hair is a conspicuous sign of the existence of the vegetative soul in the human body, therefore, the vegetative soul is in need of the light of guidance separately. It has to work in the entire body with sound health and cleanliness, it has to grow a certain substance in the form of hair, and there is also an indication to botany in it.

The description of the light that is fixed for the skin is extremely interesting. Thus, one of the waves of this light has frozen at the outer part of the human skin. This frozen light is particularly found on the face. Had this light of the face not been there, Adam, may peace be on him, and his children would not have had any relation with the Form or Image of the Compassionate (*ṣūrat-i Raḥmān*). When the faithful servant smiles, being



pleased by the good news of the Qur'ān and Islam, then you should understand that there is a wave of light on his face. If he becomes serious, being concerned about religion, then this is another wave of light. If a fortunate (*mu'min*) sheds tears in the love of the holy Prophet and for the sake of spiritual progress, this is a third wave of light. This wave is very powerful and it is expected that it may cause a revolution [in his personal world]. Moreover, look in verse (39:23), so that you may be sure of the miracles of the light of the skin and thus attain the wealth of external and internal healing. (*continues*)

Institute for Spiritual Wisdom and Luminous Science

Knowledge for a united humanity


Part 57

The Concept of the Waves of Light⁷¹

In the name of Allah, the Compassionate, the Merciful

Flesh is the main source of physical strength; therefore, it needs the light of guidance so that it may remain safe and sound from every evil and sickness, and so that a preponderance and inclination towards patience, worship and goodness may be created in it. There are many signs of the running of the waves of light in the flesh of a true servant of God, such as, feeling of a spiritual current, overpowering ecstasy or tenderness of the heart due to the influence of the remembrance of God and the discourse of knowledge of certainty, ecstasy due to Divine love, the purifying quake (*zalzalah-yi tuhūr*), as a result of the successful abundant remembrance of God. The purifying quake is a bodily miracle, which is mentioned in five places in the holy Qur'ān. This agitating light (i.e. quake) continues to occur long before the stage of ^oIzrā'il (*manzil-i ^oIzrā'ili*) and full-fledged spirituality, when a *darwīsh* or *ṣūfī*, after abundant remembrance of God, lies down in the state of half sleep. It should also be noted here that flesh is the soil and the earth of the personal world, skin its surface, hair its vegetables, blood its water, nerves its waterways (i.e. streams, canals etc.) and the bones its mountains.

One extremely important and wisdom-filled example: How is wheat ground and turns into flour in the water mill? The grindstone revolving with its weight grinds it. What makes the grindstone revolve? The machinery that is set up under it? What is the moving force of this machinery? The water-fall, which falls on the wheel. What pushes the water-fall? The water of the canal. What is the source of the water of the canal? The water of the stream. What is the source of the stream? Reservoirs of water in the mountains. What are their sources? Snow, rain, clouds, ocean and the sun. What is the cause of this amazing and



wonderful act of the sun? The pressure of the All-encompassing Soul (Universal Soul, Supreme Soul), which constantly falls on the universe and causes the ether of the centre of the universe to dissolve and transform into a candescent gas, called the sun. By whose command does the Universal Soul or the Soul of souls perform this act? By the command of God, the blessed, the exalted. From this example, the law becomes clear that God is the Causer of causes, that is, He has created many causes for the completion of every act. In this chain of causes, after every cause, appears another greater cause until the people of insight become sure of the higher causes and the Causer of the causes.

The purpose of the above example is that God creates all the causes and means of cure and healing. But it is necessary to see in this how we can remember God more and more and what are the means through which we can recognise Him. However, despite this fact, His all-embracing mercy allows each individual, according to his knowledge and capacity, to use any of these causes and means.

The need for the continuous waves of light for the movement and circulation of blood is because of the fact that, without them, its system of circulation does not act according to internal health. An external example of this is the way in which water revolves on a circle, such as the chain of the meeting of rivers with the ocean, the creation of vapour from the ocean, the creation of clouds from the vapour and the creation of rain from the clouds and the creation of rivers from the rain, all this is due to the power and energy of the material light, i.e. the sun. Similarly, through the help of the waves of the internal light, blood can circulate in the human body without any defect and sickness. The sun of the personal world is the heart, and the wisdom of the prayer of light says that the circulation of spiritual blood, i.e. light is possible only if there is light in the heart.

There can be a disease in the bones too, therefore to prevent or cure it they also need the light of health and healing. One of the numerous great miracles of the light through which the Perfect Men pass is related to the bones. And that is, they recite the *tasbīh* of God (i.e. purifying God from attributes) in harmony with them as the mountains of their personal world, as mentioned in the Qur'ānic story of Ḥazrat David, peace be on him (21:79, 34:10, 38:18). Moreover, the bone of the forehead is the Mount Sinai of the personal world, which is the place of the truth of certainty, where there is nothing but miracles.

The importance of the nerves is that they, in addition to being like the water-ways, are also the means of communication through which the cells and parts of the entire body receive every message and command of the heart and mind. Thus there is a need to generate a source of light in the heart, so that from it, the healing waves of light may run in the entire body through the nerves. In order to attain this goal, according to the guidance of the Qur'ān, God is remembered abundantly. For, while acting upon the commandments of religion by doing the *'ibādat* of the heart day and night in the light of the knowledge of certainty, the waves of light are conceived automatically, in which lies the secret of the health of the intellect, soul and body.

Part 58
Practical *Ṣūfism*

Excellence of Knowledge and Action⁷²

In the name of Allah, the Compassionate, the Merciful

The resplendent sun, the world of souls, are naught but
knowledge and action

The fashioner of the world and the hidden treasure, are naught
but knowledge and action

The dictate of thought, the edict of reflection, both do decree
The capital of the world's nations, is naught but knowledge and
action

This very thing, for every soul, is the ladder of ascent
Indeed the glory of time and place, is naught but knowledge
and action

This is humankind's virtue this is the grace of God
For the sake of honour, the moving spirit is naught but
knowledge and action

Of what value is a stone? Never will it be sold
But how precious indeed are the mine's rubies, which are
naught but knowledge and action

Paradise supreme, the spiritual garden, countenance of the
beloved
In the realm of the heart, manifesting, they are naught but
knowledge and action

Most noble and exalted of creation is a human being
If from him should manifest naught but knowledge and action

That which is the source of pride and joy eternally
That soul's solace, that heart's fruit is naught but knowledge
and action

Within this human world is a secret so profound
That eternal and heavenly secret is naught but knowledge and
action

Within a human being lies hidden a sacred melody
That song of both young and old is naught but knowledge and
action

In *‘illiyīn*⁷³ speaks a book that is alive
That explication miraculous is naught but knowledge and
action

O Naṣīr! What aught but this very treasure's besought
For in this world the precious hoard is naught but knowledge
and action

Institute for
and
Luminous Science
Knowledge for a united humanity



Part 59
Practical *Ṣūfism*

Diverse Attributes of a Human Being⁷⁴

In the name of Allah, the Compassionate, the Merciful

If God has a secret, 'tis man
If there be a hidden treasure, 'tis man
The fruit of recognition, the reality of the soul
The secret of the Qur'ān, 'tis man

The quintessence of the universe, the noblest of creation
The soul and the beloved, 'tis man
The figure of knowledge, the countenance of wisdom
The soul of recognition, 'tis man

The founder of religion, the absolute infidel
Infidelity and faith, 'tis man
Paradise and hell and the world between
Houris and heavenly youth, 'tis man

The one to whom the angels fell prostrate
The light of the Compassionate, 'tis man
The coquettish, beautiful and cypress-statured,
Moon-like Joseph of Kan^cān, 'tis man

If Solomon be the lord of beasts and birds
Jinn and fairies, 'tis man
From the rabble to Prophet and Saint
Every one of them, 'tis man

The insolent drunkard and the pure-hearted *Ṣūfi*
Doubt and faith, 'tis man
Atheist, idolater, religious
Muslim, 'tis man

Beauty of the world's visage and manifestation of the soul
The realm of possibility, 'tis man
The first, the last, the manifest and the hidden
Kingdom and king, 'tis man

It is a secret that whether *jinnī* or angel or
Satan, 'tis man
In short, the all-encompassing ocean
Of this universal abiding, 'tis man

Eternal abiding is composed of stages
Whose end, 'tis man
Or abiding is like day and night
The one who moves in this, 'tis man

The perishing, the abiding, the old and the new
Remembrance and oblivion, 'tis man
At times he is light, at times darkness
The path and the knower of the path, 'tis man

Sometimes he is anguish, sometimes repose
Pain and remedy, 'tis man
This is the truth in the words of Naṣīr
If God has a secret, 'tis man



Part 60

The Wise Qur'an and the Human Soul

In the name of Allah, the Compassionate, the Merciful

The blessed and wisdom-filled verse (76:1) says: “Has there come on man a while of the *dahr* (as a renewal) in which he was a thing unmentioned (i.e. he was in the state of *fanā' fi'llāh*)”.

Question: Who is mentioned here?

Answer: You see that according to Divine speech the highest place of humankind is *fanā' fi'llāh* and that again is in the form of renewal. You may call this discovery *ta'wil* or *ma'rifat* or spiritual science. Prior to this day, these secrets were not mentioned in any book of this world. This most difficult *ta'wil* is solely with the Imam of the time from the progeny of the holy Prophet. This humble *darwish* receives this charity of knowledge and wisdom from his spiritual presence. If there is someone in this world who has this knowledge, he should serve the despondent humanity. I think that many people have become the victims of spiritual despondency. There is no pill to cure this, except true *ibādat*, the knowledge of certainty, the eye of certainty and the truth of certainty.

The *irshād*: “He/she who recognises his/her soul recognises his/her Lord”⁷⁵ is very well-known. According to me, its *ta'wil* should be that such a human being recognises all other human souls as well, because soul is but one.

Part 61

The Wise Qur'an and the Human Soul

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (6:94): “And certainly you have come to Us alone as We created you at first, and you have left behind your backs what We gave you.”

Introduction: According to the law of enfolding (17:104), in every spiritual resurrection there is only one Single Soul, in which all human souls are gathered or merged. Such a Single Soul is finally called *fard* (pl. *furādā*), meaning alone or solitary. The above-mentioned noble verse is a universal [principle], therefore it addresses all spiritual resurrections.

The gist of this verse is that during every spiritual resurrection all people are merged in the Single Soul and then they are merged in Allah in the sacred Sanctuary. Thus this verse (6:94) too, like the verse in *sūrah* of *Dahr* (76:1) alludes to the highest place of humankind and here too, *fanā' fi'llāh* is renewed.

Praise belongs to Allah for His favour and beneficence!

Part 62

The Wise Qur'an and the Human Soul

In the name of Allah, the Compassionate, the Merciful

There are magnificent centres of wisdom in many places of the wise Qur'an. One of them is verse (59:24): "He is Allah, the creator, the maker, the former (i.e. the one who grants the *ṣūrat-i Raḥmān* to human souls in the sacred Sanctuary), His are the beautiful Names (i.e. the supreme Names), whatever is in the heavens and the earth does His *tasbiḥ*, and He is the mighty, the wise".

In verse (3:6), it is mentioned: "He it is Who forms you in the wombs as He likes." It is crystal clear from this verse that the physical form is given to humankind in the womb of the mother. Thus, in the above-mentioned verse (59:24) *al-khāliq* is first, then *al-bārī* and finally *al-muṣawwir*. Therefore, *al-muṣawwir* means the one who gives the *ṣūrat-i Raḥmān* to human souls in the sacred Sanctuary.

Knowledge for a united humanity

Part 63

The Wise Qur'an and the Human Soul⁷⁶

In the name of Allah, the Compassionate, the Merciful

It is said in a *ḥadīth*: “So whoever will enter paradise will be in the image of Adam”.⁷⁷ In another *ḥadīth* it is said: “Allah, may He be mighty and exalted, created Adam in His image”.⁷⁸ This creation is neither physical nor spiritual, but intellectual in the sacred Sanctuary. Whoever enters it becomes in the image of his father Adam, and Adam was created by Allah in His own image.

In addition to these *Aḥādīth*, it is better if the above is substantiated with Qur'ānic evidence. Thus, in verse (34:13) it is mentioned that the *jinn* used to make pictures for Ḥaẓrat Solomon. It is extremely interesting and pleasing that these pictures were the spiritual copies of Ḥaẓrat Solomon himself, who possessed Prophethood, Imamat and the kingdom. Thus, O my dears! Try to attain the rank of *fanā' fi'l-imām* today, so that tomorrow in paradise you may be a copy of the Solomon of the time, which in *ta'wil* is the *ṣūrat-i Raḥmān*, God willing! *Jinn* mean angels and the *ta'wil* of the *ṣūrat-i Raḥmān* is *fanā' fi'l-imām*.⁷⁹

Part 64

Allah's Household (*'Iyālu'llāh*)⁸⁰

In the name of Allah, the Compassionate, the Merciful

It is said in a noble *ḥadīth*: “People are God’s household, and the most beloved to God is the one who helps His household and makes them happy. And to walk with a Muslim brother in order to fulfil his need is dearer to God than the *i'ctikāf* (consecutive *'ibādat*) of two months in the holy *Ka'bah*”.⁸¹

Question: What are the wisdoms of this *ḥadīth*?

Answer: (1) There are many amazing and revolutionary wisdoms in it, one of which is that God loves His creatures very much. (2) It is a bright fact for the people of the inner eye that the Creator of the universe will never waste His creature, the human being (*insān*).

Spiritual Wisdom
and
Luminous Science

Knowledge for a united humanity

Part 65
Practical *Ṣūfism*
A New World

In the name of Allah, the Compassionate, the Merciful

Hearken! The *‘arīf* beheld in his heart a new world
He saw the hidden treasure sought by all

It is a hidden secret it is a Divine sign
He has seen the world whence came the soul

Indeed, it is the light of *azal*, the secret beyond *abad*
There he beheld it, most hidden; here he saw it, most manifest

The secret of God’s Book is the light of the *‘arīf*’s heart
He saw a hidden treasure in the Qur’ān, the holy

When the inner eye opened, mysteries appeared
Utterly bewildered was I when I beheld the gem of the mine

Was I in him or was he in me? This is the secret of
resurrection

Indeed, he was in the lightning body, when I saw the King of
kings

When the lightning-rider came, the door opened of itself
I died and was brought back to life when I saw the King of the
time

I continue to be sacrificed for his lovers
When I saw the Soul of the world in the spiritual resurrection

In the verses of Naṣīr there are hidden secrets
Perchance he once saw that light of the Qur’ān

Part 66

Spiritual Resurrection and the Descent of Angels

In the name of Allah, the Compassionate, the Merciful

It is said in verses (41:30-32): “[As for] those who say, our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor grieve and receive good news of the paradise which you were promised. We are your friends in this world’s life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for. An entertainment by the forgiving, the merciful.”

Tafsīr and ta’wīl: Those who say in the true sense of the recognition of God, that their Lord is Allah, then they take *ism-i a‘zam* from Allah’s *khalīfah*, the Imam of the time and practise special discipline (*riyāzat*) and God grants them success, the angels of the spiritual resurrection descend upon them, i.e. Isrāfīl and ‘Izrā’īl, peace be upon them, with their armies. Such people experience the spiritual resurrection, about which you have read in many articles.

Part 67

Wonders and Marvels of Spiritual Science⁸²


In the name of Allah, the Compassionate, the Merciful

Fourteen hundred years ago, the holy Qur'ān had clearly prophesied that Allah will start to show the signs (*āyāt*) of His omnipotence, both in the external world and in the world of souls (41:53). Thus without any doubt, we can say that today those signs or wonders and marvels of God are apparent before the people in the form of material science and its inventions, and now they are going to show their wonders in the world of soul or the personal world in the form of spiritual science.

If the external and material signs of the Omnipotent God can be called material science, His internal and spiritual signs can definitely be called spiritual science, because even though the external world, the world of souls and the signs which appear in them, all belong to God, yet those signs and that science will have greater importance and supremacy. Its amazing miracles are going to take place in the personal world, because the human being's rank is more lofty and exalted than the entire universe and existents.

The wisdom-filled prophecy of the wise Qur'ān regarding the magnificent manifestation of spiritual science is with respect to the masses and the majority of people, otherwise according to the Prophets and Perfect Men, spiritual science has continued its work from the very beginning of human history, the numerous examples of which are found in the heavenly scriptures. This means that by virtue of spiritual progress, man can benefit from the great secrets of the Supreme Soul all the time, as Khwājah Ḥāfiẓ says in his famous verse:

*Fayẓ-i rūḥu'l-quḍus ar bāz madad farmāyad
Diġarān ham bikunand ānchih Masīḥā mikard⁸³*



If the grace of the Holy Spirit ever helps again
Others too, will perform the same (miracles) as Jesus.

Today, if a humble, ordinary person like me discusses the secrets of spiritual science, then you must be sure that that blessed age is coming, in which according to the above-mentioned Qur'ānic prophecy, that special spiritual science is going to be commonly accessible to the masses, so that the world of humanity may truly progress materially, ethically and spiritually. Indeed, it is absolutely clear that until the great revolution of spiritual science occurs, the extremely complex problems of the people of the world and their poverty and ignorance cannot come to an end, because it is only spiritual science in which the Sustainer of the world has kept limitless and countless blessings of knowledge. A bright example of it is material science, due to which the world has progressed materially.

God, the Great, the Exalted, has actually or potentially subjugated all the things of the heaven and the earth to humankind. This greatest favour is mentioned in several verses of the holy Qur'ān. Full attention is drawn to both kinds of external and internal sciences in this Divine teaching. I would now like to mention in the following, some important and amazing things that have been observed and experienced by an organisation:

First of all, let us reiterate the well-known dictum that a human being is not only a personal world (microcosm), but also the unique spiritual museum in God's creation. In this museum of God there are limitless and countless living and speaking wonders and marvels. Among them, there are living particles, which comprise diverse wisdom-filled examples. They can demonstrate not only the amazing example of Gog and Magog and the spiritual army, but also the secrets related to the recognition of the world of particles. Thus, the story of these

innumerable small particles, that consist of the subtle body and soul, is extremely unique and lengthy.

It is also necessary to mention that the external and internal senses work together in spiritual science. Therefore, their spiritual training is extremely necessary. Just as a capable person before being sent into space, undergoes arduous physical exercises before going beyond the pull of gravity of the planet earth, similarly extremely strenuous exercise together with going beyond the pull of the sphere of carnality is a dire necessity to experience spiritual science. Otherwise it is possible for someone to dare to suggest that nothing exists by the name of “spiritual science”. (*continues*)

**Institute for
Spiritual Wisdom
and
Luminous Science**
Knowledge for a united humanity



Part 68

Wonders and Marvels of Spiritual Science⁸⁴

In the name of Allah, the Compassionate, the Merciful

Another very great and useful experience of the blessed spiritual science is that a human being's olfactory faculty can attain various fragrances, in which there are subtle, atomic nutrients as well as spiritual medicines for different diseases. It becomes evident by reflecting well on this experience that the treasure of the quintessence of everything is soul. That is, the colour and fragrance of every flower, every fruit and every medicinal herb are due to [the presence of] the soul, because it is the miracle of the soul that it comes to every flower, fruit, grain and vegetable together with colour, fragrance and taste.

How blessed the demanding conditions of *chillah* or forty days of spiritual exercise are to a yearning *darwish* (seeker of spirituality), can be estimated only by the people of wisdom from the following event. In such a time in the past, when I cherished hunger and thirst, the *mu'akkal* or guardian angel asked me: Tell me, through what kind of fragrances would you like to experience subtle (spiritual) food? It was requested of him that there was a great need of spiritual wealth, to experience certain flowers, fruits and herbs in their separate fragrances. They were made available instantly. It would not be out of place if this were considered a glad tiding of spiritual science.

The personal experience of spiritual science begins to take place specifically in the stage where spiritual death before the physical death or the voluntary death before the compulsory death occurs to the *sālik* or traveller on the spiritual path. The chain of renewal of this death continues for seven nights and eight days, so that it may be possible to amply reflect and ponder upon its magnificent miracles, marvels and wonders. In

that state, the *sālik* is filled with the spiritual quintessence of the universe and exists in the form of particles and his soul is spread in the universe. This is repeated in the above-mentioned duration. Two matrices are ordained for this purpose. One is the matrix of the macrocosm and the other the microcosm (personal world), so that the universe may become the great man by being moulded in the human matrix and the human may become the macrocosm by being moulded in the cosmic matrix, as Mawlā^c Alī has said:

Wa-tahsabu annaka jirmun ṣaghirun


*Wa-fika'ntawa'l-ālamu'l-akbaru*⁸⁵

And you think that you are a small body,

While the great universe is contained in you?

Thus, spiritual science is the greatest gift of God, by which not only are the personal world and the external universe subjugated, but their countless copies are also received by the *sālik*. At present, the world is facing a very great question concerning UFOs. The question is: What is the reality of UFOs? The answer to this question is as interesting and useful, as the question is difficult and important. UFO is a temporary name of the advanced human who comes here from another planet, or who lives in this world, because man can be transformed from dense into subtle and fly and he can also turn into *jinn*. God is testing us through this subtle creature. The appearance of this subtle creature also indicates that the time of spiritual science has already arrived. The UFO is also the human who has become an angel in his appropriate time and by the command of God, his manifestation signifies that time has changed and the spiritual cycle has arrived.

Is vegetation not the advanced form of minerals? Is the existence of animals not created from vegetation? Is the human being not the quintessence of animals? Are angels, due to being invisible, not called *jinn*? Is it not true that among creatures,



there is externally a relationship and internally a unity? The collective answer and gist of this is that UFOs, in reality, are the advanced human beings of other planets whose spiritual science has reached its climax.

On the global or international level, ethical law always demands that every country and nation that has progressed should help the under-developed ones. Thus, the sacred duty of those who live on other planets is to help those of their brothers who are under-developed in spiritual science and to help them to reach the other stars from the planet earth. This will indeed happen by the command of God. Why are these UFOs or Flying Saucers appearing in the form of space ships? This is a wisdom-filled indication in which they say: We are your cosmic ships in which you will be enabled to travel throughout the universe in the future.

One strange feature of the grandeur and sovereignty of a king is that sometimes he travels around his country in disguise, so that he can come to know whether or not people recognise him by some sign or symbol. Such trials used to take place particularly at night. The night symbolises ignorance as well as the *bāṭin*, i.e. the inner or esoteric aspect of existence. Similarly, advanced human beings or angels come to this world in the guise of Flying Saucers to try scholars, scientists and great nations.

An UFO is in fact, that supernatural human being who is called *juththah-i ibdā'īyyah* or astral body. Also it is that miraculous attire, by being transferred into which, one feels neither heat nor cold, nor can any kind of weapon harm it. (*continues*)

Part 69


Wonders and Marvels of Spiritual Science⁸⁶

In the name of Allah, the Compassionate, the Merciful

If the story of Adam is explained in the light of spiritual science, many secrets can indeed be discovered, in which benefits abound for his children. For instance, who were the angels who first prostrated to Ḥaẓrat Adam by the command of God? What is the concept of their existence? What wisdom was hidden in the prostration? Is there any invigorating glad news in it for the children of Adam?

In answer to such questions, spiritual science says: the angels who first prostrated to Ḥaẓrat Adam were the angels of the world of particles (*‘ālam-i dharr*). With respect to existence, they were only particles, who were falling down into the personality of Ḥaẓrat Adam, and this was the external form of prostration. These angels were particles externally, but internally they were the keys of the subjugation of the personal world and the universe. Therefore, prostration was in the sense of obedience. That is, these angels will, in reality, subjugate the personal world and the universe for Ḥaẓrat Adam. In this prostration there is definitely glad tidings for the children of Ḥaẓrat Adam, because it does not please Divine mercy to make the father the object of prostration (*masjūd-i malā’ik*), by conferring the crown of vicegerency on him, while assigning his children to hell-fire. Thus, in the way the angels prostrated to Ḥaẓrat Adam first in the world of particles and later on in the world of intellect, there are definitely glad tidings for the children of Adam in two stages:

In the first stage, that is, in the cycle of the chosen ones, his virtues and excellences will be attained only by the Prophets and *awliyā’*; and in the second stage, that is in the cycle of the common people, his spirituality will also work for them after



the spiritual revolution. It is because of this that the wise Qur'an mentions the honour and excellence of the children of Adam and also exhorts them.

In the light of spiritual science it has also been discovered that the angels did the second and last prostration to Ḥaẓrat Adam in the world of intellect, where all of them were (in the form of) one great angel. When in the example of angels the spiritual and intellectual faculties prostrated to Ḥaẓrat Adam, his vicegerency was actually established in the cosmic earth. It must be mentioned here that the vicegerency which is vouchsafed by God is not confined to planet earth only, rather it is the vicegerency of the entire universe, because the holy Qur'an says that the earth of the Divine vicegerency is very spacious (24:55; 29:56; 39:10). Thus, the Qur'an indicates that this earth is: (1) the Universal Soul, (2) the universe and all its stars, and (3) the personal worlds.

There are many spiritual secrets in the story of Ḥaẓrat Adam. After mentioning only a few examples, let us come to that invigorating glad news which is for the children of Ḥaẓrat Adam. That is, when his vicegerency was proclaimed, there was in it the ever-reaching and all-inclusive good news that it was not confined to his physical life, rather it would continue forever in the chain of his heirs. Further, when the cycle of the common people will come, great miracles of his vicegerency will appear so that the masses may also receive innumerable benefits of spiritual science.

The wisdom-filled secrets of God are extremely marvellous and wonderful. Externally He gives freewill to people and it is up to them whether they worship Him or not, but internally He compels them to follow the path of guidance and worship. This amazing feat takes place in the personal world of the Perfect Man. Reflect on verse (13:15): "And to Allah prostrate all those who are in the heavens and the earth, willingly or

unwillingly.” See also verse (24:41): “Each one knows its *ṣalāt* (prayer) and *tasbīḥ*”. There are many more such verses in the Qur’ān.

It is a fact that there are representative particles of all things in the world of particles and it is necessary for every representative particle of every human being, of the select and of the common, to be present there. Thus, according to the above-mentioned Qur’ānic reference, it is the world of particles (which is in the Perfect Man), where everybody is worshipping Allah and prostrating to Him, as said in verse (19:93): “There is none in the heavens and the earth, but must come to God as a slave.” This means that numerous difficult and intricate problems can only be solved through spiritual science, which is going to appear in the cycle of the masses through the personal world, as God says in verse (39:69): “And the earth will illumine with the light of its Lord.” This is the mention of the Resurrection of the resurrections, in which the earth is going to be illumined by spiritual science, that is, Divine knowledge and wisdom. Here, earth means the inhabitants of the earth. Thus, according to the Divine promise (41:53), subsequent to the external world, Divine signs will appear in the internal world (the personal worlds) as well. The totality of these miracles is called spiritual science through which the masses will be able to use astonishing spiritual powers, which will be on the pattern of material instruments invented by physical science, but far superior and better than them. Or, it is possible that in the time of such tremendous spiritual progress, material instruments may gradually disappear. For instance, if it were possible to use telepathy universally, who would bother to use a material telephone; if flying saucers are subjugated, aeroplanes will become redundant. (*continues*)

Part 70

Wonders and Marvels of Spiritual Science⁸⁷

In the name of Allah, the Compassionate, the Merciful

Together with spiritual progress, there is a prophecy of great changes on the planet earth, as mentioned in verses (18:7-8): “Verily We have made whatever is on the earth as an adornment thereof, that We may test them (as to) which of them is best in conduct. And verily We will make whatever is therein bare, barren ground.” That is, when all people will continue to receive the spiritual food of fragrances, consequently they will be transformed into subtle bodies and will not need to cultivate, because they will live in the paradise of subtle existence.

The holy Qur’ān says: “Humankind were one community (and are).” (2:213). That is, in the concept of *azal*, *abad* and the world of particles, all human beings were one community and they are going to be one [again] in the greatest Resurrection, but in the present cycle they differ in their opinions and views. The reason for this is that, externally they are given freewill, due to which they are divided into groups and are scattered. However, internally it is the will of Almighty God, due to which they are united in the personal world of the Perfect Man.

There are certain verses at the end of some Qur’ānic *sūrah*s, which contain tremendous knowledge and wisdom and which are called “*khawātim* (endings)” by the scholars of Qur’ānic sciences. One such verse, at the end of the *sūrah* of *Naml* (Ant, 27), is: “And say: Praise belongs to Allah. Soon will He show you His signs so that you shall recognise them. Your Lord is not heedless of what you all do.” (27:93). This wisdom-filled address of the holy Qur’ān is to the entire humankind through the holy Prophet, in which the appearance, observation and recognition of Divine miracles in the form of material and

spiritual science is prophesied. This is the congenial mention of those great signs and miracles, by observing which at the level of *‘aynu’l-yaqin* (eye of certainty) and *haqqu’l-yaqin* (the truth of certainty) the steadfast spiritual seeker attains recognition of his personal world and the recognition of God.

Here, in order to elucidate the purport of the two parts of my article “Spiritual Science”, I would like to pose some important questions: What was God's will in creating all people? Did God not desire that people should return to Him willingly or unwillingly? Is it not true that when someone commits a wrong deed he is punished for a while, but eventually a decision is taken about him according to God’s eternal will, in which there is good only?

The wisdom-filled answer to all these questions is in the following *hadith*: “People are God's household and the most beloved of them to God is the one who helps His household and makes them happy”.⁸⁸

Institute for
Luminous Science
and
Knowledge for a united humanity



Part 71
Practical *Ṣūfism*
Secret of Love

In the name of Allah, the Compassionate, the Merciful

O Allah! Bestow on me love's grace
That I may be the slave of love's King for all eternity

A beggar at his door, lovesick am I
O heavenly physician! Bestow on me love's remedy

O incomparable beauty! O light of perfect love!
May my soul be sacrificed for you every moment, for you are
the soul of love

You are the king of the beauties of both worlds, the light of
lovers' eyes
The envy of houris and fairies, the soul and the beloved of love

My moon! My king! I am at your command!
My heart and soul accept every command of your love

I know not: What is a secret? What is a sign?
Thus I am constantly bewildered and perplexed by love

I am not alone, drowned in the ocean of your love
O flood of love! Behold, all are drowned in you

O soul and beloved of love! This beggar, your Naṣīr, died for
love
And yet was revived by what slew him. Yes, revived!

Part 72
Practical *Ṣūfism*
The Law of Paradise⁸⁹

(from the mute expression of a dweller of paradise)

In the name of Allah, the Compassionate, the Merciful

By grace divine did I enter paradise
There is a light here given me by Him

Question: Will we have a tryst tomorrow or not?
Tell me, tell me quickly!

Answer: What kind of paradise would it be if there were no
tryst?
What kind of question is this? Alas! A hundred times alas!

Wise are those who understand paradise
Who understand wisdom through the inner meaning of God's
signs

Behold the law of paradise, 'tis universal mercy
No thorns exist there, there are but buds and flowers



Part 73
Practical *Ṣūfism*
Universal Beauty

In the name of Allah, the Compassionate, the Merciful

My beloved is unparalleled in the world
There is no beauty other than his, for he is universal beauty

Behold! The sun and the moon set
But the sun of the world of beauty never sets

From paradise descended the perfection of his enchantment
So this perfection exists nowhere else in this world

In this world 'tis difficult to meet the Sovereign of beauties
The morrow's union promised in paradise is not possible today

Constant anguish has completely crushed me
By God's grace that anguish is no more

There exists a treasury filled with answers of wisdom
Many are the answers, but there is no question

That king of the world's beauties is behind the heart's veil
How shall I part that veil? I have no such power

Not one of the people of the pen is a pauper in the world
Though bereft of wealth, they are princes of knowledge and letters

O Naṣīru'd-Dīn! Imagination is a lightning bird
'Tis not a figment of the imagination, but a great gift of the
Compassionate

Part 74
Practical *Ṣūfism*
Love for You!

In the name of Allah, the Compassionate, the Merciful

To me your love is superior to intoxicating wine
The fragrance of the beloved's lane is sweeter than the rose

Make my heart your abode, I will be your veil
Even so, how can I excel that other veil?

He alone is the treasure of generosity, he alone the mine of gifts
None more generous than him exists, he alone, the exalted

Beautiful thoughts of you are like a peaceful dream to me
Can there be a dream more beautiful than mine?

Your beauty and elegance are a divine book
No human book can compare with that book

The moon among the stars is a king
But the beloved in my heart surpasses the moon's beauty

His question contained the treasure of wisdom
A question that the intellect declares excels any answer

Youth's passing did not sadden me
For the reflection and intellect of old age is better than youth

By way of mercy, if he invites me to love and union
Such an invitation I will prefer to any other

How wonderfully sweet is the bitterness of love's agony
This is the wine of love, superior to any other

Even your reproof is a manifestation so wonderful, so strange
For me, no other gift excels this reproof

He alone is the eternal light, the sun of the world of the heart
A sun thousands of times brighter than this sun

How wondrous is the heart's bubble, 'tis an ocean for God's
Throne
There exists no ocean superior to this fragile bubble-heart

Hearken, for my idol is the sovereign of all idols
Know that no other is better than my chosen one

If the orchard is destroyed, there can be no revenue
I am ruined by love a ruination better than any other

O Naşir! How heavenly is love's punishment
This punishment I will prefer to any reward

Luminous Science

Knowledge for a united humanity

Part 75

The Proof of Spiritual Resurrection

In the name of Allah, the Compassionate, the Merciful

It is mentioned in the blessed verse (20:15): “Surely the hour is coming (*ātiyah*), but I will keep it hidden in order that every soul may be recompensed as it strove.”

Introduction: In this verse the word *ātiyah* is a feminine present participle from the infinitive *ityān*.⁹⁰

God had spoken these words to Moses on Mount Sinai. This shows that the resurrection is a tremendous spiritual or hidden active power. If there is an agent or present participle without specifying the past, present or future, then according to me it comprises all three times, such as the resurrection. Whenever a *sālik* dies spiritually prior to the physical death according to the exalted *farmān* “Die before you die”, the collective spiritual resurrection takes place simultaneously with this individual one. If this were impossible, the holy Prophet would not have said so, nor would he have said: “He who dies, his resurrection takes place”.⁹¹

Question: Did the resurrection of the one who dies according to the command of God and His Prophet not take place?

Answer: Indeed, however since Allah wills to keep it [resurrection] hidden, therefore every such resurrection will work spiritually and in a hidden way.

God willing, we would like to provide more such Qur’ānic references [in the following parts].

Part 76

The Proof of Spiritual Resurrection

In the name of Allah, the Compassionate, the Merciful

The mighty Qur'ān abounds with wisdoms and allusions of the resurrection. However, we want to tell you a simple way [of identifying them], which is to understand the meaning of a Qur'ānic word “*baghtatan*”, which means all of a sudden, suddenly, surprisingly, unexpectedly, unawares.⁹²

That is, when it is mentioned in the wise Qur'ān that the resurrection comes suddenly (*baghtatan*), it is a reference to the spiritual resurrection. The word *baghtatan* is mentioned 13 times in the Qur'ān. There are however, many more proofs of it in the wise Qur'ān.

Thus, for other than the *sālik*, the spiritual resurrection takes place suddenly and unexpectedly and in a state of unawareness, because the invitation (*da'wat*) of the *ṣūr-i Isrāfīl* is only to the souls. These many evidences are enough for the people of intellect.

Part 77

Allah is the Light of Lights

In the name of Allah, the Compassionate, the Merciful

Allah, may His name be glorified, is the light of the heavens and the earth, as well as the light of each and every human world, because it is the human being who is the Divine wonder in which the entire world is enfolded when the time comes. May God enable you to enter the paradise of the sacred Sanctuary in this life and see the miracle of Allah's hand, how it enfolds the entire universe! In Qur'anic terminology the enfolded universe is called *maṭwiyyah* (pl *maṭwiyyāt*, 39:67).

If someone observes the great secrets of the above-mentioned verse with the inner eye, he/she will come to know that Allah's light, may His glory be glorified, is that endless circumferential ocean in which the world of humanity and each and every one of its subsidiary worlds, i.e. the individuals are always immersed. Reflect upon this again and again and reflect upon it in the company of friends! Is it not a final and decisive reality? Allah's hand, which enfolds the inner aspect (*bāṭin*) of the universe, is the Imam of the time.

Part 78

Allah is the Light of Lights

In the name of Allah, the Compassionate, the Merciful

Allah, may He be blessed and exalted, is the light of the heavens and the earth and in this sense He is the light of the world of humanity and each and every personal world. The concept of His holy light is like an infinite circumferential ocean in which the personal worlds are immersed, as mentioned in the preceding part.

The prayer of light of the holy Prophet mentions the kinds of bounties that God wills to grant every human being from this all-reaching and all-comprising light. The lamp verse indeed, is the centre of all verses of light and it alludes that there is glad tidings for the world of humanity in each and every verse related to light. For, the light is the *Imāmu'n-nās* or the Imam of the people and as such, he is the source of salvation for all people.⁹³

God has preserved everything under the *Kursī* or the supreme sphere in the enclosure of light. From one aspect, the *Kursī* is the holy light of the *Imām-i mubīn* and the light of the supreme circumference. The same is the light of Allah and the same light is mentioned in the verse of the *Imām-i mubīn* (36:12).

Part 79


Service to Humankind⁹⁴

In the name of Allah, the Compassionate, the Merciful

There is not a single injunction in the teachings of the wise Qur'ān and the noble *ḥadīth*, which does not directly or indirectly shed light on some aspect of service to people and the rights of the servants of God. A clear example of this is that, all the injunctions of religion are gathered in two supreme commands or universals, which leave out none of them, namely, the rights of God (*ḥuqūqu'llāh*) and the rights of His servants (*ḥuqūqu'l-^ʿibād*). Further, not only the rights of the servants of God, but the very rights of God, are also ordained so that by fulfilling them, humankind may accrue innumerable benefits both in this world and the next, since God is free from and above any kind of benefit and profit.

It is said in a noble *ḥadīth*: “People are God's household, and the most beloved to God is the one who helps His household and makes them happy. And to walk with a Muslim brother in order to fulfil his need is dearer to God than the *ṣ^ʿtikāf* (consecutive *ʿibādat*) of two months in the holy *Ka^ʿbah*”.⁹⁵

The comprehensiveness of the above-mentioned *ḥadīth* of the holy Prophet can by no means be duly praised and described. Nonetheless, according to the proverb “Musk is that which speaks of itself by its fragrance, not that which the perfumer describes” the way the Prophet, with his perfect, consummate, beautiful and majestic knowledge and wisdom, has given the example of the relation between the Almighty God and His humble creature, has dazzled the eyes of the particular intellect by its soul-nourishing and kind light and its radiance of knowledge and recognition. God is free from all attributes! Here the status and reverence of humankind appears at the extreme height and elevation. By God! We need to reflect



repeatedly on this unique and bright teaching of the holy Prophet, so that we may properly understand the hidden secret that, behind the veil, God loves His creation. For those who are His household in this example, are at the level of being loved by God. However, those fortunate ones who serve others can progress farther in being loved by God and in His friendship.

The condition of service in this luminous teaching is that it should benefit others and make them happy. In this respect, the holy Prophet has alluded to great and far-reaching services concerning religion and the world. An example of a small service is when a Muslim goes with another Muslim brother to fulfil his need God raises it to a higher level of *‘ibādat* and *ī‘tikāf*, and loves it. From this you can truly estimate the importance and benefit of the sincere service of people.

The sweet fruit of good deed (*iḥsān*) is mentioned time and again in the glorious Qur’ān, and it is said: “And God loves those who do good deeds (5:93)”. And certainly service to people, as already mentioned, is the greatest good deed. Thus the service of people is that good deed, whose greatest, unprecedented and everlasting reward is the friendship and love of God. (*continues*)

Part 80

Service to Humankind⁹⁶

In the name of Allah, the Compassionate, the Merciful

In this vast and unbounded field of service of humankind, those who surpass and excel others are the Prophets and *awliyā'*. On the one hand, they are the chiefs of the community and on the other, their servants, as it is said in the Prophetic *ḥadīth*: “*Sayyidu'l-qawmi khādimuhum* (The chief of the community is its servant)”.⁹⁷ This clearly shows that it is only the Prophet and the perfect *walī* who can, in the real sense, serve the community universally, and then following their footsteps, other servants according to their status.

The following wisdom-filled universal principle is also mentioned in the Prophetic *ḥadīth*: “*Kullu ma'rūfīn ṣadaqah* (Every good deed is a charity)”.⁹⁸ Thus to serve one's country, community and humanity is a good deed, and hence a great charity. If the benefit of a service continues forever, then God willing, it will be a perpetual charity, and such services can be called “*al-bāqiyātu's-ṣāliḥāt* (ever-abiding good works, 18:46)”. Thus, it is evident that if the service is unpretentious and sincere, it is everything. Therefore, God loves every sincere and true servant and His friendship and love is the greatest bounty of religion and spirituality. In fact, it is the soul of all bounties.

Q: Who is most loved and chosen by God, the exalted?

A: The one who serves most His household, namely His creatures.

Q: Will a person who is loved most by God not be cured from all internal, spiritual and intellectual diseases?

A: Why not? Definitely, such a person will attain the sound heart (*qalb-i salīm*, 26:89). For, since God is the holy, He first

purifies the one whom He wants to befriend and love from spiritual diseases and sins, and then He loves him.

God, the Lord of the worlds, grants all good manners and praiseworthy qualities to those sincere servants whose service He accepts, so that He may befriend and love them. These include goodness (7:196), beneficence (3:134), piety (3:76), patience (3:146), reliance on God (3:159), justice (5:42), purity (9:108), obedience and love (3:31), perfect faith and divine love (= ardent love, 2:165), zeal for external and internal *jihād* (61:4), love for the holy Prophet (3:31, 9:24), repentance and pure-heartedness (2:222) and many more qualities, with which the friends of God are adorned, as mentioned in a *ḥadīth*: “When God loves a servant, then Jibrā’īl is ordered to love him and he loves him, then all those who are in the heavens and the earth, love him”.⁹⁹

It is also mentioned in a noble *ḥadīth*: “When God will raise a *mu'min* from his grave, he will come out in a state in which there will be a luminous figure (a subtle entity=*mithālun ḥasan*) with him. When the *mu'min* will pass through those difficulties, he will tell him: Do not be afraid! You will never be harmed. Thus, he will continue to set his mind at rest and give him glad tidings until he will bring him to God, the exalted. God will take from him an easy account and will command him to go to paradise. The *mu'min* will then ask him: Who are you? May God have mercy on you! You not only promised me, but also fulfilled it and turned my fear into peace. He will say: I am a creature, which my Lord created from the (collective) happiness, which you used to give to *mu'mins* (from your services and good deeds). So today I make you happy”.¹⁰⁰

In *al-Kāfi* regarding the “service of a *mu'min*”, there is a Prophetic *ḥadīth* transmitted by Mawlānā ʿAlī, which says: “A Muslim who serves a Muslim community, God will grant him

as many servants in Paradise as he had served (in this world)”.¹⁰¹

Efficacious medicines alone are not sufficient in connection with physical cure, but nourishment rich in vitamins is also essential. Similarly, in the book on *Healing through Knowledge*, we have to sincerely endeavour to provide some nutritious foods of knowledge and recognition in the light of the Qur’ān and the *hadith*, as well as logic and tradition and in the light of humble [spiritual] experiences and knowledge.

“And I have no success except by God.” (11:88).

**Institute for
Spiritual Wisdom
and
Luminous Science**
Knowledge for a united humanity



Part 81

The Greatest Secret of *Imām-i mubīn*

In the name of Allah, the Compassionate, the Merciful

The universal of *Imām-i mubīn*, which is full of wisdoms is mentioned in verse (36:12).

Introduction: How does God give life to the dead of every kind? How does He write their deeds and traces? And how does He keep all Divine and heavenly things in the *Imām-i mubīn* by encompassing and counting them? The answers to these three difficult questions are in the recognition of the *Imām-i mubīn* (may my soul be sacrificed for him).

Translation 1: Certainly (through the spiritual resurrection) We give life to the dead and record their deeds and traces and We have encompassed and counted all (Divine and heavenly) things in the *Imām-i mubīn* (Allah's *khalīfah*).

Translation 2: Allah by considering *Imām-i mubīn*, *ṣalawātu'llāhi ʿalayhi*, as His light of lights, has made him the living supreme Name, His *khalīfah* and the *khalīfah* of His Prophet.

There is no doubt that Divine and heavenly things are extremely great and amazing. For instance, think of the Divine Pen. Its name is Pen, but in reality it is the supreme light and the most honoured angel. It is well-known to the people of knowledge that God created the Pen and said: Write! The Pen said: What should I write, O Master! It was told: Write what has happened and what is going to happen.

The Pen had *ism-i aʿzam* and the word “Be”. Thus, everything was written automatically as it was willed. Therefore, you now need to think rationally and freely regarding the fact that Allah

has encompassed and counted every Divine and heavenly thing in the *Imām-i mubīn* in order that he, who is the *Imāmu'n-nās*, may deliver Allah's household and make them enter paradise.



**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity



Part 82

The Greatest Secret of *Imām-i mubīn*

In the name of Allah, the Compassionate, the Merciful

The concept that once, in the world of particles, all people were one community (2:213), and that once in the spiritual resurrection of Ḥaẓrat Adam, they were together with him until the final destination (*inbi^cāth and ibdā^c*), is extremely important. It appears extremely amazing to and beyond common understanding that all people were in the *mi^crāj* of every Prophet spiritually and unconsciously. However, the wise Qur'ān clearly says that when Allah took the covenant of His providence, all the children of Adam were present spiritually (7:172). Similarly, the wise Qur'ān says that all people had spiritually embarked in the spiritual ark of Ḥaẓrat Noah, peace be upon him (36:41), and all divine and heavenly things are gathered together in the *Imām-i mubīn* (36:12).

This means that Allah's *khalīfah*, the *Imāmu'n-nās* is the fountainhead of His miracles. When you study the verse "Allah is the light of the heavens and the earth", its concept is comparable to a pavilion of light that is higher than even the heavens or like an all-surrounding ocean. If Allah's light is like a pavilion, which surrounds the heavens then all people live in the pavilion of His light, or if His light is like an all-surrounding ocean, then all people are immersed in the ocean of His light. In such a state, do the rays of His light not pour spiritually over the world of humanity? Since in the universal of the *Imām-i mubīn* there is the concept of the enclosure of light in which all Divine and heavenly things are confined, then are not all human souls also included in it?

Part 83 Two Archangels

In the name of Allah, the Compassionate, the Merciful

It is extremely important to mention the two Archangels Ḥaẓrat Isrāfil and Ḥaẓrat ʿIzrāʿīl in this unique and paramount subject of the wise Qurʾān and the world of humanity. This is because subsequent to the luminous supreme Name, the Imam of the time and the verbal supreme Name [given by him], the spiritual resurrection that we mention again and again is linked to them. Thus, Ḥaẓrat ʿIzrāʿīl is mentioned in the wise Qurʾān in verse (32:11) as: “Say: The angel of death appointed over you causes you to die, then you shall be caused to return to your Lord.” Here the question is that there are other angels too, so why should the angel of death, Ḥaẓrat ʿIzrāʿīl, be appointed over a human being prior to his death? The answer is that there is certainly an allusion in this to “Die before you die”,¹⁰² in acting upon which there are countless benefits. This Archangel is also mentioned in verse (48:26) in the word *kalimatuʿt-taqwā* (the word of piety). It is a *taʿwīlī* veil in which the supreme Name of Ḥaẓrat ʿIzrāʿīl is hidden, by the continuous *dhikr* of which his work and that of his army begins. Ḥaẓrat Isrāfil is called *Jadd* in the *ḥudūd-i dīn* (72:3) as mentioned in *Wajh-i Dīn*.¹⁰³

*Mērē Mawlā nē mujhē log Ūh sē qurbān kar diyā
Is ʿkhalilīʾ kām sē dunyā k Ūḥayrān kar diyā
My Mawlā sacrificed me on behalf of the people
By this Abrahamic feat he bewildered the world*

Part 84 Two Archangels

In the name of Allah, the Compassionate, the Merciful

Majma' a'l-bahrayn (the confluence of two rivers, 18:61) as well as *maraja'l-bahrayn* (letting two rivers loose, 55:19-22) is possible at more than one place in God's inner kingdom or the personal world. Thus, Ḥazrat Isrāfil and Ḥazrat 'Izrā'il are Allah's two oceans from which pearls and corals come out (55:22) in every spiritual resurrection. That is, the *sālik* has to remain in voluntary or loving torture in the stage of Isrāfil and 'Izrā'il continuously for seven nights and eight days, so that on his behalf it may be a ransom of a great sacrifice (37:107) for the world of humanity.

Al-ḥamdu li'llāh! This humble *darwish* underwent the *ṣūfic* death and in it there was the luminous guidance and the *ta'yīd* of the Imam of the time from the progeny of the holy Prophet. I was very deficient in education. I was extremely indigent and a pauper in knowledge and wisdom. I also suffered from different kinds of difficulties. I used to take help from supplication in the court of God, the purveyor of needs. One day my heart melted completely in the remembrance of God and I was complaining softly to God, when suddenly my ears started to ring and this continued until the voice of *ṣūr-i Isrāfil* started to rise gradually and became so loud that it felt as though the whole world was listening whereas it was only a spiritual voice audible to me. Indeed there also gathered a tremendous assembly of souls in the form of particles.

Part 85

Two Archangels

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (2:212): “And verily Allah provides sustenance [of paradise] to whomever He wills without reckoning.” This verse abounds in profound wisdom. That is, if God, the knowing, the wise, wills He causes a *sālik* to undergo the *ṣūfic* death and gives without reckoning the immeasurable sustenance of paradise to all the people, who are His household. Indeed, it is a Qur’ānic law that whoever revives a single human being it is as though he revives all human beings (5:32). Thus, if a *sālik* or *ṣūfi* wants to act according to the wisdom-filled command of the holy Prophet “Die before you die”, and revive himself in the real life, then it is possible only through the Imam of the time, Allah’s vicegerent, because it is not an easy task to die in this life and attain countless benefits without the help of the miracle of the supreme Name.

The supreme Names are two according to the law of *majmā‘a’l-baḥrayn* or *maraja’l-baḥrayn*: One is the luminous supreme Name, the Imam of the time (may my soul be sacrificed for him) and the other is the verbal supreme Name, which is linked to the Imam, and which cannot help anyone who does not love him, obey him and seek his permission, as mentioned in the Qur’ān in verse (36:12) “And We have encompassed everything in the manifest Imam.” That is, all Divine and heavenly things are gathered together in the *Imām-i mubin*.

Part 86 Two Archangels

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (27:66): “Nay, their knowledge has failed about the hereafter. Nay, they are in doubt about it. Still more they are blind to it.” There are many important wisdoms for the people of intellect in this wisdom-filled verse. According to me, knowledge of the hereafter is attainable and necessary. Thus, one should act according to the way of attaining the great treasure of the knowledge of the hereafter at the confluence of the two rivers of Isrāfil and ‘Izrā’īl, peace be upon them.

God willing, the people of intellect will understand the wisdoms of this verse. By God’s grace and munificence, Ḥazrat Isrāfil and Ḥazrat ‘Izrā’īl have opened the doors of recognition for the service of the world of humanity. It is true that Allah invites all people through the leadership of His vicegerent, the Imam from the progeny of Muḥammad, peace be upon him (17:71). The ladder of the spiritual resurrection goes up to the sacred Sanctuary where all the great secrets of recognition are gathered together. The same is called the *‘irfānī* paradise. It has many functions and accordingly many names, that is, the more tasks it has the more names it has.


Part 87

Diversity of Light¹⁰⁴

In the name of Allah, the Compassionate, the Merciful

It is our firm belief, faith and certainty that the holy Prophet was the “embodied light”, because he was sent by God in the rank of light (5:15) and made a luminous lamp (33:46). If there was a lamp in the world which was living, speaking and wise, its hearing, seeing, insight and speech would also have been luminous. It would have been able to hear the light, see the light internally and externally and whenever it spoke it would have been luminous speech, because in its luminous and pure self there would have been nothing but light. This is an example within an example about the holy Prophet. It is evident that this is the meaning of calling him a luminous lamp (33:46) that he was definitely light from head to toe. Therefore, his external and internal senses were light and his wisdom-filled speech in the form of the Qur’ān and the *ḥadīth* was light. The same meaning is evident from the prayer of light (*du‘ā’-yi nūr*) quoted below, which you should study carefully.

This most comprehensive prayer of the holy Prophet is mentioned in the collections of *Aḥādīth* which, on the one hand, shows that he was embodied light from head to toe, and on the other, it shows that there is diversity in its manifestations. The prayer is: “O Allah! make for me a light in my heart, and a light in my ear, and a light in my eye, and a light in my tongue and a light in my hair, and a light in my skin, and a light in my flesh, and a light in my blood, and a light in my bones, and a light in my veins, and a light in front of me, and a light behind me, and a light on my right side, and a light on my left side, and a light above me and a light below me”¹⁰⁵.



This introductory explanation and the prayer of light show that God, in reality, has created light in the Perfect Man, and therefore it is absolutely correct to say that the true form of light is the Prophet and the *wali*. It is also necessary to note that according to the above-mentioned prayer, the Perfect Man becomes immersed in the ocean of light externally and internally and then his personality is used as a mould to create many angels who are in his image. This miraculous act takes place in the stages of Ḥaẓrat Isrāfīl and Ḥaẓrat ʿIzrāʿīl. Such angels are called the “Pictures of the bazaar of paradise” in a *ḥadīth*.¹⁰⁶

The diversity of the manifestations of light is in accordance with the external and internal senses of man. Thus, the light that is ordained for the ear is in diverse voices and the light that is ordained for the eye is in the observation of signs and miracles. Thus, a manifestation of light is ordained for every perception and conception. Extraordinary *dhikr*, astounding discourse of knowledge, amazing spiritual fragrances and all other such experiences are due to the manifestations of light. There are four worlds for such observations, experiences and knowledge related to the recognition of a *sālik*. They are: the world of wakefulness, the world of imagination, the world of dream and the world of spirituality, and in each of them there are countless wonders and marvels of the manifestations of light, because in such a state light is dominant all the time.

An *ʿazīz* may ask the question regarding the prayer of light: What is the nature of the work of light which is required for the hair, skin, flesh, blood, bones and veins? The complete answer to this question may be given in three parts: (a) Among the countless works of light one tremendously useful work is spiritual healing. Therefore when light comes to these parts of the body, every kind of disease disappears from them. (b) The vegetative soul and the animal soul are working in these parts, therefore these souls will be recognised in the illumination of

light. (c) When the physical parts of the *‘arīf* become immersed in light, his luminous body becomes complete and separates from the physical body, as has been mentioned in this article.

The second question which may be asked is: How is it possible for the light to be in the front, back, right, left, above and below, and what are the benefits of this state of light? The answer to this question is in two ways. First, it is true that the light actually comes from six sides, namely, front (forehead and face), behind (back), right side (right ear), left side (left ear), above (upper part of head) and below (feet). The second is: front=future, behind=past, right=apparent, left=hidden, above=higher world and below=lower world. Each of these stations needs light, so that innumerable benefits of knowledge and wisdom may be attained.

The view of the *Ṣūfis* is absolutely correct that it is necessary to die spiritually before the physical death and without this there is no way to recognition. It is only after the spiritual death that the *sālik* becomes truly revived, as mentioned in verse (6:122): “Is he who was dead, then We revived him and made for him a light by which he walks among the people, like him whose similitude is (that he is) in utter darkness whence he cannot come out?” Here an important question arises: How does the one whom God has revived in the light of recognition walk among the people? Is this walking like the walking of other people? Does he walk within (*bātin* of) the people? The answer is that such an *‘arīf* walks among the souls of the people in his personal world, where there is the recognition of everything. And this is an extremely praiseworthy achievement.

Part 88

The Sacred Sanctuary and Human Beings¹⁰⁷

In the name of Allah, the Compassionate, the Merciful

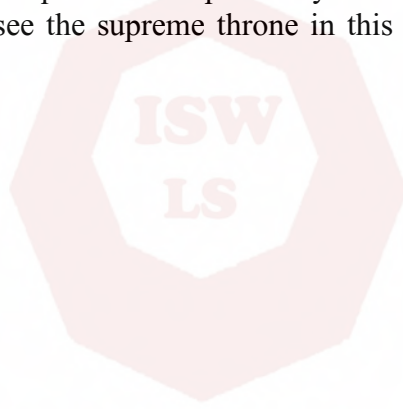
Introduction: Among the hidden (*bāṭini*) names of the sacred Sanctuary, one is heaven and another is throne (*‘arsh*) upon which Allah accomplishes His *musāwāt-i Raḥmānī* (The equality of the Compassionate).

All my *‘azizān* of knowledge who serve and spread it ask the following question: Would you kindly tell us a great secret concerning the confluence of the wise Qur’ān and the light of Imamat, which we will never forget?

Answer: Although I have disclosed this greatest secret in the light of the Qur’ān, now I will try to do so in the light of the holy *farmān* of the Imam.

In the light of the *ta’wil* of verse (11:7), after the creation and completion of the world of religion and the personal world, the Divine throne appeared on the ocean of knowledge and then miraculously the confluence of the Divine throne and Noah’s ark took place. That is, according to verse (11:7), it was the throne on the water and according to verse (36:41) the same was also the ark of salvation on it (water). On this ark there was the Imam from the Prophet’s progeny, Shāh Karīm al-Ḥusaynī and in his blessed personality were gathered together all the particles of souls. This is the meaning of sitting on the throne and embarking on the laden ark in the sense of *fanā’ fi’llāh* (merging in God) and *baqā’ bi’llāh* (survival by God).

With regard to the *farmān*, Imam Sulṭān Muḥammad Shāh says: “You must reach the supreme throne. In order to reach there, it is a pre-requisite to be pure. If your heart is pure you will be able to see the supreme throne in this world. It is not very far”.¹⁰⁸



**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity



Part 89

The Sacred Sanctuary and Human Beings

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (71:21): “And We delivered him (Abraham) and Lot [and brought them] to the land which We have blessed for [all] people.” The sacred Sanctuary is mentioned in this blessed and wisdom-filled verse.

Ta’wīl: There is no land in this world that is blessed for all people, i.e. all personal worlds. Certainly, such a land blessed by Allah is the sacred Sanctuary only, in which there are all kinds of blessings for each and every personal world on behalf of God.

One of the wisdom-filled names of the sacred Sanctuary in the Qur’ān is ‘land’ (*arz*, 21:71) and another is the land of the easts and wests (7:137). In short, I would like to tell you that the great miracles of the sacred Sanctuary work for the world of humanity.

At least seventy thousand living worlds are created for the world of humanity at the confluence of Ḥazrat Isrāfīl and Ḥazrat ‘Izrā’īl. All the verses of subjugation and all the verses about bounties in the Qur’ān are for the sake of God’s household. [Particularly] when the Omnipotent God and His beloved Prophet declare: “The people are Allah’s household”, then it becomes the supreme law of the world of *jabarūt* (Divine attributes) and the guarantee of the world of *lāhūt* (Divinity).

Part 90

The Sacred Sanctuary and Human Beings

In the name of Allah, the Compassionate, the Merciful

It is mentioned in the blessed verse (21:32): “And We have made the heaven a roof, well-guarded.”

Ta'wil: Allah made the heaven, i.e. the sacred Sanctuary a roof and a throne, because the word throne also means roof. The word well-guarded (*maḥfūz*) alludes that there is the confluence of the Pen and the Guarded Tablet, as well as that of the throne and the *kursī* in the sacred Sanctuary. If there had not been pairs of all higher things, you would be surprised at the literal meaning of the word Sanctuary or *ḥaẓīrah*. Thus, in the sacred Sanctuary the miracle of *azal* and *abad* is at the same place, as is the confluence of *ibdā'* and *inbi'āth*, and also non-space is within space. Here the *mazhar* of the light of God, the Imam of the time, enfolds the inner (spiritual) universe time and again, in which there are endless benefits for the people.

The easy purport of *majma'a'l-baḥrayn* (18:60) and *maraja'l-baḥrayn* (55:19) is [also] confluence, without which there cannot be any wisdom. Thus, there is the confluence of the Universal Soul = the *Imām-i mubīn* and individual souls in the sacred Sanctuary. This is the secret that is most useful for the world of humanity. It is the *fanā' fi'l-imām* that is the *ta'wil* of *fanā' fi'llāh*.

Part 91

The Sacred Sanctuary and Human Beings

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (31:2): “Did you not see (i.e. the *‘arifs* in the sacred Sanctuary with the inner eye) that Allah has subjugated to you whatsoever is in the heavens and whatsoever is in the earth, and has completed His favours, both apparent and hidden for you.”

Introduction: Due to the use of [the phrase] “Did you not see” the special address of this extremely blessed and wisdom-filled verse is exceedingly subtle and profound. It appears that this wisdom-filled verse has to be reflected upon from the perspective of the sacred Sanctuary, because the subjugatory miracles that Allah’s vicegerent, the *Imām-i mubīn*, makes for the people by God’s command, can [only] be observed and recognised with certainty at this place. The miracle of the effectiveness of what has been said about the *Imām-i mubīn* in verse (36:12) can be observed at this place, the sacred Sanctuary.

Part 92

The Sacred Sanctuary and Human Beings

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (41:53): “Soon We will show Our signs to them in the horizons [of the world] and within themselves until it becomes manifest to them that He is the truth.”

Introduction: From one aspect all the people of the world together are like a Single Soul (31:28), as soul in reality is only one. And it is this Single Soul, which is called the world of humanity and God’s household.

Thus, to a great extent, according to His exalted promise God did show His household (the world of humanity) not only the miracles of material science, but also the miracles of spiritual and inner resurrection in every time through the Imam of the time (17:71), His vicegerent, since all people are like a Single Soul and their soul is only one.

Thus, climbing the ladder of every spiritual resurrection all souls are merged in the *Imām-i mubīn*, in the sacred Sanctuary. However, their external shadow returns to this world and this is the law.

Part 93

The Sacred Sanctuary and Human Beings

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verses (51:20-22): “And there are signs in the earth for those who have certainty and within yourselves (while a human being is the world in which there is everything). Will you then not see? And in the heaven (i.e. the sacred Sanctuary) is your sustenance [of knowledge] and whatever has been promised you (i.e. paradise).” This is addressed to the world of humanity. The question is asked to draw attention towards [the importance of] *ma^crifat*.

When the signs of the earth are conditional on having certainty, then it is on three levels: *‘ilmu’l-yaqīn* (knowledge of certainty), *‘aynu’l-yaqīn* (eye of certainty) and *ḥaqqu’l-yaqīn* (truth of certainty). Those who have *ḥaqqu’l-yaqīn* are *‘ārifs*. It is alluded here that there are always *‘ārifs* (recognisers) as well as the *ma^crūf* (the recognised one) in this world. That is, the *mazhar* of Allah’s light, the Imam of the time.

In the above verse, by the heaven is meant the sacred Sanctuary, which is the paradise of knowledge and recognition, in which there are only *ta’wīlī* miracles, the confluence of the hidden Book and the Pearl of Intellect and [other] great astonishing secrets.

Part 94

The Sacred Sanctuary and Human Beings

In the name of Allah, the Compassionate, the Merciful

Study the *sūrah* of *Tīn* (95) carefully. In its beginning, God has sworn by four things: the fig, the olive, mount Sinai and the secured city. Their *ta'wil* is: the Universal Intellect, the Universal Soul, the *nātiq* and the *asās*. The complement of swearing is that God has created human beings (the world of humanity) in the best *taqwīm*. Allah's *taqwīm* means the minor and major cycles and aeons, such as the cycle of fifty thousand years mentioned in verse (70:1-7), in which human beings will have the amenities and bounties of paradise, progress in knowledge and then by Allah's command they will transform into angels. If God wills, this progress can happen in a shorter time too. Every bounty of paradise is according to one's desire.

For the meanings of *taqwīm*, see Waḥīdu'z-Zamān Qasimi's *al-Qāmūsu'l-Wahid* and Hans Wehr's *Arabic-English Dictionary* and for the *ta'wil* of the four things mentioned above, see *Wajh-i Dīn*, Discourse 11.¹⁰⁹



Part 95

The Sacred Sanctuary and Human Beings

In the name of Allah, the Compassionate, the Merciful

It is mentioned in verse (36:68): “And whosoever We grant long life, We reverse him in creation. Do they not understand?”

Ta’wili purport: Those whom God wills to give long lives in the sublime paradise, He makes them aware of the secret of revival, coming upside down from the world of command to the world of creation, and the wisdom of the birth of a child upside down from its mother’s womb.

Question: Why is the human baby born head first?

Answer: It is the law of nature and there is wisdom in it. Its wisdom alludes to a circle, which is the symbol of beginninglessness and endlessness and there is nothing in this world that does not allude to a circle. Thus, everything testifies that God’s kingdom is eternal. It has neither a beginning nor an end. In the sacred Sanctuary too, everything moves on the everlasting circle, and in it the confluence of the word of command and the word of possibility are two greatest miracles. All this is for the sake of the world of humanity through Allah’s vicegerent, the Imam of humankind. Every wise person knows that each [piece of] work is going to end exactly according to God’s will of *azal*, and all people, His household, are going to gather in paradise and thank Him.

Part 96


The Status of the Forehead in the Personal World¹¹⁰

In the name of Allah, the Compassionate, the Merciful

Today, on the 1st of May 1997, we have done *munājāt* in a new place by the grace of God. Therefore, (God willing) we will try to ensure that there are new things in the gifts for friends. You know that there are 8 paradises, 8 as 4 pairs, 4 as 2 pairs, and 2 as 1 pair. In the language of the Qur'ān, *zawjān* means two individuals, such as a husband and wife. If two individuals enter the world of unity they become one due to the law of unity. This means that paradise is both spread out as well as centred and gathered together.

Paradise is spread throughout the length and breadth of the universe (3:133, 57:21) and also becomes confined in the personal world of an *ʿarīf* by the command of God. After some time, it becomes particularly centred in his/her forehead. In this sense, the forehead is like the throne where the intellectual paradise and all its blessings are present. In the wise Qur'ān, the word *jabīn* is used for the forehead, and it is specifically mentioned in verse (37:103). Thus, the rank of *jabīn* (forehead) is the highest within the personal world, which is the centre of the light of the Imam of the time. Indeed, it is a great secret that in the blessed forehead of the Perfect Man, light speaks automatically. Praise belongs to Allah, the Lord of the [personal] worlds!

1. Within *jabīn* there is the enfolded paradise.
2. This is the sublime throne of the personal world.
3. This is the sacred Sanctuary.
4. This is the example of *miʿrāj*.
5. The entire narration of the Mount of *Ṭūr* is that of the *jabīn*.

- 
6. Only on reaching the *jabīn* can one observe *azal* and spacelessness.
 7. The hidden treasure is concealed within the *jabīn*.
 8. *Jabīn* is the heaven of the personal world as well as the higher world.
 9. Thus it is very important and necessary for all *mu'mins* and *mu'minahs* to repeatedly do *giryah-u zāri* in the Divine court and to do abundant prostrations of the *jabīn* in heavenly love.



**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity

Part 97

Soul is only One

In the name of Allah, the Compassionate, the Merciful

The *hujjat* of the *qā'im* said: “You are my spiritual children and remember that soul is one.”¹¹¹ That is, soul in reality is one and this is what the wise Qur’ān says. The Single Soul is one and many, therefore it is Adam as well as the off-spring of Adam. The Single Soul is Allah’s greatest miracle. It is extremely amazing. It is a miracle of miracles and a manifestation within manifestations.¹¹²

“The souls were/are/will be [in the form of] assembled armies”.¹¹³ That is, their characteristic is to gather like a highly organised army. If your spiritual resurrection takes place, all souls will gather in your personal world for the sake of the subjugation of the world and the subjugation of the universe. This happens in every spiritual resurrection. Since the soul is from the world of command, therefore, among souls there is an *ibdā'i* unity. Since the soul is only one, there is the possibility of the manifestation of all people in it, or there is the *ibdā'i* unity of all of them. The special unity of all souls is due to the *Imām-i mubīn*, because the light of the Imam is linked with every human soul.¹¹⁴

Part 98

Treasured (*makhzūn*) Knowledge

In the name of Allah, the Compassionate, the Merciful

Treasured knowledge (*‘ilm-i makhzūn*) means that knowledge, which is kept as a treasure behind the veil of a parable, such as in verse (89:22): “And your Lord comes, and angels row upon row.”

Ta’wīl: This is the mention of the spiritual resurrection. That is, the vicegerent of God, the Imam of the time, manifests himself together with the angels. Since God, as such, is free from and above coming and going, therefore He has appointed His vicegerent forever among the people physically and spiritually, so that people may obtain heavenly blessings and grace(s) through him. Thus, the spiritual resurrection is true and the *khilāfat* (vicegerency) and Imamāt that has continued from the time of Adam is also true.

Treasured knowledge can be discovered in many places of the wise Qur’ān, such as in verse (2:210) that Allah and the angels come in the canopies of clouds. **Ta’wīl:** By the command of God, Ḥaẓrat *qā’imu’l-qiyāmat* will come to the world of religion unexpectedly and hiddenly. This is a great trial, therefore with the exception of the five *hudūd* mentioned below, nobody will be able to know him. See *Wajh-i Dīn*, Discourse 33.

The purport of the Prophetic Tradition: Nobody will be able to recognise the *qā’im* except through the five *hudūd*, such as *asās*, *imām*, *bāb*, *hujjat* and *dā’i*.¹¹⁵

Part 99

Treasured (*makhzūn*) Knowledge

In the name of Allah, the Compassionate, the Merciful

It is necessary to examine verses (7:52-53) with the inner eye, because there are many subtle wisdoms in them. The key wisdom of verse (7:52) is that the *tafṣīl*, i.e. explanation of the Qur'ān is possible only through the science of *ta'wīl*.

The *ta'wīl* purport of verse (7:53) is that the *ta'wīl* of the holy Qur'ān has continued to or will come in the form of the spiritual resurrection. For those who die by the *ṣūfīc* death and are revived, the *ta'wīl* of the Qur'ān has come in the form of their spiritual resurrection. How fortunate! How fortunate!

For a detailed explanation of *ta'wīl*, see *A Thousand Wisdoms*.¹¹⁶

Jab barq-sawār āyā tab bāb khulā az khwud

Mēn mar kē huwā zindah jab shāh-i shahān āyā

When the lightning-rider came, the door flew open of itself

When the King of kings came, I died and revived

Part 100
Practical *Ṣūfism*

Praise of the Holy Qur'an and Reflection Upon It

In the name of Allah, the Compassionate, the Merciful

Ever since the Qur'an was revealed in this world as the Divine
Treasure

It unleashed a torrent of mercies and blessings

For the wise, the ocean of the Qur'an is a sea producing pearls
Such that every sage fills his skirt with gems

Religion and learning, knowledge and wisdom lie in reflection
upon the Qur'an,
The way to Paradise and the secret of pleasure lie in reflection
upon the Qur'an.

Blessings abound always in reflection upon the Qur'an,
Say to the lovers of reflection: Welcome, a hundred times
welcome!

A panacea for every disease, try it and see for yourself!
O my dear! Do not distance yourself, draw near and experience
for yourself

The fountainhead of intellectual pleasures is in reflection upon
the Qur'an
The well-spring of spiritual bounties is in reflection upon the
Qur'an

Without undergoing hardship, how can you find a treasure?
The wise have found a treasure by reflecting upon the Qur'an

You ought to gain pleasure from reflection upon the Qur'an
If not, you should be stricken with remorse

Reflection upon the Qur'ān is the path to the treasure of divine secrets

The treasure of divine secrets is the treasure of divine lights

Knowledge and wisdom are through reflection upon the Qur'ān, and this itself is recognition

The source of faith and certitude is reflection upon the Qur'ān.

Certainly, reflection upon the Qur'ān is the universal of universals of sciences

Not an iota of knowledge and wisdom exists outside the Qur'ān

The repose of the spirit, the reward of the soul is in reflection upon the Qur'ān

Numerous springs of knowledge and recognition arise from reflection upon the Qur'ān

Reflection upon the Qur'ān is *Ṣūfism*, and this alone is Science
It is this that scatters grace upon the school for Spiritual Science

O indigent Naṣīr! You still remain a pauper

While the Qur'ān is always an ocean of pearls and coral



Glossary

- abad* - timelessness with respect to end
adwār (sing. *dawr*) - cycles
āfāq (sing. *ufq*, *ufuq*) - horizons, external world
ahl-i bayt - people of the House
aḥsani taqwīm - best constitution, order, arrangement
^c*ajā'ib-ū gharā'ib* (sing. ^c*ajīb-u gharīb*) - wonders and marvels
ajrun ghayru mammūn - reward without [undergoing]
resurrection
akwār (sing. *kawr*) - aeons
alast - Am I not?
^c*ālam-i dharr* - world of particles
al-^cālamīn (sing. *al-^cālam*) - worlds of humanity, personal
worlds
al-akram - the most noble and generous
al-bāsiṭ - the Unfolder
al-ḥamdu li'llāh - Praise belongs to Allah
āl-i Muḥammad - progeny of Prophet Muḥammad
al-jāriyah - ship, ark
āmīn - may it be so
anfus (sing. *naḥs*) - souls, the spiritual world
al-qābiḏ - the Enfolder
arḏ - earth
^c*ārif* - one who has attained *ma^crifat* or recognition
^c*ārifānah* - as an ^c*ārif*
^c*arshuhu* - His Throne
aṣl-i awwal - primordial root
asās - foundation of religion
as-sayru ila'llāh - travelling towards God
as-sayru fi'llāh - travelling in God
al-^caṣr - the time
ātiyah (present participle from *ityān*) - coming
atqākum - most righteous of you
awliyā' (sing. *walī*) - friend, guardian
āyāt (sing. *āyat*) - signs, verses of Qur'ān
^c*aynu'l-yaqīn* - eye of certainty
azal - timelessness with respect to beginning

ʿaziz - dear student
ʿazizān - dear students
bāb - gate, door
baghtatan - suddenly, surprisingly, unexpectedly
baqāʾ biʾllāh - survival by God
bashar - human being
bāṭin - esoteric aspect of faith
baʿūzah - gnat
bayān - explanation - *taʾwīl*
chillah - *ʿibādat* of forty days
dahr - immovable time
dāʿi - one who invites
darajāt - ranks
darwīsh - one who depends on God
daʿwat - invitation
daʿwat-i haqq - invitation to the truth
dawr - cycle
dhākir - one who performs *dhikr* or God's remembrance
dharr (sing. *dharrāh*) - particles
dhāt-i subhān - the essence that is free from creaturely attributes, i.e. God
dhikr - remembrance
Dhiʾl-maʿārij - Lord of ladders
dhurriyyat - offspring
dīdār - beatific vision
duʿā-yi nūr - prayer of light
dunyā - this world
fanāʾ fiʾllāh - merged in God
fanāʾ fiʾl-Imām - merged in the Imām
fanāʾ fiʾl-murshid - merged in the spiritual guide
fanāʾ fiʾl-Qurʾān - merged in the Qurʾān
fanāʾ fiʾr-rasūl - merged in the Prophet
fard - single, solitary, individual
fardāniyyat - singularity
fard-i wāhid - single individual
farmān - command
fath - triumph
firdaws-i barīn - sublime paradise

fītrat - nature, creation
ghaḥab - anger, wrath
ghayb - unseen
ghilmān (sing. *ghulām*) - youths
giryah-u zārī - to weep and shed tears considering oneself
 weak and feeble
ḥadīth - Prophetic tradition
ḥadīth-i taqarrub - a sacred tradition related to seeking God's
 proximity = *ḥadīth-i nawāfil*
ḥamd - praise = Universal Intellect
ḥaqqu 'l-yaqīn - truth of certainty
ḥazīrah-i quḍus - sacred Sanctuary
ḥīn - period
ḥudūd-i dīn - ranks in the religious hierarchy
ḥujjat - proof
ḥujjat-i qā'im - Proof of the Resurrector
ḥuqūqu 'l-ibād - rights of God's servants
ḥuqūqu 'llāh - rights of God
ḥūri - houri
^ᶜ*ibādat* - worship
ibdā^ᶜi - related to *ibdā^ᶜ*, instantaneous creation
^ᶜ*ilmu 'l-yaqīn* - knowledge of certainty
Imām-i mubīn - the manifest Imam
Imāmu 'l-muttaqīn - Imam of the righteous
Imāmu 'n-nās - Imam of humankind
ins - human being
insān - human being
inshā'a 'llāh - God willing
^ᶜ*irfānī* - related to *mā'rifat* or recognition
irshād - farmān, guidance
ism-i a'zam - supreme Name
ishrāq - illumination
^ᶜ*tikāf* - consecutive ^ᶜ*ibādat*
ityān - to come
^ᶜ*iyālu 'llāh* - Allah's household
jabīn - forehead
jinn (sing. *jinnī*) - subtle creatures
junūd (sing. *jund*) - armies

juththah-i ibdā'iyah - astral body
kāf - letter of Arabic alphabet
kalimatu't-taqwā - Word of righteousness
kāmil - perfect
kār-i buzurg - great work, special *'ibādat*
kashf - unveiling
kawr - aeon
khalā'if (sing. *khalīfah*) - vicegerents
khalqan ākhar - another creation
khilāfat - vicegerency
kun - Be!
kursī - pedestal
laḥf - enfolded
liqā' - encounter
mā'rifat - recognition
madda'z-zill - He extended the shadow
mahfūz - well-guarded
majma'a'l-bahrayn (Qur'ān 18:60) - confluence of two
rivers/oceans
mamthūlāt (sing. *mamthūl*) - realities
maraja'l-bahrayn (Qur'ān 55:19) - confluence of two
rivers/oceans
masjūd - one prostrated to
masjūd-i malā'ik - object of prostration of angels
ma'thūrah - a prayer transmitted from the Prophet or Imams
maṭwiyyah - enfolded
mazhar - locus of manifestation
mi'rāj - Prophet's spiritual ascent
mithāl - similitude
mu'akkal - guardian angel
mu'awwil - one who does *ta'wil*
mu'min - true believer
musāwāt - equality
mustaqarr - permanent
muzill - misleading satan, misleader
naḥs-i wāhidah - Single Soul
nās - humankind, people
naṣr - succour

nātiq - speaking Prophet
nāqūr - trumpet
nawāfil (sing. *nāfilah*) - supererogatory prayers and other devotions
nūn - letter of Arabic alphabet
nūr-i mujassam - embodied light
nūr-i munazzal - revealed light
pari - subtle creature = *jinn*
qadīm - eternal
qā'im - the resurrector
qānūn-i ni'amat - law of bounty
qiyāmat - resurrection
rabb - sustainer
riyāzat - discipline
rubūbiyyat - provision
rūh - spirit, soul
rūhāni - spiritual entity
rukū' - bowing in the *ṣalāt*
ṣāhib - companion
ṣājidīn - ones who prostrate
ṣalāt - ritual prayer
ṣalawātu'llāhi 'alayhi - peace be upon him
sālik - traveller on the spiritual path or within the personal world
saqf - roof
sarābil (sing. *sirbāl*) - shirts
shughl - contemplation of God
subhāna'llāh - Allah is free from creaturely attributes
ṣūfic - related to *Ṣūfis* or *taṣawwuf*
sunnat - law, habit
ṣūr - trumpet
sūrah-i Fātiḥah - Opening chapter of the Qur'ān
ṣūrat-i Raḥmān - Image of the Compassionate
ṭāghūt - devil
ṭarīqah - *madhhab*, path
taskhiri - subjogatory
ta'wīl - esoteric interpretation
ta'wīli - related to *ta'wīl*

taḥriri - written
taqwīm - constitution, order, arrangement, ladder
tasbīḥ - to purify God from all attributes
ta'yīd - spiritual help
ʿulamā' (pl. of *ʿālim*) - learned ones
ulu'l-albāb - possessors of intellect
ulu'l-amr - possessors of the command
ummat - community
ummu'l-kitāb - Mother of the Book (*sūrah-i Fātiḥah*)
ʿurūsh (sing. *ʿarsh*) - Throne
wadūd - Supreme Beloved
wahy - sign, signal, allusion
wahhāb - Bestower
wajhu'llāh - Face of God
wārith-i Ādam - inheritor of Adam
yudabbiru'l-amr - renews command/action
zāhir - exoteric aspect of faith
zalzalah-yi ṭuhūr - purifying quake
zawjān - pair

Centre for
Spiritual Wisdom
and
Luminous Science
Knowledge for a united humanity

Index of Qur'anic References

1:1	13	10:3	40
2:54, 94, 243	11	10:62	29
2:68	51	11:7	130
2:124	42	11:82	53
2:156	52	11:88	119
2:165	118	11:90	13
2:210	142	12:64, 92	13
2:212	125	13:8	54
2:213	104, 122	13:15	29, 76, 102
2:214	73	14:34	47
2:222	118	14:36	66
2:243	29	15:21	14, 74
3:6	90	17:44	76
3:31	118	17:70	31
3:37	54	17:71	126, 135
3:55	i	17:85	36
3:76	118	17:99	61
3:83	29, 74	17:104	19, 89
3:133	139	18:7-8	104
3:134	118	18:46	117
3:146	118	18:60	133
3:159	118	18:61	124
4:66	11	19:93	103
5:15	9, 127	20:15	111
5:32	18, 44, 125	21:32	133
5:42	118	21:33	75
5:93	116	21:69	22
6:94	89	21:71	132
6:122	45, 129	21:79	83
7:11	15, 30, 46, 64	21:83	13
7:31	32	21:107	i
7:52-53	143	22:1	73
7:54	17	23:62	23
7:137	132	24:35	23, 78
7:151	13	24:41	76, 103
7:172	16, 122	24:55	102
7:179	63	25:44	63
7:180	48	25:45-46	9, 10
7:196	118	26:89	117
9:24	118	27:17	53
9:108	118	27:18	53

27:66	126	48:1	i
27:93	104	48:4	36
28:57	53	48:26	123
28:88	52	49:13	33
29:56	102	51:20-22	136
31:2	134	51:47	72
31:20	27, 38, 68	55:1-5	21
31:28	30, 135	55:19	133
32:11	34, 123	55:19-22	124
33:46	23, 127	55:22	124
34:10	83	55:26-27	24
34:13	91	55:29	25
35:10	62	55:33	26
36:12	114, 120, 122, 125, 134	55:43-44	26
36:40	75	56:75	53
36:41	24, 28, 65, 122, 130	57:12	23, 78
36:68	138	57:21	139
36:81	61	57:28	23
37:102-10	56	59:21	53
37:103	139	59:24	90
37:107	42, 43, 56, 72, 124	61:4	118
37:137	45	67:3	33
38:18	83	70:1-7	137
38:43	61	70:3	37
39:6	32	71:21	132
39:10	102	72:3	123
39:23	80	76:1	88, 89
39:67	113	84:9	11
39:68	45	84:25	7
39:69	103	89:22	142
40:15	37	91:8	69
41:30-32	94	95:6	7
41:53	54, 95, 103, 135	99:1	73
42:51	68	105:4	53
42:52	23	110:1-2	i
45:29	23		

Index of *Aḥādīth*

Die before you die	11, 43, 44, 45, 56, 73, 112, 124, 126
Make for me a light in my heart (<i>Du'ā'-yi Nūr</i>)	15, 78, 128
O the child of Adam! Obey Me, I will make you like Myself (<i>Hadīth-i Qudṣī</i>)	25
O the son of Adam! I have created you for eternity (<i>Hadīth-i Qudṣī</i>)	25
People are Allah's household	27, 60, 93, 106, 116, 133
Allah created Adam in His Image	30, 92
Whoever enters paradise will be in the image of Adam	30, 92
The souls will be assembled armies	36, 40, 62, 142
He who shows enmity to a <i>walī</i> (friend) of Mine	49
He who dies, his resurrection takes place	51, 111
Indeed, Allah created Adam according to His Image	57
I am your necessary remedy (refuge), so adhere to your remedy, (<i>Hadīth-i Qudṣī</i>)	57
Revive your souls with the wonders and marvels of wisdom	57
The soul of a <i>mu'min</i> after death is in a body	58, 60
I was a hidden treasure, and I wanted to be recognised,	58
<i>Shari'at</i> is my words, <i>ṭarīqat</i> is my actions,	58
Where does God dwell, in the earth or the heaven,	58
The <i>mufarrids</i> excelled. How blessed are the <i>mufarrids</i> ,	58
The one most helpful to humankind,	59
Indeed, the Qur'an has an exoteric aspect and an esoteric aspect,	65
The Qur'an is a tractable thing,	75
Every good deed is a charity,	117
When God loves a servant, then Jibrā'il is ordered to love him,	118
When God will raise a <i>mu'min</i> from his grave,	118
A Muslim who serves a Muslim community,	118
Nobody will be able to recognise the <i>qā'im</i> except through the five <i>ḥudūd</i> ,	142

Index of Sayings

Ḥaẓrat ʿAbdu’llāh b. ʿAbbās

ʿālamīn mean only angels, *jinn* and human beings 28

Imam ʿAlī

You think that you are a small body, while the great universe is contained in you 41, 99

He who recognises himself/herself recognises his/her Lord 55,88

I am the *nāqūr* 76

Imam Jaʿfar aṣ-Ṣādiq

ʿālamīn mean human beings only 28

Were the devils not hovering around the hearts of the children of Adam, they would have seen the kingdom of the heavens and the earth 34

Imam Sulṭān Muḥammad Shāh

You are my spiritual children and remember that soul is one 36, 141

The human soul is very dear to the Benevolent Lord 12

You must reach the supreme throne. In order to reach there, it is a pre-requisite to be pure. If your heart is pure you will be able to see the supreme throne in this world. It is not very far 131

Index of Verses of Poetry

- Listen to the speaking Qur'ān, he mentions miracles
only. Today he is the lord of the time, on the day
of resurrection he is the Book 17
- O people, the resurrection has taken place, come to the
assembly of *dhikr*! The inspiring melody of the *ṣūr* of
Isrāfil in the *dhākir*'s (i.e. *ʿarīf*'s) ear is extremely sweet 19
- My *masjid*, my temple, my hell, my paradise I say rightly
that all this is my Shams and my God 26
- Ever since the Qur'ān was revealed in this world as
the Divine treasure, it unleashed a torrent of mercies
and blessings 32
- I have seen a sublime place where all people are equal,
How sweet! They will be equal in *abad* as they were in *azal* 33
- He is the first, He is the last, He is the manifest,
He is the hidden, He is the pure sovereign of a kingdom
that has countless resurrections 37
- When I had *didār* the first time
I experienced the [miracle of] quake 73
- If the grace of the Holy Spirit ever helps again
Others too, will perform the same (miracles) as Jesus 96
- My Mawlā sacrificed me on behalf of the people
By this Abrahamic feat he bewildered the world 123
- When the lightning-rider came, the door flew open of
itself. When the King of kings came, I died and revived 143

Index of Proper Names

Abraham	25, 42, 66, 72, 132
Adam	15, 16, 25, 30, 31, 32, 33, 34, 35, 41, 46 52, 53, 57, 61, 64, 79, 91, 101, 102, 122, 141, 142, 149
°Alī (Imam).....	9, 12, 41, 55, 76, 99, 118
Eve.....	33
Ibn °Abbās	28
Ismā°il (Imam).....	45
Isrāfil.....	19, 23, 30, 45, 56, 72, 76, 94, 112, 123, 124 126, 128, 132
°Izrā°il	23, 56, 72, 94, 123, 124, 126
Ja°far aş-Şādiq (Imam)	34, 77
Ja°far bin Muḥammad (see Ja°far aş-Şādiq)	28
Jesus.....	25, 96
Khizr	50
Khwājah Ḥāfiz.....	95
Maryam.....	54
Moses.....	25, 111
Muḥammad (holy Prophet).....	11, 12, 17, 18, 25, 35, 48, 72, 126, 131, 146, 151
Nāşir-i Khusraw.....	37, 75
Noah	25, 122, 130
Rūmī	26
Shāh Karīmu'l-Ḥusaynī (Imam).....	35
Shams	26
Sulaymān	14, 50
Sultān Muḥammad Shāh (Imam).....	11, 12, 35, 48

Bibliography

- °Alī (Imām). *Diwān*. Karachi, 1971.
- Āmulī, Ḥaydar *Jāmi°u'l-asrār*, ed. H. Corbin and O. Yahia. Tehran/Paris, 1969.
- Bukhārī, Abū °Abdi'llāh Muḥammad. *Şaḥīḥu'l-Bukhārī*. Riyāz, 1999.
- Furūzānfar, Badi°u'z-Zamān. *Aḥādith-i Mathnawī*. Tehrān, 1968.
- Ghazālī, Muḥammad. *Kimiyā'-yi sa°adat*. Tehran, 1976.
- Iḥyā'u °ulūmi'd-dīn*. Beirut, n.d., III.
- Ḥāfiz-i Shirāzī, Shamsu'd-Dīn Muḥammad. *Diwān*, ed. Jahāngīr Maṣṣūr. Tehran, 1377 solar.
- Hunzai, °Allāmah Naşīr al-Dīn Naşīr. *Diwān-i Naşīri*. Karachi, 2001.
- Şanādiq-i Jawāhīr*. Karachi, 1999.
- Tajribāt-i Rūḥānī*. Karachi, 1997.
- A Thousand Wisdoms*. Karachi, 1996.
- Practical Sufism and Spiritual Science*. Karachi, 1997.
- The Book of Healing*. Karachi, 2000.
- Flowers of Paradise*. Karachi, 1988.
- Ḥazīratu'l-Qudus - °Ālam-i Shakhşī Kī Bihisht*. Karachi, 2002.
- Wonders and Marvels of Spiritual Science*. Karachi, 2002.
- The Wise Qur°ān and the World of Humanity*. Karachi, 2003.
- What is Soul?* Karachi, n.d.
- Jamā°at Khānah*. Karachi, 2000.
- Kunūzu'l-asrār*. Karachi, 2002.
- Jawāhīr-i ḥaqā'iq*. Karachi, 1985.
- Ikhwānu'ş-Şafā, *Rasā'il*. Beirut, 1957.
- Işfahānī, Rāghib. *Mufradāt Alfāz al-Qur°ān*, ed. N. Mar°ashlī. Beirut, 1972.

- Kashfī, Muḥammad Ṣāliḥ. *Manāqib-i Murtaẓawī*, translated into Urdu by Sharīf Ḥusayn as *Kawkab-i Durri*. Lahore, n.d.
- Kulaynī, Muḥammad b. Yaʿqūb. *al-Kāfi*, ed. & trans. into Persian by Jawwād Muṣṭafawī. Tehran, 1967, III.
- Maḥmūd, Qāsim *Shāh-kār Islāmī Encyclopaedia*. Lahore, 2000
- Manṣūrī'l-Yaman, Jaʿfar b. *Sarā'iru'n-Nutaqā'*, ed. M. Ghālib. Beirut, 1984.
- Muslim, Abū'l-Ḥusayn. *Ṣaḥīḥ Muslim*. Riyāz, 1998.
- Nasafī, ʿAzīzu'd-Dīn *al-Insān al-Kāmil*. Tehran, 1980.
- Nāṣir-i Khusraw (Pīr). *Zādu'l-Musāfirin*, ed. Badhlu'r-Raḥmān. Berlin, 1923.
- Wajh-i Dīn*, ed. Gh. R. Aavani. Tehrān, 1977.
- Dīwān-i Ash'ār*, ed. Naṣru'llāh Taqawī. Tehrān, 1988.
- Nuʿmān, Qāzī. *Daʿā'imu'l-Islām*, ed. A.A.A. Fyzee. Cairo, 1965, II.
- Phulwārwi, Muḥammad Jaʿfar Shāh. *Majma'u'l-baḥrayn*. Lahore, 2001.
- Ray-Shahrī. *Mizānu'l-Ḥikmat*, translated into Urdu by M. A. Faḥzil. Lahore, 1996, II.
- Rūmī, Jalālu'l-Dīn. *Kulliyāt*. Lucknow, 1930, III.
- Kulliyāt-i Shams-i Tabrizī*. Tehrān, 1997.
- Mathnawī*, ed. R. Nicholson. Leiden, 1925-33.
- Sayyāl, Wāḥid-bakhsh *Rūḥāniyyat-i Islām*. Lahore, 1995.
- Shīrāzī, al-Mu'ayyad fi'd-Dīn. *al-Majālisu'l-Mu'ayyadiyyah*, ed. H. Ḥamīd al-Dīn. Bombay, 1975, I.
- Sijistānī, Abū Yaʿqūb. *Ithbātu'n-Nubuwwāt*, ed. ʿA. Tāmir. Beirut, 1982.
- Sulṭān Muḥammad Shāh (Imām). *Kalām-i Imām-i Mubīn*. Bombay, 1950, I.
- The Memoirs of Aga Khan*. London, 1954.
- Suyūṭī, Jalālu'd-Dīn. *al-Itqān fi'ulūmi'l-Qur'ān*, ed. M. A. Ibrāhīm. Cairo, n.d. IV.
- Tirmidhī, Abū ʿIsā Muḥammad. *Jāmi'u't-Tirmidhī*, ed. Ṣāliḥ Āl al-Shaykh. Riyāz, 1999.

Wahīdu'z-Zamān. *Lughātu'l-Ḥadīth*. Karachi, n.d.
Zaynu'l-ʿĀbidīn, *Qāmūsu'l-Qurʿān* (Karachi, 1978).



**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity

Notes

- ¹ Ja^cfar b. Mañşūru'l-Yaman, *Sarā'iru'n-Nuṭaqā'* (Beirut, 1984), p. 134.
- ² Badī^cu'z-Zamān Furūzanfar, *Aḥādith-i Mathnawī* (Tehran, 1968), 116; hereafter cited as *Aḥādith*.
- ³ Sultān Muḥammad Shāh (Imam), *Kalām-i Imām-i Mubīn* (Bombay, 1950), I, 65; hereafter cited as *Kalām*.
- ⁴ *Ibid.*, I, 65.
- ⁵ Qāsim Maḥmūd, *Shāh-kār Islāmī Encyclopaedia* (Lahore, 2000), p. 207.
- ⁶ *Ibid.*, p. 210.
- ⁷ Qāzī Nu^cmān, *Da^cā'imu'l-Islām*, ed. A.A.A. Fyzee (Cairo, 1963), I, 167, hereafter cited as *Da^cā'im*; ^cAllāmah Naşīr al-Dīn Naşīr Hunzai, *The Book of Healing* (Karachi, 2000), p. 140.
- ⁸ ^cAllāmah Naşīr al-Dīn Naşīr Hunzai, *A Thousand Wisdoms* (Karachi, 1996), Wisdoms 89-90.
- ⁹ Sultān Muḥammad Shāh, *Memoirs of Aga Khan III* (London, 1954), p. 175.
- ¹⁰ ^cAllāmah Naşīr al-Dīn Naşīr Hunzai, *Flowers of Paradise* (Karachi, 1988), p. 53.
- ¹¹ ^cAllāmah Naşīr al-Dīn Naşīr Hunzai, *Şanādiq-i Jawāhir* (Karachi, 2001), p. 588.
- ¹² Ikhwānu's-Şafā, *Rasā'il* (Beirut, 1957), I, 298.
- ¹³ Jalālu'd-Dīn Rūmī, *Kulliyāt* (Lucknow, 1930), III, 632.
- ¹⁴ *Da^cā'im*, I, 320.
- ¹⁵ Rāghib Işfahānī, *Mufradāt Alfāzi'l-Qur'an*, ed. N. Mar^cashli (Beirut, 1972), p. 357; hereafter cited as *Mufradāt*; Zaynu'l-^cĀbidīn, *Qāmūsu'l-Qur'an* (Karachi, 1978), p. 344.
- ¹⁶ ^cAllāmah Naşīr al-Dīn Naşīr Hunzai, *Hażīratu'l-Qudus -^cĀlam-i Shakhşī Kī Bihisht* (Karachi, 2002), pp. 75-76.
- ¹⁷ Abū ^cAbd Allāh Muḥammad Bukhārī, *Şaḥīḥu'l-Bukhārī* (Riyāz, 1999), p. 1084, *ḥadīth* 6227; hereafter cited as *Bukhārī*.
- ¹⁸ *Ibid.*, p. 1084, *ḥadīth* 6227.
- ¹⁹ ^cAllāmah Naşīr al-Dīn Naşīr Hunzai, *Diwān-i Naşīri* (Karachi, 2001), p. 299.
- ²⁰ *A Thousand Wisdoms*, p. 445, Wisdom 850.

²¹ Nāṣir-i Khusraw (Pīr), *Wajh-i Dīn*, ed. Gh. R. Aavani (Tehrān, 1977), p. 340, hereafter cited as *Wajh*.

²² *Bukhārī*, p. 554, *ḥadīth* 3336.

²³ *A Thousand Wisdoms*, pp. 42-3, Wisdom 51.

²⁴ *Kalām*, I, 299.

²⁵ Nāṣir-i Khusraw (Pīr), *Diwān-i Ash'ār*, ed. Naṣru'llāh Taqawī (Tehrān, 1988), p. 134.

²⁶ ^cAllāmah Naṣir al-Dīn Naṣir Hunzai, *Wonders and Marvels of Spiritual Science* (Karachi, 2002), pp. 1-6; hereafter cited as *Wonders and Marvels*.

²⁷ *Da'ā'im*, I, 168.

²⁸ *Wajh*, p. 340.

²⁹ See note 22 above.

³⁰ Imam ^cAlī, *Dīwān* (Karachi, n.d.), p. 64.

³¹ See note 2 above.

³² *Wajh*, p. 134.

³³ *A Thousand Wisdoms*, p. 48, Wisdom 64; Muḥammad Ṣāliḥ Kashfī, *Manāqib-i Murtaẓawī*, translated into Urdu by Sharīf Ḥusayn as *Kawkab-i Durri* (Lahore, n.d.), p. 200, hereafter cited as *Kawkab*; *Wajh*, Discourse 14.

³⁴ *Bukhārī*, p. 1127, *ḥadīth* 6502.

³⁵ *The Book of Healing*, pp. 402-406.

³⁶ ^cAzīzu'd-Dīn Nasafī, *al-Insān al-Kāmil*, (Tehran, 1980), pp. 4-5.

³⁷ *The Book of Healing*, pp. 398-402.

³⁸ *A Thousand Wisdoms*, p. 371-2, Wisdom 701.

³⁹ Jalālu'd-Dīn Rūmī, *Mathnawī*, trans. by R. A. Nicholson, (Cambridge, 1990), III, 3897-3906.

⁴⁰ ^cAllāmah Naṣir al-Dīn Naṣir Hunzai, *Practical Sufism and Spiritual Science* (Karachi, n.d.), pp. 53-56; hereafter cited as *Practical Sufism*.

⁴¹ *Aḥādīth*, p. 167.

⁴² *Practical Sufism*, pp. 85-88.

⁴³ Muḥammad Ghazālī, *Kīmīyā'-yi sa'adat* (Tehran, 1976), I, p. 48.

⁴⁴ *Ibid.*, p. 55.

- ⁴⁵ Waḥīdu'z-Zamān, *Lughātu'l-Ḥadīth* (Karachi, n.d.), *Bā'*, p. 29; hereafter cited as *Lughāt*.
- ⁴⁶ *Ibid.*, *Qāf*, p. 142.
- ⁴⁷ *Aḥādīth*, p. 29.
- ⁴⁸ Wāḥid-bakhsh Sayyāl, *Rūḥāniyyat-i Islām* (Lahore, 1995), p. 73, 158; Ḥaydar Āmulī, *Jāmi'ū'l-asrār*, ed. H. Corbin and O. Yahia (Tehran/Paris, 1969), p. 346.
- ⁴⁹ Muḥammad Ghazālī, *Ihyā'ū'ulūmi'd-dīn* (Beirut, n.d.), III, 15.
- ⁵⁰ *Ibid.*, 15.
- ⁵¹ *Lughāt: Fā'*, p. 41.
- ⁵² Ray-Shahrī, *Mizānu'l-Ḥikmat*, translated into Urdu by M. A. Faḥīl (Lahore, 1996), II, 347.
- ⁵³ *Ibid.*, II, p. 347.
- ⁵⁴ *Practical Sufism*, pp. 101-104.
- ⁵⁵ See note 46 above.
- ⁵⁶ See note 22 above.
- ⁵⁷ *Practical Sufism*, pp. 73-76.
- ⁵⁸ *Aḥādīth*, p. 83.
- ⁵⁹ ^cAllāmah Naṣīr al-Dīn Naṣīr Hunzai, *The Wise Qur'ān and the World of Humanity* (Karachi, 2003), p. 90.
- ⁶⁰ See note 14 above.
- ⁶¹ ^cAllāmah Naṣīr al-Dīn Naṣīr Hunzai, *What is Soul?* (Karachi, n.d.), pp. 50-51.
- ⁶² ^cAllāmah Naṣīr al-Dīn Naṣīr Hunzai, *Jamā'at Khānah* (Karachi, 2000), pp. 92-93.
- ⁶³ The author is referring to his personal spiritual resurrection.
- ⁶⁴ ^cAllāmah Naṣīr al-Dīn Naṣīr Hunzai, *Kunūzu'l-asrār* (Karachi, 2002), pp. 177-78.
- ⁶⁵ *Dīwān-i Naṣīri*, p. 316.
- ⁶⁶ See note 25 above.
- ⁶⁷ Jalālu'd-Dīn Suyūṭī, *al-Itqān fī 'ulūmi'l-Qur'ān*, ed. M. A. Ibrāhīm (Cairo, 1967), IV, 184.
- ⁶⁸ *Kawkab*, p. 204.
- ⁶⁹ *The Book of Healing*, pp. 140-42.
- ⁷⁰ *Da'ā'im*, I, 167.
- ⁷¹ *The Book of Healing*, pp. 142-45.

⁷² *Wonders and Marvels*, pp. 16-18.

⁷³ There is no exact translation of this word in English. See for its explanation Qur'ān 83:18-21.

⁷⁴ ^cAllāmah Naṣir al-Dīn Naṣir Hunzai, *Jawāhir-i ḥaqā'iq* (Karachi, 1985), pp. 36-38.

⁷⁵ See note 42 above.

⁷⁶ *A Thousand Wisdoms*, pp. 273-76, Wisdom 516.

⁷⁷ See note 17 above.

⁷⁸ See note 18 above.

⁷⁹ See note 74 above.

⁸⁰ *Ṣanādiq-i Jawāhir*, p. 383.

⁸¹ See note 7 above.

⁸² *Wonders and Marvels*, pp. 1- 4.

⁸³ Shamsu'd-Dīn Muḥammad Ḥāfiz-i Shīrāzī, *Diwān*, ed. Jahāngīr Maṣṣūr (Tehran, 1377 solar), p. 94.

⁸⁴ *Wonders and Marvels*, pp. 4-8.

⁸⁵ See note 30 above.

⁸⁶ *Wonders and Marvels*, pp. 9-13.

⁸⁷ *Wonders and Marvels*, pp. 13-18.

⁸⁸ See note 7 above.

⁸⁹ The law of paradise means those noble Qur'ānic verses, which are revealed in its praise and description.

⁹⁰ *Qāmūsu 'l-Qur'ān*, p. 115.

⁹¹ *Ibid.*; Waḥīdu'z-Zamān, *al-Qāmūsu 'l-Waḥīd* (Lahore/Karachi, 2001), p. 173.

⁹² *A Thousand Wisdoms*, p. 97, Wisdom 172.

⁹³ *Ibid.*, p. 49-50, Wisdom 67.

⁹⁴ *The Book of Healing*, pp. 251-52.

⁹⁵ See note 7 above; Muḥammad Ja'far Shāh Phulwārwi, *Majma'u'l-baḥrayn* (Lahore, 2001), p. 70; hereafter cited as *Majma'u'l-baḥrayn*.

⁹⁶ *The Book of Healing*, pp. 252-55.

⁹⁷ *Majma'u'l-baḥrayn*, p. 67.

⁹⁸ *Bukhārī*, p. 1052, ḥadīth 6021; *Da'ā'im*, II, 320.

⁹⁹ Abu'l-Ḥusayn Muslim, *Ṣaḥīḥ Muslim* (Riyāz, 1998), p. 1148, ḥadīth 6705.

¹⁰⁰ *Da'ā'im*, II, 320-21.

- ¹⁰¹ Muḥammad b. Yaʿqūb Kulaynī, *al-Kāfi*, ed. and trans. into Persian by Jawwād Muṣṭafawī (Tehran, 1967), III, 296.
- ¹⁰² See note 1 above.
- ¹⁰³ *Wajh*, p. 201.
- ¹⁰⁴ *Practical Sufism*, pp. 97-100.
- ¹⁰⁵ See note 7 above.
- ¹⁰⁶ Abū ʿĪsā Muḥammad Tirmidhī, *Jāmiʿuʿt-Tirmidhī*, ed. Šālih Āl al-Shaykh (Riyāz, 1999), p. 579, ḥadīth 2550.
- ¹⁰⁷ *Kunūzuʿl-asrār*, pp. 22-23.
- ¹⁰⁸ *Kalām*, I, 183.
- ¹⁰⁹ *Wajh*, pp. 98-100.
- ¹¹⁰ ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai, *Tajribāt-i Rūḥānī* (Karachi, 1997), pp. 45-46.
- ¹¹¹ *Kalām*, I, 299.
- ¹¹² *The Wise Qurʾān and the World of Humanity*, p. 15.
- ¹¹³ *Bukhārī*, p. 554, ḥadīth 3336.
- ¹¹⁴ *Kalām*, I, 308.
- ¹¹⁵ *Wajh*, p. 261.
- ¹¹⁶ For details of the word *taʿwīl*, see *A Thousand Wisdoms*, pp. 104-111, *Wisdoms* 184-204.



www.monoreality.org

ISBN 190344035-1



9 781903 440353